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THE

BHÂRATA-MAÑJARÎ

OF

KSHEMENDRA

(ÂDI & SABHÂ PARVAS)

EDITED

With Introduticon, full Translation, exhaustive Notes, Appendices, and Various Readings.

BY

M. S. BHANDARE, B. A., LL. B.

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Some Opinions on the Edition.

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Mr. Bhandare's edition of Ksemendra's Bhâratamañjarî appears to be quite a thorough work. Text and notes alike show how painstaking the editor has been. The traditional text has been improved upon by the use of two manuscripts, the varying readings of which are carefully given at the bottom of each page, offering thus the splendid opportunity to the University student to think and choose critically for himself. The notes could hardly be more complete indeed. Every word of the rather easy text that might call for an explanation has found attention. Full grammatical, mythological, historical, geographical explanations open up the meaning; parallel passages from other books help to complete and illustrate the explanation. It is then no exaggeration to say that the student who masters this edition will get fully acquainted with his text and be ready for any emergency at the end of the year. At the same time, he will have acquired much useful general knowledge of Hindu lore.

(Sd.) R. ZIMMERMANN, S. J., Ph. D.,
Professor of Sanskrit,
St. Xavier's College.

I read portions of your edition of the Bhâratamañjarî, a copy of which you kindly sent to me. I am very glad to note that you have bestowed great care and attention on the work of presenting a very correct text. Your annotations are scholarly and will create in the students a desire to read more. The Introduction dealing with various points of interest in connection with the Bhâratamañjarî show your extensive reading and intimate grasp of the topics you treat of. This edition reflects great credit on you. I can very confidently recommend it to the students for whom it is intended and hope that it will secure their warm support.

(Sd.) P. V. KANE, M. A., LL. M.

I went through some parts of Mr. Bhandare's edition of the Bhâratamañjarî. What struck me as the special feature of the book was the judicious use he has made of ths two Mss. that were at his disposal. In the case of a rather easy text like the one under consideration, it is very difficult to choose words and expressions that really call for an explanation, but here too, Mr. Bhandare has used judgment and kept steadily in view the wants of the First Year Students and produced an edition with a scholarly introduction which would meet their requirements most excellently.

(Sd.) R. G. BHADKAMKAR. M. A.,
Ag. Professor of Sanskrit,
Elphinstone College.

I have gone through a part of Kshemendra's Bhâratamañjarî edited by Mr. M. S. Bhandare. I found the edition very satisfactory as regards the text. The various readings given on every page will be of great use to a critical scholar. The notes also will be greatly useful to the students. Difficult and obscure places are not left unexplained. Efforts are made to throw sufficient light on such places.

(Sd.) H. D. VELANKAR, M. A.,
Professor of Sanskrit,
Wilson College.

The undersigned feels great pleasure in recommending Mr. M. S. Bhândâre's edition of the Bhâratamañjarî to the First Year Arts students. The edition is based on two old manuscripts and the editor has spared no pains in bringing out a clear and correct text. Although the notes may appear to be too copious, they are critical and well-written, and it is hoped that they would be of great advantage to the students.

(Sd.) K. V. ABHYANKAR, M. A.,
Asst. Professor of Sanskrit,
Gujarat College.

PREFACE.

The text of the present edition is based on the Deccan College MS., a transcript of a Kashmir MS. in the Nirṇayasâgara Press, and the printed edition published by the same Press. In settling the text I have also consulted the Bombay and the Southern recensions of the Mâhabhârata. I, therefore, believe that I have succeeded in presenting to the University student a correct text of the Bhâratamanjari. In writing the introduction, I have consulted all possible sources of information on the poet, the principal among which are Bühler's Kashmir Report (1877), Peterson's First Report (1883), and Indian Antiquary, Vol. I. A large portion or the introduction is devoted to an account of the poet's work, principally with the object of creating among the students a desire for reading the excellent works of a poet who has hitherto been undeservedly neglected. I have made the translation as close and literal as possible with a view to bring out the precise meaning of Sanskrit poetical expressions and phrases. Care has, however, been taken not to violate the idiom of the English language, though elegance has, in some cases, to be sacrificed to the accuracy of meaning. In the notes, which have been made full and exhaustive, abundant extra information is given not only to enable the student to understand the text fully and clearly but to rouse interest in the study of Sanskrit literature.

I have to thank Tarkavâchaspati Bhîmâchârya of the Nirṇayasâgara Press for furnishing me with the varying readings from the Nirṇayasâgara transcript of the Kashmir MS. and helping me in settling the text.

Khota's Wadi, Girgaum
Back Road, Bombay.
15th June 1918.

M. S. BHANDARE.

INTRODUCTION.

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I.—THE PLACE OF KSHEMENDRA IN THE HISTORY OF SANSKRIT LITERATURE.

Kshemendra, surnamed Vyâsadâsa, the well-known Kashmirian poet and polyhistor, holds a unique position in the history of Sanskrit literature. A poet, a rhetorician, a dramatist, an epitomiser, a lexicographer, he has left a host of works that form important land-marks in several fields of S'anskrit literature. His voluminous writings include works on poetics and metrics, a Mahâkâvya, ordinary Kâvyas, didactic poetical compositions, poetical epitomes of the epics and the Brihatkatha', a chronicle of the kings of Kashmír, and a dictionary. There was thus no branch of Sanskrit literature which did not find employment for the facile pen of this prolific and versatile writer. Indeed, in the whole range of Sanskrit literature we can hardly point out to any other author who tried his hand at such a variety of subjects and attained eminent success therein. Another circumstance which marks out Kshemendra from most other Sanskrit writers* is that he tells us a good deal about himself, his works, and the times in which he lived. The importance of of the works of Kshemendra for the history of Sanskrit literature can hardly be exaggerated. His treatises on poetics and metrics, *viz.* the *Kavikaṇṭhâbharaṇa* the *Auchityavichâra-charchâ*, and the *Suvrittatilaka* furnish us with very valuable data for the chronology of Sanskrit literature. In these works it is his practice to accompany the quotations he cites with the names of the authors, and in some cases, the names of the works too, from which they are taken. He thus gives us not only the names of authors and works hitherto unknown to us, but also enables us to ascertain the real names of certain authors, to determine the authorship of certain works, and to fix the the *terminus ad quem* (*viz.* his own time) for many a poet whose date is yet to be settled.

* There are only three other poets, as far as our present knowledge of Sanskrit authors goes, who furnish us with a pretty full account of themselves and their times. They are Bâṇa, Bilhaṇa and Mankha.

Kshemendra's poetical opitomes, the *Bhârata-mañjarî*, and the *Râmâyaṇa-mañjarî* possess great interest for the Sanskritist, as being the oldest known abstracts of the two great epics of India and thus enabling him to determine the exact condition of the originals in the 11th century by a careful comparison of their published versions. The *Brihatkathâmañjarî*, too, has an importance for the student of Sanskrit literature, 1stly, because it professes to be a translation of the famous *Brihatkathâ* of Guṇâdhya written in the Pais'achî language,* and 2ndly because it may, if it sometime be proved that it is really a recast of Guṇâdhya's work, throw much light on the history of the Panchatantra and other apologues which form a part of it.

So far with regard to the place of Kshemendra in the history of S'anskrit literature. We shall now turn to the personal history and the date of our poet.

II.—PERSONAL HISTORY OF THE POET.

It is a fortunate circumtance that Kshemendra has himself given a tolerably full account of himself and his time in his works. The three *Mañjarî*s† and the *Das'âvatâr-*

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*That Kshemendra had actually before him the *Brihatkathâ* attributed to Guṇâdhya is apparent from the concluding verses of the *Brih. M.*–सेयं हरमुखोद्गीर्णा कथानुग्रहकारिणी। पैशाचवाचि पतिता संजाता विघ्नदायिनी। अतः सुखनिषेव्यासौ कृता संस्कृतया गिरा। समां भुवमिवानीता गंगा श्वभ्रावलम्बिनी॥

† कश्मीरिष्वभवत्सिन्धुर्जन्मचन्द्र इवापरः। प्रकाशेन्द्रः स्थिरा यस्य प्रथस्य कीर्तिकौमुदी॥.....कथासारसुधासारं क्षेमेन्द्रस्तत्सुतो व्यधात्॥ etc.–*Râmâyaṇa-manjarî*; काश्मीरिको गुणाधारः प्रकाशेन्द्राभिधोऽभवत्। नानार्थिसार्थसंकल्पपूरणे कल्पपादपः॥ संपूर्णदानसंतुष्टाः प्राहुस्तं ब्राह्मणाः सदा। इन्द्र एवासि किन्त्वेकः प्रकाशस्ते गुणोऽधिकः॥ यस्य मेरोरिवोदाराः कल्याणपूर्णसंपदः। अवारितमभूद्देहे भोज्यसत्रं द्विजन्मनाम्॥ सूर्यग्रहे त्रिभिर्लक्षैर्दत्त्वा कृष्णाजिनत्रयम्। अल्पप्रदोऽस्मीत्यभवत्क्षणं लज्जाननाननः॥ स्वयंभूशंभुविजये यः प्रतिष्ठाप्य देवताः। दत्त्वा कोटिचतुर्भागं देवद्विजमठादिषु॥ पूजयित्वा स्वयं शर्वं प्रसरद्भाष्पनिर्झरः। गाढं दोर्भ्यां समालिंग्य यस्तत्रैव व्यपद्यत॥ क्षेमेन्द्रनामा तनयस्तस्य विद्वत्सपर्यया। प्रयातः कविगोष्ठीषु नामग्रहणयोग्यताम्। आचार्यशेखरमणेर्विद्याविवृतिकारिणः। श्रुत्वाभिनवगुप्ताख्यात्साहित्यं बोधवारिधेः॥ श्रीमद्भागवताचार्यसोमपादाब्जरेणुभिः। धन्यतां यः परां प्राप्तो नारायणपरायणः। कदाचिद्ब्राह्मणेनैत्य स रामयशसार्थितः। संक्षिप्तां भारतकथां कुरुवेत्त्यार्थचेतसा। स तमूचे करोम्येव प्रागेतच्चरितं मम। हृष्टः सत्यवतीसूनुः स्वप्ने ज्ञाननिधिर्ददौ॥–*Bh. M.* These

charita close with a short autobiographical account setting forth his ancestry, his education, his position in the world of letters, and the circumstances that led to the composition of these works. The facts about his personal history that we gather from the works are these. A Kâshmirian named Sindhu was the poet's grandfather, whose son Prakâs'endra, was his father. Prakâs'endra, a very wealthy and philanthropic man, was a great patron of Brâhmaṇas whom he constantly fed in large numbers in his own house. He was so charitable that he expended three *crores* (of what is not stated) on gods, Brâhmaṇas and *mathas* (hospices), and dedicated images of deities in the temple of S'iva. On the occasion of a solar eclipse, he gave away (to Bra'hmaṇas) three black-buck skins with three lacs each. This fervent worshipper of S'iva died embracing the image of his favourite deity. Kshemendra, as he tells us, studied the Sâhitya (*i. e.* the Alamkâras'âstra or Poetics) under the great S'aiva philosopher, Abhinavagupta. Kshemendra, the son of devout S'aiva and the pupil of a S'aiva philospher, must have been, in his youth, a S'aiva. But from one of the concluding stanzas (श्रीमद्भावताचार्य etc.), in the *Brih.* M. and the *Bh. M.*, it seems that he was later in his life converted to Vaishṇavism by Someshvara, the illustrious Âcharya of the Bhâgavatas. And the surname Vyâsadâsa which appears in all his extant works except the *Kalâvilâsa*, seems to have been assumed by Kshemendra at the time of his conversion to the Bhâgavata cult. The *Râmâyaṇa-manjarî*, the *Bhârata-manjarî*, and the *Das'âvatâra-charita*, as he tells us

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stanzas also occur at the close of the *Brih M.*, which has instead of कदाचिद्ब्राह्मणैय etc., कदाचिदेत्य विप्रेण स द्वादश्यामुपोषितः। अर्थितो रामयशसा सरलस्वच्छचेतसा ॥ स श्रीदेवधराख्यस्य द्विजराज्यपदस्थितेः। सर्वज्ञस्याज्ञया चक्रे कथामेतां विनोदिनीम् ॥—*Brih. M.* कश्मीरेषु बभूव सिन्धुराधिकः सिन्धोश्च निम्नाशयः। प्राप्तस्तस्य गुणप्रकर्षयशसा पुत्रः प्रकाशेन्द्रताम् । विप्रेन्द्रप्रतिपादितान्नधनभूगोसंघकृष्णाजिनैः। प्रख्यातातिशयस्य तस्य तनयः क्षेमेन्द्रनामाभवत् ॥ तेन त्रिपुरेशशैलशिखरे विश्रांतिसंतोषिणा..... । भक्त्येव्यक्तदशावतारसरसः पूजाप्रबंधः कृतः ॥ एकाधिकेऽब्दे विहितश्चत्वारिंशे सकार्तिके । राज्ये कलशभूभर्तुः कश्मीरेष्वच्युतस्तवः ॥–*Das'. Ch.* आसीत्प्रकाशेन्द्र इति प्रकाशः काश्मीरदेशे त्रिदशेश्वरश्रीः। अभूद्गृहे यस्य पवित्रसत्रमच्छिन्नमग्रासनमग्रजानाम्। यः श्रीस्वयंभूभवने विचित्रे लेख्यप्रतिष्ठापितमातृचक्रः। गोभूमिकृष्णाजिनवेश्मदाता तत्रैव काले तनुमुत्ससर्ज ॥ तस्यात्मजः सर्वमनीषिशिष्यः श्रीव्यासदासापरपुण्यनामा। क्षेमेन्द्र इत्यक्षयकाव्यकीर्तिश्चक्रे नवौचित्यविचारचर्चाम् ॥ etc.—*Auchit. V.*

in the colophons to these works, were written at the request of a certain pious Brâhmaṇa named Râmayas'as. The *Brihatkathâ* of Guṇâdya was given the Sanskrit garb at the command of a Brâhmaṇa called Devadhara, the head of the Bra'hmaṇa community of Kashmir in Kshmendra's time. That Kshemendra's merit as a poet was recognised in his own lifetime and that he occupied an honourable position among the *literati* of Kashmir is evident from the stanza—'क्षेमेन्द्रनामा तत्तनयस्तस्य विद्वत्सपर्यया। प्रयातः कविगोष्ठीषु नामग्रहणयोग्यताम्॥', which appears in the colophons to his *Ra'máyaṇa* and the *Bhârata Manjaris*. The poet's deep learning and thorough acquaintance with all branches of Sanskrit literature, religions as well as secular, is amply proved by the vast compass of subjects embraced by his voluminous and varied writings.

III.—DATE OF THE POET.

It is a matter of great satisfaction that in determining the date of our poet, we are not faced with the difficulties that beset the path of the scholar in settling the date of most other Sanskrit authors. For we have got the first-hand evidence as to the time when our poet lived and flourished. In the colophons to almost all his works, Kshemendra takes care to give us the names of the Kâshmirian kings in whose reign he wrote them. In his *Kavikaṇṭhâbharaṇa*, *Auchityavichâracharchâ*,* *Suvrittatilaka annd Samayamâtrikâ*, he informs us that he wrote these works in the reign of Anantarâja, king of Kashmir. In the colophon to the *Samayamâtrikâ* he, moreover, states that he finished it in the year 25 of the Laukika era, *i. e.* in 1050 A. D.—संवत्सरे पञ्चविंशे पौषशुक्लादिवासरे। श्रीमतां भूतिरक्षायै रचितोऽयं स्मितोत्सवः. Lastly, in his *Das'âvatâracharita* he says that he finished the work in the reign of king Kalas'a, in the year 41 of the Laukika era, *i. e.* in *1066 A. D.*† Now, we learn

* यस्यासिः परिवारकक्षत्रिभुवनप्रख्यातशीलश्रुतः। सर्वस्यावनतेन येन नितरां प्राप्ता विशेषोन्नतिः। आशाः शीतलतां नयत्यविरतं यस्य प्रतापानलस्तस्य श्रीमदनन्तराजनृपतेः काले किलायं कृतः॥-*Auchit. V.* इत्यौचित्यप्रचुररचनाविश्रुतश्रव्यवृत्तव्यक्तिः शक्तिप्रसूतवचसां दर्शिता संग्रहेण। क्षेमेन्द्रेण प्रणयिविपदां हर्तुराश्वयंकर्तुर्भूभृद्भर्तुर्भुवनजयिनोऽनन्तराजस्य राज्ये॥-*Suvrit. T.* वीरस्यार्तदय[विधेयमनसः.....। तस्यानन्तमहीपतेर्विरजसः राज्याधिराज्योदये। क्षेमेन्द्रेण सुभाषितं कृतमिदं सत्पक्षरक्षापरम्॥-*Samaya M.*

† एकाधिकेऽब्दे विहितश्चत्वारिंशे सकार्तिके। राज्ये कलशभूभर्तुः काश्मीरेष्वच्युतस्तवः॥-*Das'. Ch.*

from the *Râjatarangiṇî* * that Anantarâja came to the throne in the year 4 of the Laukika era, *i. e.* in 1029 A. D., and abdicated† in favour of his son, Kalas'a in the year 39, *i. e.* in 1064 A. D., though he resumed the reins of government shortly afterwards and continued to rule for 15 years more. Kalas'a's reign, therefore, nominally begins in 1064 A. D., though he really came into power on the retirement of his father in 1080 A. D., and ruled till his death‡ in 1088. Thus from the data furnished both by the *Râjatarangiṇî* and the above mentioned works of Kshmendra, it is clear that the period of the scholar-poet's literary activity falls in the 2nd and 3rd quarters of the 11th century.§ That Kshemendra lived and flourished in the middle of the 11th century is also confirmed by the fact that he was a pupil of Abhinavaguptâchârya, the famous exponent of the *Mâhes'vara* or *Pratyabhijnâ* school of philosopy. Abhinavagupta,× who was also a voluminous

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* VII. 127-35.

† See *Raj. T.* VII. 233. Anantara'ja, as the *Râj. T.* states, abdicated the throne, at the importunity of his queen, and had his son Kalas'a crowned on the 6th day of the bright half of Kârtika in the year 39 (1064 A. D.). He was, however, induced to resume the government by his minister Haladhara, and continued to rule till the year 1080, when he retired to Vijayakshetra being disgusted with the licentious and wicked ways of his son; and about two years later, reduced to the last extremity by the hostility of Kalasâ, he committed suicide. See *Raj. T.* VII. 230-233, 244-45, 317-361, 452.

‡ *Raj. T.* VII. 723. § See Bühler's Kashmir Report, p. 46.

× Among other works, Abhinavagupta wrote ध्वन्यालोकलोचन (a commentary on the ध्वन्यालोक of Ânandavardhana), प्रत्यभिज्ञाविमर्शिणी-लघुवृत्ति and बृहतीवृत्ति (containing an exposition of the Pratyabhijnâ doctrines), तन्त्रालोक, भगवद्गीतासंग्रह, परमार्थसार, etc. He was a great authority on Alaṃkâra and is quoted in their works by Mammata, Malliṅâtha, and S'ârṅgdeva. "...the great S'aiva philosopher *Mahâmâhes'varâchârya Abhinavagupta*, who wrote in the last quarter of the 10th and in the first half of the 11th century. He did not, like many other holy men of the East, disdain secular writing and gained as great a reputation in *Alaṃkâras'âstra* as in the *S'aivadars'ana*. His work on poetics, the *Lochana*, is a very profound and difficult commentary on Ânandavardhana's *Dhvanyâloka*."—Bühler's Kashmir Report, p. 66.

writer, states† at the end of his *Pratyabhijnâvimarshini-Brihati Vritti* that he finished the work in the Laukika year 90, corresponding to the Kaliyaga year 4115, *i. e.* 1015 A. D. Again, at the end of his *Krama-stotra*, he states that he wrote it in the year 66, *i. e.* 991 A. D. Lastly, he informs us in his *Bhairavastotra*‡ that he finished it in the (Laukika) year 68 *i. e.* in 993 A. D. It follows, therefore, that Abhinavagupta, who wrote between 991 and 1015 A. D., must have flourished in the last quarter of the 10th and the first quarter of the 11th century. It will thus be seen that the periods of the literary activity of Abhinavagupta, the teacher and Kshemendra, the pupil are separated by an interval of a couple of decades.

IV.—KSHEMENDRA'S WORKS.

The voluminous writings of Kshemendra (which have been yet discovered) may be grouped in five main divisions, *viz:*

I. Treatises on Poetics and Metrics: (1) कविकण्ठाभरण; (2) औचित्यविचारचर्चा; and (3) सुवृत्ततिलक.

II. Didactic poetical compositions: (4) कलाविलास; (5) समयमातृका; (6) चारुचर्या; (7) चतुर्वर्गसंग्रह; (8) सेव्यसेवकोपदेश; and (9) दर्पदलन.

III. Poetical epitomes: (10) महाभारतमञ्जरी, (11) रामायणकथासार or रामायणमञ्जरी; (12) बृहत्कथामञ्जरी; and (13) दशावतारचरित.

VI. A dictionary: (14) लोकप्रकाशकोष.

V. A commentary: (15) नीतिकल्पतरु.

The other works of the poet, which we find either quoted or referred to in his treatises on Poetics and Metrics, but which are yet to be rescued from oblivion, are as follows: (16) शशिवंशमहाकाव्य. (17) अमृततरंग-(काव्य) (18) लावण्यवती (काव्य); (19) मुक्तावली (काव्य), (20) विनयवल्ली (काव्य); (21) कनकजानकी (काव्य;) (22) चित्रभारत (नाटक); (23) पद्यकादम्बरी; (24) बोद्धावदानकल्पलता; (25) मुनिमतमीमांसा; (26) अवसरसार; (27) देशोपदेश; (28) नीतिलता; (29) पवनपंचाशिका; (30) वात्स्यायनसूत्रसार; (31) ललितरत्नमाला; and (32)

† 'इति नवतितमेऽस्मिन्वत्सरेऽन्त्ये युगांशे। तिथिशशिजलधिस्थे (४११९) मार्गशीर्षावसाने। जग...मीश्वरप्रत्यभिज्ञां। व्यवृणुत परिपूर्णां प्रेरितः शंभुपादैः'॥

‡ 'वसुरसपौषे कृष्णदशम्यामभिनवगुप्तः स्तवमिममकरोत्'.

कविकर्णिका.* From *Râjatarangiṇî* I. 13, we learn that Kshemendra also wrote a chronicle of the kings of Kashmir, called नृपावली. We shall now notice briefly the important works of Kshemendra.

(1) The कविकण्ठाभरण or *Poet's Necklace* is a short treatise dealing principally with the five elements which, according to Kshemendra, go in the making of a true poet. The work is accordingly divided into five सन्धिs or divisions, styled as (1) (अकवेः) कवित्वप्राप्तिः, dealing with the effort that is required for becoming a poet; (2) (प्राप्तगिरःकवेः) शिक्षा, treating of the education in books, etc. to be gone through by one aspiring to be a poet; (3) सूक्तिचमत्कारकथनम्, describing how a poet acquires the power of composing striking and brilliant poems; (4) गुणदोषविभागः, *i.e.*, statement of the merits and faults found in poems in general; and (5) परिचयप्राप्तिः, embodying an advice to those who aspire to be poets that they should not only acquire thorough mastery in all branches of learning, but also gather all sort of information and knowledge by personal observation and wide travel.

In the treatment of his subjects, Kshemendra follows a method that is all his own. After stating and explaining the rule, he first gives one or two examples which conform to it. He next points out in what particular the examples comply with the rule, and then proceeds to give an example or two which depart from it, again explaining in what particular the breach of the rule consists. It is noteworthy that Kshemendra invariably gives the names of the authors (and sometimes of the works too) he quotes from to illustrate his rules.§ Another notable feature of this as well as of his

* From one of the opening stanzas of the औचित्यविचारचर्चा it appears that कविकर्णिका was a work on Poetics. The stanza is this—कृत्वापि काव्यालंकारां क्षेमेन्द्रः कविकर्णिकाम्। तत्कलंकं च विवेकं च विधाय विबुधप्रियम् ॥

§ The authors quoted by Kshemendra in the कविकण्ठाभरण are भट्टभल्लट, (author of भल्लटशतक) उत्पलराज (a great S'aiva philosopher, गुरु of अभिनवगुप्त, and author of प्रत्यभिज्ञासूत्र, lived about 930 A. D.) मुक्ताकण and his brother चक्रपाल; अमरुक (author of the अमरुशतक, quoted by Ânandavardhana who lived in the latter half of 9th century), आर्यभट्ट (the well-known astronomer, born in 476 A. D.) बाण, व्यास, मालवरुद्र-

two other works on Poetics and Metrics is that he freely quotes in them several stanzas from his own works* (the names of which he always takes care to cite) to illustrate the two sides of the canon he is discussing and frankly points out in what particular he himself has departed from the rule he lays down.

(2) In his औचित्यविचारचर्चा or a *Disquisition on Propriety*, Kshemendra propounds a new theory, *viz.*, that औचित्य, *i.e.* propriety is the soul of poetry, and that औचित्य may lie in the use of a single appropriate word [an epithet, a verb etc. or even a particle) or sentence, in the employment of a figure of speech (अलंकार) or a sentiment (रस) etc. उचितं प्राहुराचार्याः सदृशं किल यस्य यत् । उचितस्य यो भावस्तदौचित्यं प्रचक्षते ॥ पदे वाक्ये..... काव्यस्याङ्गे च प्राहुरौचित्यं व्यापि जीवितम् ॥—*Auchit. V.* st. 7–10]. In this work, as in the कविकण्ठाभरण, Kshemendra cites a host of examples from several authors,† meting out praise or censure according as they comply with or depart from his theory

कालिदास, भट्टश्रीशिवस्वामी (one of the poets at the court of Avantivarman, king of Kashmir—855–884 A. D.); चन्द्रक (a poet in the time of Tunjîna, a king of Kashmir—103 B. C.—*Raj.* T. II. 16); इन्द्रभानु, भट्टमयूर (author of सूर्यशतक and a contemporary of बाण), भट्टमुक्ति, कलशक, प्रपितामह of बिल्हण, भट्टदामोदरगुप्त (author of कुट्टनीमत, 755–786 A. D.) भट्टवाचस्पति, राजशेखर (author of कर्पूरमंजरी, बालरामायण etc. lived about 900 A.D.) विद्यानन्द, श्रीहर्ष (King of Thaneshwar and Kanoj, author of रत्नावली, नागानन्द, etc.—606–648. A. D.); (मच्छिष्य-) भट्टोदयसिंह, (मच्छिष्य-) राजपुत्रलक्ष्मणादित्य. The वेणीसंहार is also quoted in the work.

* These works are:—चतुर्वर्गसंग्रह, शशिवंश-महाकाव्य चित्रभारतनाटक, लावण्यवती (काव्य), कनकजानकी, देशोपदेश, सुक्तावली, and अमृततरंगकाव्य.

† The authors and works quoted in the *Auchit. V.* are:—परिमल (his other name being पद्मगुप्त,—author of a Kávya called नवसाहसांकचरित); धर्मकीर्ति (author of बुद्धसंगति,–said to be older than सुबन्धु, the author of वासवदत्ता), श्रीहर्ष, राजशेखर, कालिदास, भवभूति, भट्टनारायण (author of the वेणीसंहार,–middle of 9th century), भट्टबाण, चन्दक, मालवरुद्र, कार्पटिक, श्यामल, श्रीप्रवरसेन (author of सेतुबन्धकाव्य—123 A. D.), राजपुत्र सुक्तापीड (of Kashmir 594 A. D.) श्रीमदुत्पलराज, व्यास, अमरक, (=अमरुक), गौडकुम्भकार, भट्टप्रभाकर (the founder of the *Bhátta* or *Prábhákara* school of

of औचित्य. Quotations from his own works‡ are also cited to illustrate his theory.

(3) The सुवृत्ततिलक is a short treatise on metrics, divided into three chapters called विन्यासs. In the first विन्यास called वृत्तावचय, Kshemendra treats of 24 select metres, illustrating them by examples of his own composition. The second विन्यास called गुणदोषवर्णनम् is devoted to a concise exhibition of the merits and faults as regards metre, observable in poems. The 3rd, called वृत्तविनियोग, is taken up with the enquiry as to suitability of particular metres for particular kinds of composition. The last two chapters of the book are valuable on account of the quotations* cited to illustrate the rules. The concluding verses of the 3rd chapter are particularly interesting, as they mention several poets of olden time (पूर्वकवयः)

Mimánsá), भट्टेन्दुराज (teacher of अभिनवगुप्त–middle of the 10th century), कालिदास (the work quoted is कुन्तेश्वरदौत्य, which is yet undiscovered), मातृगुप्त (a Brâhmana king of Kashmir,—1st cent. A. D.) भट्टलट्टन, वराहमिहिर (the well-known astronomer, died 587 A. D.) कुमारदास (author of जानकीहरण), श्रीचक्र, मालवकुवलय, यशोवर्मदेव (King of Kányakubja, whose court was graced by the poets वाक्पति and भवभूति–1st quarter of the 8th century), दीपक, माघ (author of शिशुपालवध, latter half of the 8th century), परिव्राजक, भट्टतौत (teacher of अभिनवगुप्त in Alamkára—middle of the 10th century), उपाध्याय गंगक (a teacher of क्षेमेन्द्र).

‡ These works are:—विनयवल्ली, लावण्यवती, मुनिमतमीमांसा, नीतिलता, चतुर्वर्गसंग्रह, बौद्धावदानकल्पलता, अवसरसार, मुक्तावली, चित्रभारतनाटक, वात्स्यायनसूत्रसार.

* The authors quoted in the 2nd and 3rd विन्यासs are:—कालिदास, श्रीमदुत्पलराज, तुंजीर (न), कलश (the king of Kashmir, 1080–1088 AD.), भट्टबाण, श्रीहर्षदेव, विद्याधिपत्यपरनामा रत्नाकरः (a Kâshmirian author of हरविजय–महाकाव्य—2nd and 3rd quarter of the 9th century), परिमल, भट्टवल्लट, गन्दिनक, राजशेखर, भट्टेन्दुराज, वीरदेव, साहिल, भट्टनारायण, दीपक, मुक्ताकण, भट्टश्यामल, भट्टभवभूति, लाटडिण्डीर, रिस्सु, श्रीयशोवर्मा, श्रीचक्र, वाग्भट, भर्तृमेण्ठ (a Kashmirian author of हयग्रीववध-काव्य, and a protégé of मातृगुप्त) अभिनन्द (author of कादम्बरीकथासार–close of the 7th century), भारवि, and भर्तृहरि. His own works quoted are पवनपंचाशिका, and शमोपदेश. See सुवृत्ततिलक (in the *Kavyamâlâ, Guchcha* 2.) st. 26–36.

as excelling in one or the other kind of metre. Abhinanda, says the author, loved the अनुष्टुभ्, Pâṇini was fond of the उपजाति, Bhâravi liked the वंशस्थ, and Ratnâkara, the वसंततिलका. Kâlidâsa's favourite metre was मन्दाक्रान्ता, while Bhavabhûti loved the शिखरिणी, and Râjas'ekhara, the शार्दूलविक्रीडित.

All the three works, the कविकण्ठाभरण, the औचित्यविचारचर्चा, and the सुवृत्ततिलक are written in a clear and easy style and form a very interesting reading both on account of the lucid treatment and the variety of examples quoted as illustrations. In the treatment of his subjects Kshemêndra displays originality as well as great critical acumen. Gifted with a poetic temperament, equipped with vast learning, and possessed of the penetrating and appreciative mind of a true critic, this scholar-poet evinces a remarkable discernment in judging of the merits and faults of the poems which he quotes as illustrations in his treatises. A true critic as he is, Kshemendra is no respector of persons. He does not hesitate to point out the faults contained in the poems of poets of established fame, such as Kâlidâsa, Bâṇa, and Bhavabhûti, or even his preceptor's (अभिनवगुप्त's) preceptors such as भट्टेन्दुराज and उत्पलाचार्य.

The didactic compositions of Kshemendra may be divided into two classes, 1stly, those which convey instruction by a humorous exposition of the tricks employed by rogues, artizans, traders, courtezans, etc.; and 2ndly, those which set forth moral teaching in a more or less proverbial form.

To the first class belong the समयमातृका and the कलाविलास. These two are perhaps the most original of his extant poems. In both these poems, the poet conveys his lesson to the reader in a number of highly interesting and humorous stories.

The समयमातृका is concerned with the life of courtezans, whose snares the poet lays bare with great skill. The chief interest of this poem is centred in a courtezan named कंकाली. The second chapter of the book is taken up with a very amusing and humorous account of her adventurous peregrinations throughout the length and breadth of Kashmir.

The कलाविलास is written on the same plan as the समयमातृका. The stories, which are intended to expose the tricks of rogues, artizans, traders, etc., are represented as being narrated by Mûladeva, supposed to be the father of all arts, for

the instruction of Chandragupta, son of a rich merchant of Kashmir. The book is divided into ten *Sargas*. Of these the 2nd, styled as लोभवर्णन, the 5th, styled as कायस्थवर्णन, the 7th, गायनवर्णन, and 9th, the सुवर्णकारोत्पत्तिवर्णन are full of fine touches of humour and very funny descriptions of men and things.

The समयमातृका and the कलाविलास are valuable to the student of literature on account of the light they throw on the life of Kashmir in the times of Kshemendra.

The चारुचर्या is a century of stanzas of two lines each, the first being a moral aphorism and the second containing an illustration (generally drawn from the epics and the Purâṇas), of the truth embodied in the first.

The चतुर्वर्गसंग्रह is a concise exposition of the doctrine of the four motives of human endeavour, *viz.*, धर्म (Duty), अर्थ (Money), काम (Love)–and मोक्ष (Salvation).

The सेव्यसेवकोपदेश or सेवावसर is a short poem (of 61 stanzas) on the duties of master and servant. The last stanza of this poem looks like a bit of the poet's personal history. It is a vindication of the honourable character, as profession, of service rendered to a worthy master[c]—विद्वज्जनाराधनतत्परेण संतोषसेवारसनिर्भरेण। क्षेमेन्द्रनाम्ना सुधियां सदैव सुखाय सेवावसरः कृतोऽयम्॥

The three मञ्जरीs, *viz*: the महाभारतमञ्जरी, the रामायणमञ्जरी and the बृहत्कथामञ्जरी are poetical epitomes respectively of the Mahâbhârata, the Rámáyaṇa, and the Brihatkathá. To compress the vast subject-matter of the epics and the Brihatkâtha into such a short compass as Kshemendra has done is indeed a very hard and arduous task. But Kshemendra, we think, has eminently succeeded in giving interesting and lucid abstracts of the main stories as well as of the important episodes of the epics. Summaries as they are, they are pervaded by a poetic spirit that lends charm to many of their portions and makes them a very interesting reading, though we must admit that there is little of genuine poetry in them.

In the arrangement of the subject-matter in his epitomes, Kshemendra closely follows the originals, making only such changes as are necessited by the nature of the work. The narrative is, on the whole, direct and clear. However, in some places the poet in his eagerness to compress a great

[c] Peterson First Report,—J. B. B. R. A. S.—extra number, 1883.

deal of matter in a short compass, uses such a terse language as makes the narrative suffer on account of excessive brevity of expression. Therefore, his style, otherwise easy and flowing, becomes obscure on account of studied brevity.

The दशावतारचरित is a poetical abstract of the stories of the ten incarnations of Vishṇu, as contained in the Purâṇas. In the account of the कृष्णावतार is included a masterly summary of the story of the Mahâbhârata, written in a style that closely resembles that of the Bhârata-manjarî. The 9th chapter of the book, styled the बुद्धावतार, gives in brief the story of the life of Buddha as it is told in the Buddhistic works. This part of the book possesses special interest for the Sanskritist, as it contains the oldest reference with a fixed date, as to the identification of Buddha with Vishnu.

About Kshemendra s dictionary (कोष) called the लोकप्रकाश Bühler writes: "This work gives a great amount of information on the daily life of the Hindus which elsewhere we seek in vain. He (*i. e.* Kshemendra) gives forms of *Hundis* or letters of exchange, bonds, and the like, the titles of the most of the Kâshmirian officials, in some cases with explanations, a list of the *pargaṇas* into which Kashmir was divided. The importance of such information cannot be over-rated, as all the *loshakâras* live too high in the clouds of the *S'astras* and poetry to care about such trivial matters as the geography, administration, commerce of the country "*

Kshemendra's नृपावली, a history of the kings of Kashmir, remains yet unrecovered. It is referred to by Kalhaṇa in his *Râjatarangiṇî*.† In his brief review of the earlier compositions on the history of Kashmir, Kalhaṇa makes a special mention of Kshemendra's work. He acknowleges the नृपावली to be 'the work of a poet, but charges it with containing mistakes in every part 'due to a certain want of care'.

V.—THE BHÂRATA-MAÑJARÎ.

We have already pointed out the special importance of this epitome of the Mahâbhârata in the history of Sanskrit literature. We have also indicated its merits and faults as an abstract in general. We now proceed to consider the work briefly, with reference to its treatment of the subject-matter.

* Bühler's Kashmir Report, p. 75. † *Raj. T.* I. 13.

The Bhâratamañjarî follows the Mahábhárata very closely. As a rule, Kshemendra does not omit any important episode or story contained in the original. He takes care to make a mention even of unimportant incidents and stories, be it by a single phrase or a single sentence. Whatever omissions there are in the book are such as may be expected in any abridgment of a vast work like the Mâhabhârata. A striking omission in the book is that of the 12 chapters (342–353) of the S'anti–Parva which treat of Nárayaṇa. That Kshemendra, who is careful not to omit even a comparatively unimportant portion of the original, should have passed over this part of the Mahâbhârata treating of the deity held in utmost reverence by him, points out, we think, to the fact that the Nárayaṇiyopkhyana did not form part of the original in his time. Another variation from the original is found in the arrangement of the Parvas. The number of Parvas in the abridgement is eighteen as in the original. But this number is made up by turning the *Gadâ–Parva*, which is in the original an Upaparva of the *S'alya–Parva*, into a separate Parva and combining the *S'ânti–Parva* and the *Anus'asânika–Parva* into a single Parva. As this division of the Parvas occurs in some of the manuscripts of the Mahâbhârata, it is highly probable that it represents an old arrangement of the Parvas of the epic.

VI.—LITERARY ESTIMATE.

As a poet, Kshemendra does not take a high rank. He has very little of that true poetic quality which consists in idealitic or romantic presentation of human life, in the imaginative visualisation of the scenes of far-off antiquity, in the fanciful yet sympathetic description of nature in picturesque phrase. His chief merit as a poet lies in simple and direct narration occasionally embellished with such rhetorical ornaments as metaphors, similes, puns, fanciful conceits, tricks of alliteration, descriptions of seasons, scenery, etc. As a narrator, Kshemendra is admirable. He excels in the art of telling stories in a graphic and impressive manner, *e. g.* the stories of S'akuntalá and Yayáti in the Âdi-parva, and of Kankáli in the Samayamâtriká.

A notable feature of some of Kshemendra's writings is his humour. His *Samayamâtrikâ* and *Kalâvilâsa* clearly show

that he possessed in a marked degree a sense of humour and a quick eye for human weaknesses, such as are found in the works of very few poets. His portraits of men and women (*e. g.* the miserly trader in the *Kalávilása*, and Kankâlî in the *Samayamâtrikâ*), are lighted up with touches of humour and sarcasm, which bear testimony to his intimate knowledge of human nature in all its aspects.

The style of Kshemendra is characterised by simplicity, brevity, and vigour. However, his over-anxiety for terseness, especially in his poetical epitomes, makes his style occasionally obscure. Sometimes, in elaborate descriptions his language becomes involved, and loses much of its simplicity. But on the whole, the diction of Kshemendra seldom loses its elegance and grace, though it may occasionally become obscure or involved. In his poems, Kshemendra employs all the elaborate ornaments which pertain to the style of a Mahákávya, such tropes, similitudes, puns, alliteration, as were considered in the Kâvya period of literature as essential attributes of all poetical work. Almost all the embellishments he indulges in are conventional. It is only occasionally that the conventionality pervading his poetry is relieved by touches of originality.

In the Bhâratamañjarí, however, the necessity of compressing a vast narrative within a small compass exercised a constant check on the eagerness of the poet to display his rhetorical skill. But it seems that the poet, though conscious of the nature of the work, feared that his work might read as mere versified prose, and hence embellished it with figures of speech, conceits, descriptions of nature as well as of female beauty, the usual stock-in-trade of wits gifted with a poetic temperament and thoroughly trained in the science of Rhetorics, such as Kshemendra was.

SUMMARY.

[The following is an extract from क्षेमेन्द्र's **दशावतार-चरित** (कृष्णावतार, st. 336–460.). It is inserted in this book, as it forms a very good summary of the आदि and सभा पर्वs of the भारतमञ्जरी.]

आदिपर्वसंक्षेपः ।

गङ्गाभिलाषी नृपतिर्ब्रह्मशापान्महाभिषः ।
भरतस्य कुले जातः शंतनुः प्रतिपात्मजः ॥ १ ॥
गङ्गापि धातुः शापेन पतन्ती वसुभिः पथि ।
वसिष्ठशापपतितैर्होमधेनुनिकारतः ॥ २ ॥
स्वजन्मनेऽर्थिता जाता वधाय च महीं गता ।
स्वतीरोपवनोपान्ते विचचार सुलोचना ॥ ३ ॥
तत्र शंतनुना गङ्गा संगमं गजगामिनी ।
भेजे यथेष्टकरणप्रत्याख्यानधृताधिम् ॥ ४ ॥
सा जातानवधीत्सप्तवसून्स्वेच्छाविधायिनी ।
जातेऽष्टमे सुते राज्ञा निरुद्धा प्रययौ दिवम् ॥ ५ ॥
देवव्रताख्यः स शिशुर्दिवि देवैः कृतव्रतः ।
सर्वविद्यापगाम्भोधिर्ववृधे वसुरष्टमः ॥ ६ ॥
दृष्ट्वा कदाचित्कालिन्दीकूले कुवलयेक्षणाम् ।
शंतनुर्दाशतनयां तत्पितुर्याचकोऽभवत् ॥ ७ ॥
गाङ्गेयस्त्वत्सुतः क्ष्माभृद्दौहित्रो मे न राज्यभाक् ।
इत्युक्त्वा न ददौ दाशस्तस्मै सत्यवतीं सुताम् ॥ ८ ॥
देवव्रतः पितुर्ज्ञात्वा तीव्रस्मरशरव्यथाम् ।
गत्वा ययाचे दाशेशं तनयां विनयोन्नतः ॥ ९ ॥
दौहित्रवंशराज्यार्थी स सुतां न ददौ यदा ।
तदा राज्ये विवाहे च गाङ्गेयः समयं व्यधात् ॥ १० ॥
भीषणीयप्रतिज्ञात्वाद्भीष्मोऽयमिति खे चिरम् ।
विचचारोदिताश्चर्यं खेचरोच्चारितं वचः ॥ ११ ॥
आनीतामथ भीष्मेण कन्यामासाद्य शंतनुः ।
परितोषाद्ददौ तस्मै स्वच्छन्दनिधनं वरम् ॥ १२ ॥
कालेन जनयित्वाथ पुत्रं चित्राङ्गदाभिधम् ।
तस्यां विचित्रवीर्यं च शंतनुस्तनुमत्यजत् ॥ १३ ॥

ततश्चित्राङ्गदो राजा गन्धर्वेण प्रमाथिना ।
चित्राङ्गदेन समरे नामद्वेषान्निपातितः ॥ १४ ॥
शिशोर्विचित्रवीर्यस्य प्राप्तराज्यश्रियः कृते ।
जहार काशिराजस्य भीष्मः कन्याः स्वयंवरे ॥ १५ ॥
भ्रात्रे विचित्रवीर्याय हस्तिनापुरमेत्य सः ।
त्यक्त्वा साल्वोत्सुकामम्बामम्बिकाम्बालिके ददौ ॥ १६ ॥
राजचूततरौ तस्मिन्नवयौवनमाधवे ।
कान्तालतावलयिते पातिते कालदन्तिना ॥ १७ ॥
विच्छिन्ने शंतनोर्वंशे तत्पुत्रक्षेत्रजार्थिना ।
भीष्मेण प्रेरिता साध्वी प्राह सत्यवती शनैः ॥ १८ ॥
कानीनस्तनयो मेऽस्ति तर्तुकामात्पराशरात् ।
संजातो यमुनाद्वीपे कृष्णद्वैपायनो मुनिः ॥ १९ ॥
तं स्मरामि सुतक्षेत्रपुत्रोत्पत्त्यै तपोनिधिम् ।
उक्त्वेति सा भीष्ममते तं सस्मार स चाययौ ॥ २० ॥
अम्बा श्वश्र्वा विसृष्टाथ तेजोराशिं विलोक्य तम् ।
निर्मीलिताक्षी तद्दृष्टिस्पृष्टा गर्भं समादधे ॥ २१ ॥
अन्धोऽक्षिमीलनात्सूनुर्भावीत्युक्ते महर्षिणा ।
द्वितीयं जनयापत्यमिति माता जगाद तम् ॥ २२ ॥
भयपाण्डुरवत्कान्या लेभे गर्भं मुनेर्दृशा ।
अप्रसूतिः सुतः पाण्डुर्भवितेत्यभ्यधान्मुनिः ॥ २३ ॥
तस्यां भयाद्विसृष्टायां शूद्रायां गर्भसंभवे ।
धर्मावतारमुक्त्वास्याः पुत्रं प्रायान्महामुनिः ॥ २४ ॥
जातेऽन्धे धृतराष्ट्रेऽथ पाण्डौ च भुजशालिनि ।
माण्डव्यशापभूर्धर्मः शूद्रायां विदुरोऽभवत् ॥ २५ ॥
धृतराष्ट्राय गान्धारीं सुबलस्तनयां ददौ ।
कुन्तिभोजसुतां कुन्तीं पाण्डुर्माद्रीमवाप च ॥ २६ ॥
युवा दिग्विजयी पाण्डुर्मृगयाव्यसनी वने ।
मृगरूपं रतासक्तमवधीत्किन्दमं मुनिम् ॥ २७ ॥
भविष्यसि त्वं दयितारतिपर्यन्तजीवितः ।
तेनेति शप्तस्त्यक्तश्रीर्ययौ पाण्डुस्तपोवनम् ॥ २८ ॥
ततः पुत्रशतं लेभे गान्धारी तुल्यगर्भजम् ।
ज्येष्ठो दुर्योधनस्तेषां तस्य दुःशासनोऽनुजः ॥ २९ ॥
कुन्ती मुनिवरावाप्तमन्त्रा भर्तुरनुज्ञया ।
धर्मानिलेन्द्रानाहूय वने पुत्रानजीजनत् ॥ ३० ॥

युधिष्ठिरं भीमसेनमर्जुनं च सुरोचितान् ।
सपत्न्या दत्तमन्त्रा च माद्री प्रापाश्विनौ यमौ ॥ ३१ ॥
स्नातां पुष्पोच्चये माद्रीं विलोक्य कुसुमागमे ।
आलिङ्ग्यानङ्गसङ्गेऽभूत्पांडुः शापादजीवितः ॥ ३२ ॥
प्रयाते त्रिदिवं पाण्डौ पाण्डुपुत्राः पितृव्यजैः ।
वृद्धिं गता धार्तराष्ट्रैः सह दुर्योधनादिभिः ॥ ३३ ॥
भीष्मः पितामहस्तेषां चापाचार्यं कृपं व्यधात् ।
द्रोणं च शर्वशिष्यस्य शिष्यं रामस्य धन्विनः ॥ ३४ ॥
अश्वत्थामा प्रियः सूनुर्द्रोणस्य तनयोऽभवत् ।
यथार्जुनः समस्तास्त्रविद्याविमलदर्पणः ॥ ३५ ॥
कन्यायां गूढजन्मा यः कर्णः कुन्त्यां विवस्वतः ।
प्रयातः सूतपुत्रत्वमस्त्राणि प्राप भार्गवात् ॥ ३६ ॥
संस्पर्धयार्जुनरणाह्वानधीरोऽस्त्रदर्शने ।
नीतस्तत्प्रतिमल्लत्वात्कौरवेणाङ्गराजताम् ॥ ३७ ॥
ततः कर्णेन संमन्त्र्य भ्रात्रा दुःशासनेन च ।
दुर्योधनः पाण्डवानां धियं गूढवधे व्यधात् ॥ ३८ ॥
ते तेन विहिते क्रीते जतुवेश्मनि निर्गताः ।
विदुरेण रहः स्नेहान्निर्दिष्टबिलनिर्गमाः ॥ ३९ ॥
युधिष्ठिरार्जुनौ कुन्तीं वहन्भीमो महाबलः ।
नकुलं सहदेवं च विवेश निशि काननम् ॥ ४० ॥
तत्रोग्रविग्रहं हत्वा हिडिम्बं राक्षसेश्वरम् ।
भीमस्तदनुजां भेजे हिडिम्बां दिव्यरूपिणीम् ॥ ४१ ॥
जाते घटोत्कचे तस्याः पुत्रे भीमपराक्रमे ।
एकचक्रां पुरीं जग्मुः प्रच्छन्नाः पाण्डुनन्दनाः ॥ ४२ ॥
प्रजाक्षयक्षमस्तत्र राक्षसोऽभूद्बकाभिधः ।
यस्मै राजान्नशकटं प्राहिणोत्सनरं सदा ॥ ४३ ॥
स्थिता विप्रगृहे कुन्ती सह भिक्षाशनैः सुतैः ।
बकवारे द्विजस्यासे भीमं तद्दययादिशत् ॥ ४४ ॥
व्रजन्भीमोऽन्नशकटं भुञ्जानः क्रोधसंमुखम् ।
बकं हत्वा द्विजगृहं विवेशालक्षितो निशि ॥ ४५ ॥
अथ दूरपथायातैः कथितं पथिकद्विजैः ।
नानाकथाप्रसङ्गेन शुश्रुवुः पाण्डुनन्दनाः ॥ ४६ ॥
पाञ्चाल्यो द्रुपदः पूर्वं द्रोणस्य सुहृदः शिशुः ।
व्यधाद्वास्यामि ते प्राप्तराज्यार्धमिति संविदम् ॥ ४७ ॥

द्रोणेन प्राप्तराज्योऽथ सोऽर्थितः प्रददौ न तत् ।
भिक्षाभुग्ब्राह्मणो राज्ञः कथं मित्रमिति ब्रुवन् ॥ ४८ ॥
इति द्रोणः कृतस्तेन राज्ञा भग्नमनोरथः ।
अर्जुनेन रणे बद्धं तं राज्यार्धमदापयत् ॥ ४९ ॥
ततस्तेनावमानेन पुत्रं द्रोणवधक्षमम् ।
अभिचारोग्रयागेन द्रुपदः समवाप्तवान् ॥ ५० ॥
यागाग्निमध्याज्जातोऽस्य धृष्टद्युम्नाभिधः सुतः ।
कृष्णा च कन्यका यस्याः प्रत्यासन्नः स्वयंवरः ॥ ५१ ॥
वयं तत्रैव गच्छामः सर्वराजसमागमे ।
प्राप्तुं प्रतिग्रहाभ्यर्चामित्युक्त्वा प्रययुर्द्विजाः ॥ ५२ ॥
ततः पाञ्चालनगरं व्रजन्तः पाण्डवा निशि ।
गन्धर्वराजं ददृशुर्गङ्गाम्भसि विहारिणम् ॥ ५३ ॥
विवस्त्रान्तःपुरवधूदर्शनक्रुद्धमर्जुनः ।
वधाद्गन्धरथं युद्धे तमाग्नेयास्त्रतेजसा ॥ ५४ ॥
युधिष्ठिरेण कृपया रणे रक्षितजीवितः ।
सख्यं किरीटिना कृत्वा जितश्चित्ररथो ययौ ॥ ५५ ॥
ततः प्रभाते प्रच्छन्नाः पाण्डवा विप्ररूपिणः ।
प्रविश्य पाञ्चालपुरं कुम्भकारगृहे स्थिताः ॥ ५६ ॥
इत्युक्त्वा नारदे याते संकर्षणजनार्दनौ ।
जग्मतुर्लक्ष्यभेदाङ्कं द्रष्टुं कृष्णास्वयंवरम् ॥ ५७ ॥
तौ पाञ्चालपुरं प्राप्य सर्वराजसमागमे ।
पूज्यमानौ विविशतुः स्वयंवरसभागृहम् ॥ ५८ ॥
हेमासनोपविष्टेषु द्रौपदी सर्वराजसु ।
जगज्जयपताकेव कंदर्पस्य समाययौ ॥ ५९ ॥
राधावेधपणे तस्मिन्भुजलभ्ये स्वयंवरे ।
अशक्ताः पार्थिवाः सर्वे ययुर्लज्जाविलीनताम् ॥ ६० ॥
विलक्षेषु क्षितीशेषु द्विजमध्यादथोत्थितः ।
विद्ध्वा धनंजयो लक्ष्यं क्षितौ क्षिप्रमपातयत् ॥ ६१ ॥
हारं कण्ठे विनिक्षिप्य द्रौपद्या फाल्गुने वृते ।
युद्धोद्धताः समुत्तस्थुः क्रुद्धाः सर्वे क्षितीश्वराः ॥ ६२ ॥
जित्वाथ शल्यकर्णादीन्वीरान्भीमधनंजयौ ।
पुरः कृष्णां समादाय ययतुर्भ्रातृभिः सह ॥ ६३ ॥
भिक्षेवोपनता कृष्णा सहेयं भुज्यतामिति ।
चक्रुस्ते शासनान्मातुः सह भोगाय संविदम् ॥ ६४ ॥

रामकृष्णौ निशि स्वैरं कुम्भकारगृहे स्थितान् ।
पाण्डवानेत्य सानन्दौ प्रेम्णा संभाष्य जग्मतुः ॥ ६५ ॥
अन्विष्य द्रुपदस्तेषां विज्ञायाधर्मनिश्चयम् ।
कृष्णाया बहुपत्नीत्वं विरुद्धं नाभ्यमन्यत ॥ ६६ ॥
ततस्तं भगवान्व्यासः समभ्येत्यावदन्मुनिः ।
पञ्चेन्द्राः समदाः पूर्वं क्रुद्धा बद्धाः पिनाकिना ॥ ६७ ॥
त एव पाण्डवा जाताः स्वर्गश्रीस्तव चात्मजा ।
तेषामेकैव सा पत्नी नैवायं धर्मसंकरः ॥ ६८ ॥
इत्युक्त्वा मुनिना दत्तदिव्यदृष्टिर्नरेश्वरः ।
सत्यं विज्ञाय तत्सर्वं तद्विवाहममन्यत ॥ ६९ ॥
ज्ञात्वा जतुगृहान्मुक्तान्पाण्डवान्प्राप्तसंश्रयान् ।
हस्तिनापुरमानाय्य धृतराष्ट्रोऽभ्यपूजयत् ॥ ७० ॥
इन्द्रप्रस्थेऽभिषिक्तोऽथ तेन राजा युधिष्ठिरः ।
गुणैः श्रियं श्रिया धर्मं धर्मेण प्राप्तवान्यशः ॥ ७१ ॥
निर्दिष्टां नारदेनाथ मुनिना भेदभीरुणा ।
भूतये पाण्डवाश्चक्रुर्मर्यादां दृढनिश्चयाः ॥ ७२ ॥
अन्तःपुरे भ्रातरं यः पश्येत्कृष्णासखं रहः ।
अविश्रान्तः स तीर्थानि व्रजेद्वादशवत्सरीम् ॥ ७३ ॥
चौरार्त्तं गोगणं विप्राक्रन्दाकृष्टस्ततोऽर्जुनः ।
आजहार समादाय धर्मजान्तःपुराद्धनुः ॥ ७४ ॥
स्मृत्वाथ संविदं पार्थस्तीर्थार्थी जाह्नवीजले ।
मज्जन्नुलूपीं पाताले नागकन्यामवाप्तवान् ॥ ७५ ॥
जनयित्वा सुतं तस्यामिरावन्तं जगाम सः ।
नगरं मणिपूराख्यं चित्रवाहनभूपतेः ॥ ७६ ॥
प्राप्य तस्य सुतां कन्यां पार्थः पृथुललोचनाम् ।
चित्राङ्गदां सुतं तस्यां बभ्रुवाहनमाप्तवान् ॥ ७७ ॥
सर्वतीर्थप्लुतः प्राप्य प्रभासं श्वेतवाहनः ।
रैवताचलयात्रायां प्राप वृष्णिसमागमम् ॥ ७८ ॥
अर्जुनोऽथ धृतोत्कण्ठः शैलारोहसमुत्सवे ।
उत्साहोच्छलितं चेतः सानुगस्य हरेर्व्यधात् ॥ ७९ ॥
तत्र कृष्णानुजां दृष्ट्वा सुभद्रां कामकौमुदीम् ।
कन्यामनुमतो शौरेर्जहार श्वेतवाहनः ॥ ८० ॥
युद्धोद्धतान्वृष्णिवीराम्परिसान्त्व्य जनार्दनः ।
निःसंख्यं द्रविणं दातुमर्जुनाय ययौ स्वयम् ॥ ८१ ॥

इन्द्रस्थमथासाद्य सुभद्रासहितोऽर्जुनः ।
प्रणम्य धर्मजं भेजे कृष्णेन सहितः सुखम् ॥ ८२॥
अभिमन्युं सुभद्रायां पार्थः पुत्रमजीजनत् ।
द्रौपदी प्रतिविन्ध्याद्यान्पतिभ्यः पञ्च चात्मजान् ॥ ८३ ॥
ततः कदाचिद्यमुनाजलकेलिविहारिणम् ।
सकृष्णमर्जुनं विप्ररूपः प्राह हुताशनः ॥ ८४ ॥
उचितं दीयतां मह्यं भवद्भ्यां भोजनं हितम् ।
अर्थिनामर्थनावन्ध्या न भवन्ति भवद्विधाः ॥ ८५ ॥
श्वेतकेर्नृपतेः पूर्वं यज्ञे द्वादशवार्षिके ।
अच्छिन्नाज्यभरेणाहमनलो जडतां गतः ॥ ८६ ॥
वनं स्वास्थ्याय सत्त्वाढ्यं दग्धुमिच्छामि खाण्डवम् ॥
रक्षतीन्द्रः सुहृन्मेघैस्तक्षकस्यास्पदं हि तत् ॥ ८७ ॥
व्यस्तमैघौघविघ्नोऽहं भवत्सायकसंचयैः ।
अखण्डः खाण्डववनं ज्वलाम्येतन्ममाशनम् ॥ ८८ ॥
इति वह्निर्वदन्नर्थी ताभ्यामङ्गीकृतेप्सितः ।
धनुः पार्थाय गाण्डीवं ददौ चक्रं च चक्रिणे ॥ ८९ ॥
तद्दत्तं रथमारुह्य तदीयाक्षयसायकः ।
हरिणा सह संनद्धः किरीटी खाण्डवं ययौ ॥ ९० ॥
अग्नौ प्रज्वलिते वराहमहिषव्याघ्रद्विपद्वीपिनां
निष्पीतायुषि गाढलीढगगने दैत्याहिदेहद्रुहि ।
रुद्धे मेघजलेऽर्जुनास्त्रपटलैर्युद्धोद्धतं वज्रिणं
जिष्णुः सायकवर्षिणं विमुखतां बाणैर्निनायाक्षयैः॥ ९१ ॥
सुतमथ भयलोलं तक्षकस्याश्वसेनं
जठरमपि जनन्याः संप्रविश्य द्रवन्तम् ।
अकृत दिवि किरीटी पक्षिणा खण्डपुच्छं
मयमपि शरणार्तं चक्रभीतं ररक्ष ॥ ९२ ॥

सभापर्वसंक्षेपः ।

ततः कृष्णज्ञया दिव्यां सभां मणिमयीं मयः ।
विदधे धर्मपुत्रस्य प्राणरक्षाप्रतिक्रियाम् ॥ ९३ ॥
तस्यां सभायामाश्चर्यनलिनीं निर्ममे मयः ।
नीलरत्नोत्पलवतीं हेमाब्जां स्फटिकोदकाम् ॥ ९४ ॥
समासीनमथाभेत्य धर्मजं नारदोऽवदत् ।
राजन्न लोकपालानां त्वत्सभासदृशी सभा ॥ ९५ ॥

यजस्व राजसूयेन कुरुष्व सफलां श्रियम् ।
इति त्वामवदत्पाण्डुः पिता शक्रसमास्थितः ॥ ९६ ॥
इत्युक्ता नारदे याते राजसूयमनोरथम् ।
अकुण्ठोत्कण्ठया राजा वैकुण्ठाय न्यवेदयत् ॥ ९७ ॥
कृष्णस्तमूचे श्लाघ्यैषा धर्मधीः किं तु मागधे ।
न जीवति जरासंधे क्रतुः कर्तुं स शक्यते ॥ ९८ ॥
रुद्रयागोपहाराय तेन रुद्धा गिरिव्रजे ।
षडशीतिर्नृपतयस्तस्य शेषाश्चतुर्दश ॥ ९९ ॥
शरीरार्धद्वयं जातं जरा निशि निशाचरी ।
संधाय विदधे बालं जरासंधं तमुत्कटम् ॥ १०० ॥
तत्संनिरोधविध्वस्ताः संत्यज्य मथुरां वयम् ।
विधाय द्वारकां दुर्गां पश्चिमाब्धितटे स्थिताः ॥ १०१ ॥
इति स्वैरं ब्रुवाणेन नृपः संमन्त्र्य शौरिणा ।
व्यादिशन्मागधवधे भीमपार्थौ भुजाविव ॥ १०२ ॥
ततः स्नातकवेषेण प्रच्छन्नक्षत्रवृत्तयः ।
जरासंधपुरीं जग्मुः कृष्णभीमधनंजयाः ॥ १०३ ॥
तत्र त्रयोदशाहानि युयुधाते भुजायुधौ ।
वीरौ भीमजरासंधौ श्रान्तोऽभून्मागधस्ततः ॥ १०४ ॥
ततः सन्धिं द्विधा कृत्वा हते भीमेन मागधे ।
मुमोच कृष्णः क्षितिपान्यज्ञागमनसंविदा ॥ १०५ ॥
भीमः किरीटी नकुलः सहदेवश्च दिग्जये ।
आजह्रुर्विपुलं वित्तं राज्ञे यज्ञभरक्षमम् ॥ १०६ ॥
कृतेषु शैलतुल्येषु रत्नकाञ्चनराशिषु ।
राजसूयसमारम्भः प्रावर्तत महीपतेः ॥ १०७ ॥
प्राप्ता निमन्त्रितास्तस्मिन्भीष्मद्रोणादयः क्रतौ ।
धृतराष्ट्रः सविदुरः सामात्यश्च सुयोधनः ॥ १०८ ॥
अशेषदेवर्षिभृते सर्वराजमये मखे ।
अर्घ्यार्चितं हरिं सेहे शिशुपालो न भूपतिः ॥ १०९ ॥
तस्याधिक्षेपदक्षस्य क्ष्मापतेः क्षयलक्ष्मणा ।
न्यपातयत्क्षितौ क्षिप्रं चक्रेणाधोक्षजः शिरः ॥ ११० ॥
क्रतौ समाप्ते यातेषु महर्षिषु नृपेषु च ।
तस्थौ दुर्योधनस्तत्र शकुनिश्चास्य मातुलः ॥ १११ ॥
पद्मिन्यां विहरन्वारिशङ्कया स्फाटिके जले ।
चरन्क्षिप्तवसनः सत्याम्भसि ममज्ज सः ॥ ११२ ॥

तस्य स्खलितमालोक्य हर्म्यस्था राजवल्लभाः ।
जहसुर्भीमसेनश्च बभूवाङ्गुरितस्मितः ॥ ११३ ॥
लज्जावमानमलिनः कौरवः स्वपुरं व्रजन् ।
पृष्टः शकुनिना प्राह ग्लानिर्वैवर्ण्यकारणम् ॥ ११४ ॥
धर्मसूनोर्मखे सा श्रीस्ते भूपालाः करप्रदाः ।
संख्यातीतं च तद्दानं मर्मशल्यायते मम ॥ ११५ ॥
पद्मिन्यामुपहासो मे पद्मस्येव हिमाशनिः ।
पतितः क्षीयते जाने न शरीरक्षयं विना ॥ ११६ ॥
इति प्रलापी शोकोष्णं द्वेषावेशात्सुयोधनः ।
वार्यमाणः शकुनिना न्यवर्तत न दुर्मतिः ॥ ११७ ॥
ततः स धृतराष्ट्राय विवर्णः पाण्डुरः कृशः ।
निवेदितः शकुनिना तं द्यूताज्ञामयाचत ॥ ११८ ॥
कृच्छ्रात्कृताभ्युपगमः स पित्रा द्यूतकैतवे ।
अकारयन्मणिमयीं कुशलैः शिल्पिभिः सभाम् ॥ ११९ ॥
स धर्मजं राजसूयसमयादनिवर्तिनम् ।
आहूय विदधे छद्मद्यूतं शकुनिमायया ॥ १२० ॥
कूटाक्षक्षपिताशेषकोषसैन्यपरिच्छदः ।
पणं भ्रातॄनथात्मानं कृष्णां च विदधे नृपः ॥ १२१ ॥
दुःशासनकराकृष्टकेशीमथ रजस्वलाम् ।
कृष्णां द्यूतजितां दासीमानिनाय सुयोधनः ॥ १२२ ॥
तत्कोपादकरोद्भीमः प्रतिज्ञामूरुभञ्जने ।
युधि दुर्योधनस्यासृक्पाने दुःशासनस्य च ॥ १२३ ॥
वने द्वादशवर्षाणि निवासाय पणे कृते ।
त्रयोदशे तथाज्ञाते विजिताः पाण्डवा ययुः ॥ १२४ ॥

ERRATA.

TEXT.

P.	2, st.	18,	*For*	समन्तपञ्चके क्षेत्रे कथा	*Read*	समन्तपञ्चक-क्षेत्रकथाम्.
P.	27, l.	30,	,,	°मकारो	,,	°माकरो.
P.	33, st.	456	,,	°मनुक्त्वैवापेकारिणाम्	,,	°मनुक्त्वैवोप-कारिणाम्.
P.	40, st.	567	,,	प्रयतस्तथौ	,,	प्रयस्तस्थौ.
P.	43, st.	595	,,	कुन्ती	,,	कुन्तीं.
P.	46, st.	647	,,	तच्छुत्वा	,,	तच्छ्रुत्वा.
P.	49, st.	649	,,	दक्षिणाङ्कुष्टं	,,	दक्षिणाङ्गुष्ठं.
P.	54, st.	764	,,	सुपुत्रकाम्	,,	सपुत्रकाम्.
P.	56, st.	782	,,	कातरवसुत्भु	,,	कातरवत्क्षुभु.
P.	57, st.	804	,,	ब्रवाणः	,,	ब्रुवाणः
P.	59, st.	826	,,	जाया	,,	जायां.
P.	64, st.	896	,,	जम्भारिधनुषः	,,	जम्भारिधनुषः
P.	65, l.	33	,,	-यक्षयं	,,	-व्यक्षयं.
P.	66, st.	926	,,	तापत्यविक्रमः	,,	तापत्य विक्रमः
P.	70, l.	21	,,	मेरुबन्धुरिव स्निग्धः कुतश्चा पता-	,,	मेरुर्बन्धुरिव स्निग्धः कुत-श्चापतता—
P.	74, st.	1051	,,	निरवद्यस्य	,,	निजवद्यस्य
P.	77, st.	1092	,,	राजसागरमुद्भूतो	,,	राजसागरमुद्भूतौ
P.	79, st.	1121	,,	प्रमुदश्रियम्	,,	प्रमदश्रियम्
P.	81, st.	1150	,,	सर्ग कार्यार्थम्	,,	सर्गकार्यार्थम्
P.	85, st.	1208	,,	संबंधः	,,	सम्बन्धं
P.	86, st.	1218	,,	दिङ्मुखम्	,,	दिङ्मुखम्
P.	89, st.	1263	,,	विनयानता	,,	विनयानताम्.
P.	100, st.	1400	,,	वह्निर्ज्वालयित°	,,	वह्निर्ज्वालायित°
P.	104, l.	26	,,	राजसूयमन्त्र	,,	राजसूयमन्त्रः
P.	106, l.	31	,,	°यविक्रमं	,,	°स्यविक्रमं
P.	107, st.	76	,,	क्षिप्तं	,,	क्षिप्रं
P.	108, st.	89	,,	कीर्ति	,,	कीर्तिं
P.	112, st.	141	,,	हारहूणान्	,,	हारहूरान्
P.	,, l.	30	,,	हरान्	,,	हूरान्
P.	113, st.	159	,,	प्रमुदश्रियम्	,,	प्रमदश्रियम्

P.	„ st.	162	*For* दिग्धदृङ्गारदो	*Read*	दिग्धदृङ्गारदो
P.	115, st.	184	„ सरम्भशिथिलो°	„	संरम्भशिथिलो°
P.	121, st.	265	„ धृतराज्ञया	„	धृतराष्ट्राज्ञया
P.	122, st.	288	„ शङ्खनादै	„	शङ्खनादै
P.	136, st.	479	„ °ललितोच्छास°	„	ललितोच्छ्वास°

NOTES.

P.	6, l.	35	**For** *Gaudapáda's Kârikas*	**Read**	*S'vet. Up.*
P.	9, l.	21	„ समन्तपञ्चके क्षेत्रे कथां	„	समन्तपञ्चक-क्षेत्रकथां
„	„ l.	22	„ on	„	at
P.	14 l.	9	„ भिक्षमाहृत्य	„	भिक्षामाहृत्य
„	l.	17	„ agained	„	again
P.	23 l.	5	„ किल्बिषानि	„	किल्बिषाणि·
P.	31, l.	26	„ असिता (न सिता असिता)	„	असितः (न सितः असितः)
P.	„ l.	27	„ धीयन्ते	„	धीयन्ते·
P.	106 l.	17	„ Introduction	„	Appendix B.

ADDENDA.

P. 2, *St.* 17. विशरारुताम्—'transitoriness'. विशरारु is an adjective formed from वि-शॄ (*pass*), 'to be dissolved; to decary; to vanish.'—वि-शॄ + आरु, a *Krit.* affix showing 'nature or disposition'.

P. 18, *St.* 238. सुभ्रु.—शोभने भ्रुवौ यस्याः सा सुभ्रूः, तस्याः संबुद्धिः, 'O lady of lovely eye-brows.' According to the strict rule of grammar, the Voc. Sing of सुभ्रु is सुभ्रूः. However, the form सुभ्रु is often used by poets like Kâlidâsa, Bhavabhûti, Bhatti &c.—'विमानना सुभ्रु कुतः पितुर्गृहे—*Kumár.* 5. 43; मुकुलयति च नेत्रे सर्वथा सुभ्रु खेदः—*Mâlatî.* 3. 8; हा पितः क्वासि हे सुभ्रु बहुधा विललाप सः—*Bhatti K.* Kshemendra uses the form सुभ्रु throughout the *Bh. M.* See st. 301, 332, 843, 782 etc. According to the Bhâshyakára, the shortening of the final vowel is allowed in the Voc. in some cases; but most other grammarians look upon the form सुभ्रु as a solecism. (कथं तर्हि 'हा पितः क्वासि हे सुभ्रु' इति भट्टिः। प्रमाद एवायमिति बहवः—S. K.).

List of the abbreviations employed in this book.

Amar.—Amarakos'a.
Auchit. V.—Auchityavichâra-charchá.
Bhatti.—Bhattikávya.
Bg.—Bhagavadgîtâ.
Bhâg.—Bhâgavata.
Bh. M.—Bhârata-manjarî.
Brah. P.—Brahmâṇḍa Purâṇa.
Br. V. P.—Brahmavaivarta Purâṇa.
Brih. M.—Brihatkathâ-manjarî.
Brih. S.—Brihat-Samhitâ.
Brihad. Up.—Brihadâraṇyaka-Upanishad.
Bv.—Bhâminî-vilâsa.
Chh. Br.—Chhândogya Brâhmaṇa.
Chh. Up.—Chhândogya Upanishad.
Das'. K.—Das'akumâracharita
Das'. Ch.—Das'âvatára-charita.
Hit.—Hitopades'a.
Hv.—Harivans'a.
Kád.—Kádambarî.
Kam. N.—Kámandakîya-Nîtisára.
Kir.—Kirátârjunîya.
K. P.—Kâvyaprakás'a.
Kumâr.—Kumárasambhava.
Mall.—Mallinátha.
Málavik.—Mâlavikâgnimitra.
Málatî.—Málatîmâdhava.
Mbh.—Mahábhârata.
Medini.—Medinîkos'a.
Megh.—Meghadûta.
Mk.—Mrichchakatika.
Mit.—Mitâksharâ.
M. S.—Manusmriti.
Mudrá.—Mudrárâkshasa.
Mund. Up.—Mundaka Upanishad.
Nil.—Nîlakaṇtha.
Nîti. S.—Bhartrihari's Niti S'ataka.
Páṇ.—Páṇini's Ashtádhyâyî.
Ragh.—Raghuvans'a.
Raj. T.—Râjatarangiṇî.
Rám.—Râmâyaṇa.
Ritu.—Ritusamhâra.
Samaya M.—Samaya-mâtrikâ.
S'ák.—S'ákuntala.
Sáh. D.—Sáhityadarpaṇa.
S. K.—Siddhánta Kaumudî.
S'vet. Up.—S'vetás'vatara Upanishad.
Suvrit. T.—Suvrittatilaka.
Uṇádi.—Uṇâdi Sûtras.
Uttar.—Uttararâmacharita.
Var. P.—Varáha Puráṇa.
Veṇi.—Veṇí-samhâra.
Vikr.—Vikramorvas'îya.
Vish. P.—Vishnu Purâṇa.
Y.—Yájnavalkya-smriti.
J. B. B. R. A. S.—Journal of the Bombay Branch of the Royal Asiatic Society.
Cunningham.—Cunningham's Ancient Geography of India.

काश्मीरिकमहाकविश्रीक्षेमेन्द्रविरचिता

भारतमञ्जरी ।

आदिपर्व ।

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

अनुक्रमणिकापर्व ।

समस्तवदनोद्गीतब्रह्मणे ब्रह्मणे नमः ।
नमः प्रजापतिभ्यश्च कृष्णद्वैपायनाय च ॥ १ ॥
उग्रश्रवाः पुरा सौतिः रोमहर्षणसंभवः ।
पौराणिको मुनीन्द्रद्युं नैमिशारण्यमभ्यगात् ॥ २ ॥
शौनकस्य मुनेस्तत्र सत्रे द्वादशवार्षिके ।
तं पप्रच्छुः कथाश्चित्राः परिवार्य तपस्विनः ॥ ३ ॥
सोऽब्रवीद्व्यासशिष्येण जनमेजयभूपतेः ।
यद्वैशम्पायनेनोक्तं सर्पसत्रे कथामृतम् ॥ ४ ॥
प्रणम्य परमं धाम विष्णुं धातारमच्युतम् ।
मतं व्यासस्य वक्ष्यामि भारतं शृणुतानघाः ॥ ५ ॥
श्रूयते किल लोकेऽस्मिन्सर्वतस्तमसावृते ।
बृहदण्डमभूदेकं प्रजाकारणमव्ययम् ॥ ६ ॥
तस्मात्प्रजापतिरभूत्ततोऽयं सर्गविस्तरः ।
कालेन प्रलयं याति सर्गोऽयं विपुलभ्रमः ।
पुनश्च भवतीत्येवं मायया परिवर्तते ॥ ७ ॥
आदितो मनुरित्यासीद्बृहद्भानुमुखावरः ॥ ८ ॥
देवभ्राडस्य पुत्रोऽभूत्सुभ्राडस्य सुतस्ततः ।
दशज्योतिःशतज्योतिःसहस्रज्योतिषोऽभवन् ॥ ९ ॥

१ बृद्धश्रवाः–ग. २ सूतो–ग. ३ नैमिषारण्य–क. ग. ४ °भूपतिम्ः–क. ग. ५ कथाद्भुतं–ख, ग. ६ °क्रमः–क. प्राकृतः किल–ख. ७ मायेयं–क. ग. ८ मह्य इ० क. सह्य इ० ग.

तेभ्यः सहस्रवंशेभ्यः कुरुवंश्यादयो नृपाः ।
मान्धातृरामनहुषप्रमुखा च कुलावली ॥ १० ॥
भ्रातुर्द्वैपायनः क्षेत्रे पुत्रान्मातुरनुज्ञया ।
अजीजनदलुप्तात्मा धृतराष्ट्रपुरोगमान् ॥ ११ ॥
धृतराष्ट्रानुजः पाण्डुः क्षेत्रजांस्तनयान्वने ।
अवाप धर्मपवनसुरेन्द्राश्विसमुद्भवान् ॥ १२ ॥
पितर्युपरते तेषां धार्तराष्ट्रनिवेशने ।
दौर्योधनो मन्युवह्निर्जज्वाल द्यूतमारुतः ॥ १३ ॥
वनवासादिभिः क्लेशैः कुपितास्ते महारणे ।
जघ्नुः परस्परं क्षत्रनिःशेषा येन भूरभूत् ॥ १४ ॥
समन्तपञ्चकक्षेत्रे निहतास्ते महारथाः ।
कीर्तिमन्तो दिवं प्रापुर्मान्धातृनहुषोचितम् ॥ १५ ॥
वैचित्रवीर्यः पुत्रेषु हतेषु भृशदुःखितः ।
शुशोच संजयस्याग्रे स्मरन्पाण्डवविक्रमम् ॥ १६ ॥
तरत्तरंगतरलसंसारविशारुताम् ।
आश्वासयामास नृपं संजयः समुदाहरन् ॥ १७ ॥

पर्वसंग्रहपर्व ।

श्रुत्वेति सूतात्संक्षेपं पुनः पप्रच्छ शौनकः ।
समन्तपञ्चके क्षेत्रे कथां पृष्टोऽब्रवीच्च सः ॥ १८ ॥
पुरा क्षत्रक्षयं कृत्वा भर्गशिष्यः स भार्गवः ।
समन्तपञ्चके पञ्च चकार रुधिरह्रदान् ॥ १९ ॥
ततः प्रभृति तत्पुण्यं मुनीनां वचसा किल ।
तत्राभवन्महद्युद्धं कुरुपाण्डवभूभुजाम् ।
अक्षौहिण्यो दशाष्टौ च तत्रैव निधनं गताः ॥ २० ॥
रथो गजो नराः पञ्च त्रयोऽश्वाः पत्तिरुच्यते ।
सेनामुखं गुल्मगणौ वाहिनी पृतना चमूः ॥ २१ ॥
क्रमादनीकिनी चैतत्त्रिगुणं त्रिगुणं भवेत् ।
अनीकिनीं दशगुणामाहुरक्षौहिणीं बुधाः ॥ २२ ॥

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१ वंशादिका-ख. २ द्वीपायनः-क ३ °त्रीनिवाग्रान्-ख. ग. ४ दुःखैः-क. ५ महारथाः-ख. ६ सीमन्त°-क. ७ °धोपमाः-ख. ग. ८ °पौरुषम्-ख. ग. ९ ०नुरंग° १० मृतिमागताः-ख.

वेदवेदाङ्गसंयुक्तं भारतं कल्मषापहम् ।
पर्वाण्यष्टादश प्रोक्तं बहुवृत्तान्तभूषितम् ॥ २३ ॥
पौष्यपौलोमवृत्तादि शतमन्तरपर्वणाम् ।
विस्तारितं व्यासशिष्यैः शुकेन च जगत्रये ॥ २४ ॥

पौष्यपर्व ।

पारीक्षितस्य नृपतेर्भ्रातृभिः सरमासुतः ।
ताडितो भीमसेनाद्यैर्मातरं शरणं ययौ ॥ २५ ॥
क्रुधा[1] कश्यपजायाऽथ निर्दोषमशपन्नृपम् ।
अदृष्टं प्राप्स्यसि भयं न चिरादिति सा[2] सती ॥ २६ ॥
तच्छ्रुत्वा[3] चकितो गत्वा मुनिं वव्रे पुरोहितम् ।
यः[4] श्रुतश्रवसो जज्ञे तमादाय पुरो हितम् ॥
भ्रातृभिः सहितस्तस्थौ निर्वृतो जनमेजयः ॥ २७ ॥
अत्रान्तरे लोहदंतो धौम्यो नाम महामुनिः ।
परीक्ष्य[5] शिष्यान्विदधे ज्ञाननिर्धूतकल्मषान्[6] ॥ २८ ॥
स शशास पुरः शिष्यं श्रीमान्पाञ्चाल्यमारुणिम् ।
क्षेत्रे जलं बधानेति स च गत्वा तथाकरोत् ॥ २९ ॥
जलप्रवाहविवरे दत्त्वात्मानं ररक्ष यत्[7] ।
क्षेत्रं तेनास्य भगवानभवद्वरदो गुरुः ॥ ३० ॥
आहूतो गुरुणा यस्मादुद्दाल्य क्षेत्रमुत्थितः ।
मुनिरुद्दालक इति प्रथितस्तेन सोऽभवत् ॥ ३१ ॥
कृतकृत्ये गते तस्मिन्नुपमन्युरथापरः ।
गोरक्षणे संनियुक्तो गुरुणा भैक्षभोजनः ॥ ३२ ॥
तं गुरुः पीवरं दृष्ट्वा प्राह केनासि पीवरः[8] ।
भैक्षेणेत्युपमन्युश्च प्रोवाच रचिताञ्जलिः ॥ ३३ ॥
ममानिवेद्य नार्होऽसि भैक्षं भोक्तुं यतव्रतः ।
द्विर्भैक्षमुपरोधाय परेषां तन्न ते क्षमम्[9] ॥ ३४ ॥
गव्यं[10] क्षीरं गुरुष्वं[11] ते वत्सफेनं तथैव च[12] ।
क्रमेणेति[13] निषिद्धोऽसौ धौम्येनाशनमत्यजत् ॥ ३५ ॥

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१ क्रुद्धा-ख. २ साम्बवीत्-ख. ग. ३ सत्कृत्या-क. ४ एतत्-ख. ग. पुस्तकयोर्नास्ति. ५ शिष्यान्परिक्ष्य-ख. ६ °संशयान्-ख. ग. ७एतत् क. पुस्तके नास्ति. ८भैक्ष्य°-ख. ग. ९ वर्तसे-ख. ग. १० गवां-ख. ११ कुतः स्वं-ख. ग. १२ तदेव-ख. १३ कृपणेति-ख. ग.

अर्कपत्राशनात्सोऽथ कालेनान्ध्यमुपागतः।
कूपे निपतितो दूरादाहूतो गुरुणावदत् ॥ ३६ ॥
अर्कपत्राशनादन्धः कूपे निपतितः प्रभो।
अहमित्येतदाकर्ण्य धौम्यः प्राह कृपाकुलः।
वत्स स्तुत्वाश्विनौ देवौ दिव्यं चक्षुरवाप्नुहि ॥ ३७ ॥
श्रुत्वेत्याश्विनसूक्तेन स्तुत्वा तौ प्राप तद्वरात्।
अपूपं गुरवे तं च सामृतं स न्यवेदयत् ॥ ३८ ॥
ततो गुरोर्वरात्सोभूज्ज्ञानवान्दिव्यलोचनः।
उपमन्युः परीक्षाग्निशुद्धो जाम्बूनदप्रभः ॥ ३९ ॥
वेदनामा तृतीयोऽथ धुरि गौरिव संहितः।
गुरुणा ज्ञानसर्वस्वे सन्तोषाद्धाजनीकृतः ॥ ४० ॥
ततः कालेन शिष्योऽभूद्वेदस्यापि तदाश्रमे।
उत्तङ्को नाम तपसां महसां स्वमिवाश्रयः ॥ ४१ ॥
कदाचिदथ तं धृत्वा शिष्यं गेहे जितेन्द्रियम्।
स क्रियापरिचर्यायै वेदो याजयितुं ययौ ॥ ४२ ॥
क्रियामहीनां त्वं कर्ता निर्दिष्टो गुरुणा गृहे।
ऋतौ गुरुवधूमेहीत्यूचिरे तं गुरुस्त्रियः ॥ ४३ ॥
तदनादृत्य स यदा तस्थौ काष्ठमिवाचलः।
गुरुरेत्य तदा चक्रे तं निजज्ञानभाजनम् ॥ ४४ ॥
दक्षिणामाहरामीति ब्रुवाणमिति तं गुरुः।
प्राह प्रदीयतां वत्स मत्पत्न्या यदभीप्सितम् ॥ ४५ ॥
उत्तङ्केन ततः पृष्टा किं ददामीति तद्वधूः।
प्राह पौष्यापराख्यस्य सौदासस्य महीपतेः ॥ ४६ ॥
भार्यास्ति मदयन्त्याख्या तस्यास्त्वं मणिकुण्डले।
मह्यं देहीति तच्छ्रुत्वा प्रतिश्रुत्य जगाम सः ॥ ४७ ॥
व्रजन् पथि ददर्शाथ पुरुषं वृषवाहनम्।
शुश्राव तस्माद्गोरस्य पुरीषं भक्षयेति च ॥ ४८ ॥
तद्वाक्याद्भक्षयित्वा तद्ययौ पौष्यनिकेतनम्।
तत्रान्तःपुरमासाद्य क्षत्रियां न ददर्श सः ॥ ४९ ॥

१ द्वौ त्वं-ख. ग.२ परीक्षाग्निः-शुद्धो-क. ३०वदागच्छे०-ख.ग.४ यत्समीहितम्-ख-ग. ५ दमयन्त्याख्यां-ग.

तामदृष्ट्वा नृपं प्राह त्वद्भार्या किं न दृश्यते ।
तन्निशम्याब्रवीत्पौष्यस्तोषादभ्यागतप्रियैः ।
त्वं न पश्यसि मे जायामुच्छिष्टस्तां पतिव्रताम् ॥ ५० ॥
श्रुत्वेत्युत्तङ्कः संस्मृत्य सत्यं गोमयभोजने ।
भक्षिते न मयाऽऽचान्तमुच्छिष्टोऽस्मीत्युवाच तम् ॥ ५१ ॥
अथोपविश्य विधिवत्समाचम्य ददर्श ताम् ।
क्षत्रियां तेजसो मूर्तिं लक्ष्मीमिव पतिव्रताम् ॥ ५२ ॥
निजवृत्तान्तमावेद्य याचितः तेन सा ददौ ।
ते दिव्यकुण्डले तस्मै प्रभामण्डलमण्डिते ॥ ५३ ॥
तक्षकोऽर्थयते नित्यमिमे सत्कुण्डले द्विज ।
अप्रमत्तेन गन्तव्यमित्युत्तङ्कमुवाच च ॥ ५४ ॥
प्रतिगृह्य तया दत्ते रुचिरे मणिकुण्डले ।
पौष्येणामन्त्रितः श्राद्धे दृष्ट्वान्नं तच्छशाप सः ॥ ५५ ॥
अशुच्यन्नमिदं पौष्य त्वया मे समुपाहृतम् ।
अन्धो भविष्यसीत्युक्ते तेन पौष्यः समभ्यधात् ।
भविष्यसि च्छिन्नवंशस्त्वमदुष्टान्नदूषणात् ॥ ५६ ॥
इत्युक्त्वान्नं तदन्विष्य पौष्यः पुनरुवाच तम् ।
भगवन्नापराधो मे मुक्तकेश्यैतदाहृतम् ।
सकेशमशुचिप्रायमन्नं तस्मात्क्षमस्व मां ॥ ५७ ॥
श्रुत्वेत्युत्तङ्कः प्रोवाच भूत्वान्धो दृष्टिमाप्स्यसि ।
वारय प्रतिशापं मे त्वमपि क्षमाभृतां वर ॥ ५८ ॥
पौष्योऽब्रवीत्तीक्ष्णवाचो ब्राह्मणाः पेशलाशयाः ।
अतोऽन्यथा क्षत्रियाश्च नास्मि शापक्षये क्षमः ॥ ५९ ॥
उत्तंकोऽथाब्रवीत्पौष्य त्वदुक्तं मां न बाधते ।
शुद्धान्नदूषणाच्छापस्त्वया दत्तो न तत्तथा ॥ ६० ॥
उक्त्वेति तूर्णं प्रययौ व्रजतस्तस्य वर्त्मनि ।
वार्युपस्पृशतस्तीरे निहिते वाससावृत्ते ।
भिक्षुरूपो जहाराशु कुण्डले किल तक्षकः ॥ ६१ ॥
स प्रविश्याथ पातालं तक्षकान्वेषणोद्यतः ।
स्तुत्वा नागान्ददर्शाग्रे विचित्रं भुजगालये ॥ ६२ ॥

१ ०प्रभः ख. २ अयं पाठः क पुस्तके नास्ति. ३ केशैरुपा०–ग. ४ धारय–क. ५ श्लक्ष्ण°–क. ६ चपलां°–ग. ७ विचित्रभुजगा०–ख.

पटं सितासितगुणं वयन्त्यौ तत्र योषितौ।
द्वादशारं तथा चक्रं कुमारैः षड्भिरन्वितम् ॥ ६३ ॥
ततो हयं च पुरुषं ददर्श स्तुतवानयं।
तत्तुरंगगुदद्वारे ताडिरा समुपाधमत् ॥ ६४ ॥
ध्यायमानस्य तस्याग्निः सधूमः स्रोतसां मुखैः।
निर्गत्य नागभवनं चक्रे धूमान्धकारितम् ॥ ६५ ॥
भीतस्ततस्तक्षकोऽस्मै ददौ ते मणिकुण्डले।
ते प्राप्य हृष्टस्तेनैव वाजिना प्रययौ गुरुम् ॥ ६६ ॥
दत्त्वा ते गुरुभार्यायै गुरुं पप्रच्छ कौतुकात्।
पटं चक्रं हयस्थं च नरं च वृषवाहनम् ॥ ६७ ॥
उपाध्यायोऽवदत्पृष्टो वयन्त्यौ तत्र योषितौ।
ते हि धाता विधाता च अहोरात्री सितासितौ ॥ ६८ ॥
तत्कालचक्रमृतवः कुमाराः षट् च ते स्थिताः।
अश्वाधिरूढः पर्जन्यस्तुरगः स च पावकः ॥ ६९ ॥
वृषस्त्रिदशमातङ्गस्तदारूढः पुरंदरः।
तत्पुरीषं च पीयूषं त्वया धन्येन भक्षितम् ॥ ७० ॥
इत्युक्तंकः समाकर्ण्य गुरोः प्राप्य वरं वरम्।
ययौ तक्षकवैरेण राजानं जनमेजयम् ॥ ७१ ॥
हस्तिनापुरमासाद्य स दृष्ट्वा जनमेजयम्।
प्रोवाच क्षत्रिया राजन्वैरा न पदं श्रियः ॥ ७२ ॥
तत्ते परीक्षिज्जनकस्तक्षकेण दुरात्मना।
दग्धस्तस्यापकाराय यत्नः समुचितस्तव ॥ ७३ ॥
इत्युत्तङ्कवचः श्रुत्वा बभूव जनमेजयः।
वह्निवृतोऽनिलेनेव भ्रुकुटीधूमविभ्रमैः ॥ ७४ ॥

पौलोमपर्व।

सौतेरिति वचः श्रुत्वा शौनको भृगुवंशजः।
पप्रच्छ स्वकुलं पूर्वं स च पृष्टोऽभ्यभाषत ॥ ७५ ॥
भृगोर्मुनिवरस्यासीत्पुलोमा दयिता जिताः।
न भ्रेजिरे दृशा यस्यास्तपोवनमृगाङ्गनाः ॥ ७६ ॥

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१ ०रन्वितं--क. २ ततः पुरंदरं स्तुत्वा हयारूढं ददर्श तम्--क. ग. ३ रत्न०--ग. ४ कौतुकं--क. ५ मासाखिवलयाकुला--क; सासाश्रिलवयाकुलं--ग. ६ वह्निवीतं--क. ७ ०विभ्रमः--क. सूतस्येति--ग.

पत्यौ स्नानाय निर्याते पुलोमा नाम राक्षसः।
अपश्यदेकामभ्येत्य पुलोमां कान्तिभूषणाम् ॥ ७७ ॥
पृष्टेन वह्निनाऽऽख्याता भृगोर्भार्येति सा स्वयम्।
गर्भालसां तामहरद्राक्षसो मदनातुरः ॥ ७८ ॥
गर्भात्तस्याच्युतः सूनुः क्रोधात्कालानलप्रभः।
तत्तेजसा च तद्रक्षो भस्मसादभवत्क्षणात् ॥ ७९ ॥
अश्रुबिन्दूद्भवा तस्या बभूव सरिदाश्रमे।
वधूसरेति विख्याता लोककिल्बिषनाशिनी ॥ ८० ॥
ततो भृगुः समभ्येत्य ज्ञात्वा दृष्ट्वा च तत्पुनः।
कर्णेजपं शशापाशु पावकं पावकद्युतिः ॥ ८१ ॥
सर्वभक्षत्वमासाद्य वह्निः शापान्महामुनेः।
अदर्शनं गतः प्राप प्रतिष्ठां ब्रह्मणो वरात् ॥ ८२ ॥
च्युतत्वाच्यवनाख्यस्य सुकन्यायामथाभवत्।
प्रमतिर्नाम तनयो रुरुस्तस्याभवत्सुतः ॥ ८३ ॥
रुरुः प्रमद्वारां भार्यां स्थूलकेशाश्रमे पुरा।
आयुषोऽर्धेन दुष्टाहिदष्टामिष्टामजीवयत्।
तस्याभूच्छुनकः सूनुः शौनकस्तत्सुतो भवान् ॥ ८४ ॥
रुरुः सर्पहतां भार्यां जीवयित्वा प्रमद्वराम्।
बभूव सततं सर्पनिधनैकव्रतः किल ॥ ८५ ॥
कदाचित्ताडितस्तेन डुण्डुभो दण्डपाणिना।
पृष्टः प्रोवाच कुटिलं भयाद्भोगं विवेष्टयन् ॥ ८६ ॥
अहं सहस्रपान्नाम विप्रो मोहात्पुरा मया।
खगमो नाम तार्णेन त्रासितः फणिना द्विजः ॥ ८७ ॥
तच्छापादस्मि संप्राप्तश्चिरं डुण्डुभतामिमाम्।
विहिता शापशान्तिर्मे तेनैव रुरुदर्शनात् ॥ ८८ ॥
दीर्घवैरं द्विजो भूत्वा मा कृथा भुजगान्प्रति।
क्षत्रियस्य व्रतं वैरं द्विजानां भूषणं कृपा ॥ ८९ ॥
तथा हि वह्निना दग्धाः सर्पास्तत्र भुजंगमाः।
पारिक्षितेन जयिना राज्ञा पितृवधक्रुधा।
अस्तीकेन द्विजेनैव रक्षिताः कृपया तदा ॥ ९० ॥

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१ अयं पाठः क. पुस्तके नास्ति. २ अयं श्लोकःक. पुस्तके नास्ति. ३ दृष्ट्या-ख. ग. ४ सहर्वस्तां-ख. ग. ५ कुटिलो-ख. ग. ६ भवन्-ख. ग. ७ निवेष्टयन् ख. ग. ८ भीतेन-ग. भीतोऽभूत्-ख. ९ ताडितः—ग.१० तव-क.

आस्तीकपर्व ।

श्रुत्वेति मुनिभिः सौतिः पृष्टोऽस्तीककथां पुनः ।
प्राह यायावराख्यानां कुले जातो महाद्विजः ॥ ९१ ॥
जरत्कारुरिति ख्यातो ब्रह्मचारी पुरा व्रजन् ।
ददर्श वीरणस्तम्बलम्बमानान्पितामहान् ॥ ९२ ॥
अधोमुखान्महाकूपे मूषिकग्रस्तधारणान् ।
कथितान्वयनामानं पृष्टास्ते तं बभाषिरे ॥ ९३ ॥
त्वद्ब्रह्मचर्यविच्छिन्नपुण्यसंतानतन्तवः ।
महाकालमुषाक्रान्तास्तवैव पितरो वयम् ॥ ९४ ॥
ततस्तद्वचसा चक्रे स भृतिं दारसंग्रहे ।
न मन्नाम्नीं विना भार्यां भजिष्यामीति संविदा ॥ ९५ ॥
अथ कालेन स प्राप विधिदिष्टादयाचकः ।
वासुकेरनुजां जायां सनाम्नीमेव संयमी ॥ ९६ ॥
गर्भोऽस्तीत्याक्तमामानं तस्मात्पुत्रमवाप सा ।
अस्तीकं सर्पनागानां मातृशापनिवर्तनम् ॥ ९७ ॥
शौनकेन पुनः पृष्टो मातृशापस्य कारणम् ।
नागानामवदत्सौतिः पुराणाख्यानकोविदः ॥ ९८ ॥
भर्तुर्वरात्कश्यपस्य गर्भं दक्षसुते मुने ।
सुषुवाते पुरा कद्रूर्विनता च खगोचितम् ॥ ९९ ॥
अण्डेभ्यो निःसृताः पूर्वं कद्रूपुत्रा यदाहयः ।
विभेदाण्डद्वयादेकमीर्ष्यया विनता तदा ॥ १०० ॥
अपूर्णाण्डविनिर्भेदादनूरुररुणोऽभवत् ।
मातरं कुपितो दास्यं यास्यसीति शशाप सः ॥ १०१ ॥
कालेनाथ भगिन्यौ ते दिव्यं दृष्टशतुर्हयम् ।
यस्योरुमन्दराक्रान्तक्षीरोदार्णांसि जन्मभूः ॥ १०२ ॥
अमृताहरणे यत्नमाश्रितैर्देवदानवैः ।
मथ्यमानोऽद्रिणा पूर्वं ददौ चण्डीशमण्डनम् ॥ १०३ ॥
शशाङ्कं कौस्तुभं लक्ष्मीं सुरां धन्वन्तरिं तथा ।
पीयूषमश्वराजं च सुरेभ्यः क्षीरसागरः ॥ १०४ ॥

१ कथितास्ते-क. ग. २ अकालमूषिका° ख. ग. ३ पुनर्दारसंग्रहम्- ४ सर्वदा.-ग. ५ पुरा. क. ६ दशा°-ख.

वञ्चयित्वा स्वयं विष्णुः स्त्रीरूपेण महासुरान्।
सुधां जहार सहसा तद्दत्तां च पपुः सुराः ॥१०५॥

राहोस्त्रिदशरूपेण पीयूषं गिरतस्ततः।
हरिश्चक्रेण चिच्छेद कण्ठप्राप्तामृतं शिरः १०६॥

सूचितः सोमसूर्याभ्यां तद्वैरात्तच्छिरस्ततः।
तपो घोरतरं चक्रे येन तावत्ति पर्वसु ॥ १०७॥

अमृतोत्थं भगिन्यौ तं दृष्ट्वाश्वं धवलं पथि।
किंवर्णोऽसाविति स्वैरमूचतुस्ते परस्परम् ॥ १०८॥

विनता सित इत्याह कद्रूश्चासितबालधिः।
पणं दास्याय चक्राते विवादेनेति ते ततः ॥ १०९॥

अथाब्रवीत्सुतान्कद्रूर्नागान्कलुषमानसा।
श्वेतः सुरहयः पुत्राः कृष्णवालो विधीयताम् ॥ ११०॥

इति श्रुत्वा न चक्रुस्तत्पापभीता भुजङ्गमाः।
वितते सर्पसत्रे वो भविष्यत्यग्निरन्तकः।
प्रत्याख्यानरुषा कद्रूः शशाप तनयानिति ॥ १११॥

शेषैर्भुजङ्गैरसिते विहितेऽथ तुरङ्गमे।
दास्यं जगाम विनता विजिता व्यालचेष्टितैः ॥ ११२॥

अथापराण्डादुदगाद्गरुडः कनकच्छविः।
चञ्चन्निजप्रभापुञ्जव्यञ्जितानन्तविक्रमः ॥ ११३॥

स्तूयमानः सुरैः सर्वैः स ययौ मातुरन्तिकम्।
प्राज्याज्यवर्धमानस्य कृशानोः श्रियमुद्वहन् ॥ ११४॥

कद्रूं वहन्तीं स्कन्धेन सव्याजपणनिर्जिताम्।
मातरं विनतां तार्क्ष्यः प्राप्य शुश्राव तत्कथाम् ॥ ११५॥

मातुर्गिरा स भुजगानुवाह विहगाधिपः ॥ ११६॥

व्योम्ना सूर्यरथाभ्यर्णं गाढसंतापमूर्छितान्।
सुपर्णेनोह्यमानांस्तान् दृष्ट्वा कद्रूर्निजात्मजान्।
दह्यमानान्रविकरैस्तुष्टाव मरुतां पतिम् ॥ ११७॥

तद्विनिर्मितमेघौघवृष्टिनष्टातपक्लमाः।
नदन्तो भुजगाः पृथ्वीं बभ्रमुस्तार्क्ष्यवाहनाः ॥ ११८॥

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१ तद्वधा°. ग. २ बाल०-ख. ग. ३ श्वेताश्व०-क. ४ भुजगाहितः—ख. ग. ५ नीतान्-क. ६ निजान्सुतान्—ख. ग.

दास्यं श्रुत्वाथ भोगिभ्यः पीयूषाहरणावधि ।
तेदादानाहितोद्योगस्ताक्ष्यः पप्रच्छ मातरम् ॥ ११९ ॥
मातर्दास्यविमोक्षाय गच्छाम्यमृतमोजसा ।
समाहर्तुं सुरान्क्षिप्रं भोजनं मे समादिश ॥ १२० ॥
साब्रवीदस्ति जलधेः कूले स बहुलान्वयः ।
निषादलोकस्तेन त्वं विपुलां तृप्तिमाप्नुहि ॥ १२१ ॥
निषादमध्यगस्तत्र स रक्ष्यो ब्राह्मणस्त्वया ।
द्विजकायाग्निदग्धानां श्रूयते नोद्भवः पुनः ॥ १२२ ॥
तांस्ते भक्षयतः कण्ठे यस्तप्तबडिशायते ।
उत्किरन्निव मर्माणि स ज्ञेयो ब्राह्मणस्त्वया ॥ १२३ ॥
स धीवरनिवासोऽपि भ्रष्टाचारोपि कर्मतः ।
अलुप्तसन्ध्यः सततं न हि जात्या तिरस्कृतः ॥ १२४ ॥
स्वस्ति तेऽस्तु व्रज क्षिप्रमिति मातुर्गिरा खगः ।
प्रययौ पक्षविक्षेपवातविक्षोभिताम्बुधिः ॥ १२५ ॥
सोऽब्धिकूलाश्रयं भुक्त्वा दासानां विपुलं कुलम् ।
कण्ठे बडिशवल्लग्नं त्यक्त्वा तन्मध्यगं द्विजम् ।
व्रजन्नवाप जनकं कश्यपं तेजसां निधिम् ॥ १२६ ॥
अमृताहरणोद्योगं निवेद्यास्मै प्रणम्य च ।
भोजनं दिश मे तात न तृप्तोऽस्मीत्यथाभ्यधात् ॥ १२७ ॥
तं प्राह कश्यपः पुत्र सरस्यस्मिन्महाकृती ।
अनेकयोजनव्यासौ स्थितौ कुञ्जरकच्छपौ ॥ १२८ ॥
पुरा धनविभागोत्थकलिना वणिजौ मिथः ।
शापादेतां दशां यातौ सुप्रतीकविभावसू ॥ १२९ ॥
तौ भक्षयेति तच्छ्रुत्वा ताक्ष्यों विक्षोभ्यं तत्सरः ।
चरणाभ्यां समादाय तेजसा तौ महाजवः ॥ १३० ॥
दिव्यवृक्षवनं गत्वा सोऽथ रोहिणपादपम् ।
प्राप्य काञ्चनशाखायामाश्रान्तः समुपाविशत् ॥ १३१ ॥
शतयोजनदीर्घा सा शाखा स्पृष्टैव तत्पदा ।
अभज्यत मुनिव्याप्ता चञ्चुवाऽऽदाय स तां ययौ ॥ १३२ ॥

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१ तदा तदा°—ग. २ मज्जसा. ख. ग. ३ हर्तुं सुरारिपुं—क. ४ ख. ग. पुस्तकयो रुयं पाठोनास्ति. ५ लग्नस्तव तदा—ख. ग. ६ तत्किरन्निव—क. ग. ७ मार्गाणि—क. ८ न भ्रष्टो मिजधर्मतः—ग. ९ °यामौ ख. ग. १० विक्षोभतत्परः—ख. त. ११ तौ जगाम—ख.ग. १२ कस्यां तु—ख. १३ °विस्तीर्णा—क. ग.

लम्बमानैस्तपःक्षामैर्वालखिल्यैरधोमुखैः ।
कीर्णेयमिति जग्राह भीत्या तां पतगेश्वरः ॥ १३३ ॥
स कश्यपं समभ्येत्य सशाखागजकच्छपः ।
किं करोमीति संभ्रान्तमानसः पर्यतप्यत ॥ १३४ ॥
प्रार्थिताः सुतवात्सल्यात्कश्यपेन ततः स्वयम् ।
शाखां त्यक्त्वा ययुः सर्वे वालखिल्यास्तपोजुषः ॥ १३५॥
वाक्यात्पितुर्हिमगिरौ त्यक्त्वा तां भक्षितामिषः ।
जगाम शक्रभवनं पीयूषाहरणोद्यतः ॥ १३६ ॥
तपसा वालखिल्यानां जातो जेता स वज्रिणः ।
इन्द्रः सर्वविहङ्गानां वाहनं वरदो हरेः ॥ १३७ ॥
कश्यपस्य पुरा यज्ञे सुरसिद्धर्षिचारणाः ।
अवहन्क्रतुसंभारमनारतमवारिताः ॥ १३८ ॥
इध्मभारं समादाय स्वयं पर्वतसन्निभम् ।
आगतो वृत्रहा तत्र वालखिल्यान्व्यलोकयत् ॥ १३९ ॥
अङ्गुष्ठाग्रसमुत्सेधान्स तान्दृष्ट्वा तपःकृशान् ।
पलाशतूलिकामात्रभारसंपीडिताङ्गकान् ॥ १४० ॥
सीदतो वारिनिधिवत् गोष्पदे जलपूरिते ।
जहासाल्पबलानिन्द्रः को वा लक्ष्म्या न माद्यति ॥१४१॥
ते तस्य हासात्कुपिता घोरामिष्टिं प्रचक्रिरे ।
कश्यपस्य सुतो भूयादिन्द्रजिद्बलवानिति ॥ १४२ ॥
तत्प्रभावात्समुद्भूतो ययौ जेतुं सुरेश्वरम् ।
मार्तण्डशतसंवीतः सुमेरुरिवजङ्गमः ॥ १४३ ॥
स प्रविश्य दिवं देवानजयद्विजयोर्जितः ।
जित्वा शक्रं रणे वीरो मोहयित्वासुरान्रणे ॥ १४४ ॥
निहत्य विश्वकर्माणं भवने सोमरक्षिणाम् ।
पक्षाक्षेपसमुत्थेन रजःपुञ्जेन भीषणौ ॥ १४५ ॥
निरस्य रक्षाभुजगौ विदार्याथ स पञ्जरम् ।
सुधां भ्राम्यन्महाचक्रां जहार बलदर्पितः ॥ १४६ ॥
अपीत्वैव समादाय पीयूषकलशं जवात् ।
तं प्रयान्तं विभुर्दूराद्ददर्श कमलाधवः ॥ १४७ ॥

१ पूर्णेयं°—क. २ धृत्वा—क. ३ °सदने—क. ४ भूमिधरवद्वारिधौ—ख. ग. ५ बलवान्—क. ६ विजयान्वितः—ख. ग.

अलौल्येन तवानेन प्रीतोऽहं पतगेश्वर ।
वरं गृहाणेत्यवदत्ततस्तं भगवान्हरिः ॥ १४८ ॥
सुधां विना स्याममरस्तवोपरि सदा स्थितः ।
वरं गृहाण मत्तोऽपि तमित्याह स पक्षिराट् ॥ १४९ ॥
तच्छ्रुत्वोवाच भगवान्सर्वमेव भविष्यति ।
वाहनं मे भवान्भूयात्ताक्ष्यः प्राह तथास्त्विति ॥ १५० ॥
विष्णोर्वाहनतां प्राप्य ध्वजोपरि च संस्थितिम् ।
व्रजन्पश्चात्स वज्रेण वज्रिणाभ्येत्य ताडितः ॥ १५१ ॥
तेनाहतोऽप्यव्यथितः स्वपक्षं शतयोजनम् ।
स्वयं तत्याज मानोऽस्तु वज्रस्येति विहस्य सः ॥ १५२ ॥
निर्जितेन सुरेन्द्रेण सख्यं कृत्वा जगाद तम् ।
पन्नगेभ्यो मया न्यस्तं हर्तव्यममृतं त्वया ॥ १५३ ॥
उक्त्वेति गत्वा भुजगान्दत्त्वा तेभ्यः सुधां खगः ।
विधिवत्पीयतामेतद्धीतदास्योऽब्रवीदिति ॥ १५४ ॥
सुधां कुशेषु संस्थाप्य स्नातुं यातेषु भोगिषु ।
ताक्ष्यैण प्रागनुज्ञातो जहारेन्द्रोऽथ तां जवात् ॥ १५५ ॥
वञ्चिता भुजगा दृष्ट्वा सुधालिप्तं कुशासनम् ।
लिलिहुर्दीर्णजिह्वाग्रा येन प्रापुर्द्विजिह्वताम् ॥ १५६ ॥
ततःप्रभृति दर्भाणां पूतता हव्यकव्ययोः ।
शक्रवाक्याच्च भुजगा ययुस्ताक्ष्यस्य भक्ष्यताम् ॥ १५७ ॥
इत्येतन्मातृशापस्य कारणं कीर्तितं मया ।
शेषवासुकिककोटतक्षकैलादिभोगिनाम् ॥ १५८ ॥
ततस्तीव्रेण तपसा वरान्प्राप्य पितामहात् ।
उवाह तद्गिरा शेषः पृथ्वीं सगिरिसागराम् ॥ १५९ ॥
मातृशापपरित्रस्ता वासुकिप्रमुखास्ततः ।
अमन्त्रयन्त सहिताः सर्पसत्रप्रतिक्रियाम् ॥ १६० ॥
केचिदाहुः क्रतौ तस्मिन्विघ्नं सर्वे सुसंहताः ।
करिष्यामो विषोल्काभिरुपायैर्वा चतुर्विधैः ॥ १६१ ॥
ऐलपत्रस्ततः प्राह वासुकिं धीमतां वरः ।
अवश्यभावी शापोऽसौ मातुः क्रोधात्समुत्थितः ॥ १६२ ॥

१ ०त्वेत्याह–ग. २ तथेति च–क. तथास्तु मे–ग. ३ दीर्घ०–ग; दीर्णजिह्वाग्रैः–क. ४०काननाम्–ग. ५ ०त्यक्ता–ख. ग. ६ वयं–ख. ग. ७ शापात्–ग.

श्रुतास्तास्मिन्मया शापे मातुरुत्सङ्गशायिना ।
कद्रूरहोऽतितीक्ष्णेति देवानां ब्रुवतां गिरः ॥ १६३ ॥
सुरैः कौतुकवत् पृष्टः शापशान्तिं चतुर्मुखः ।
उवाच पापनिरता दन्दशूकाः प्रमादिनः ॥ १६४ ॥
सर्पसत्रे प्रयास्यन्ति तीक्ष्णा विषधराः क्षयम् ।
यायावरसुतः शेषान्धर्मस्थान्मोचयिष्यति ॥ १६५ ॥
उत्पत्स्यते मुनेः सूनुर्नागानां स्वसुरेव सः ।
जरत्कारोर्जरत्कारोरस्तीक इति विश्रुतः ॥ १६६ ॥
श्रुतमेतन्मया पूर्वं बालेन भुजगाधिप ।
इत्यैलपत्रादाकर्ण्य वासुकिर्भयमत्यजत् ॥ १६७ ॥
कस्यचित्त्वथ कालस्य परीक्षित्पाण्डुवंशजः ।
मृगानुसारी विपिने बभ्राम वसुधाधिपः ॥ १६८ ॥
मौनव्रतं पुरो दृष्ट्वा समीकं सोऽब्रवीन्मुनिम् ।
अपि दृष्टस्त्वया मार्गे कुरङ्गो मच्छराङ्कितः ॥ १६९ ॥
इति पृष्टो यदा किञ्चिन्नोवाच स मुनिस्तदा ।
शवं भुजगमाधाय स्कन्धे तस्य ययौ नृपः ॥ १७० ॥
अथ तत्तनयः शृङ्गी महाकोपी विलोक्य तम् ।
पितरं सर्पसरघाविषविस्फोटदूषितम् ॥ १७१ ॥
स्फूर्जद्विषस्तक्षकाग्निः सप्ताहेनैव धक्ष्यति ।
तत्कर्तारं शशापेति कम्पमानकराधरः ॥ १७२ ॥
तच्छ्रुत्वा करुणासिन्धुः समीकः पृथिवीभुजः ।
समीपं प्राहिणोद्दूतं शापोऽयं रक्ष्यतामिति ॥ १७३ ॥
मुनिशापपरित्रस्तः परीक्षिन्मन्त्रिणां धिया ।
मन्त्ररक्षौषधिव्रातैर्विदधे गुप्तिमात्मनः ॥ १७४ ॥
सप्तमेऽहनि संप्राप्ते तक्षको विधिचोदितः ।
निर्दग्धुं पृथिवीपालं प्रययौ हस्तिनापुरम् ॥ १७५ ॥
स ददर्श पुरो विप्रं कश्यपं विषमन्त्रिणम् ।
परीक्षिद्रक्षणायातं दरिद्रं द्रविणार्थिनम् ॥ १७६ ॥
तस्य व्यवसितं सर्वं श्रुत्वोवाच भुजङ्गमः ।
अहं स तक्षको नाम मां जेतुं कः प्रगल्भते ॥ १७७ ॥

१ कौतुकिभिः-ख. ग. २ चापायनितरां-क. ३ पुनः-ख. ग. ४ कण्ठे-क. ५ °कोपो-ख. ग. ६ रत्नमंत्रौषधि०-क.

तं रक्षसि नरेन्द्रं चेन्मया दृष्टं महाद्रुमम्।
सञ्जीवयैनं जानामि तत्तेऽहं विषमन्त्रिताम् ॥ १७८ ॥
इत्युक्त्वा विषवेगेन न्यग्रोधं सोऽदहत्क्षणात्।
सशाखपुष्पपत्रं च चक्रे मन्त्रेण तं द्विजः ॥ १७९ ॥
तत्प्रत्ययाद्धनं तस्मै निवर्तस्वेति तक्षकः।
प्रसाद्य प्रददौ भूरि प्राप्य विप्रश्च तद्ययौ ॥ १८० ॥
कालदष्टं नृपं ज्ञात्वा याते दिव्यदृशि द्विजे।
तक्षकस्तापसाकारान्सर्पान्राज्ञे व्यसर्जयत् ॥ १८१ ॥
तं समेत्य महीपालं छद्मानः स्वस्तीति वादिनः।
फलानि प्रददुस्तस्मै पुष्पाणि च कुशैः सह ॥ १८२ ॥
तत्फलान्तरनिर्यातं कीटं ह्रस्वतरं नृपः।
दृष्ट्वाब्रवीन्मुनेः शापं मानयाम्येष युक्तितः ॥ १८३ ॥
कृततक्षकनामा मां कृमिर्मिथ्या दशत्वयम्।
इति ब्रुवाणं सचिवांस्तक्षकस्तमवेष्टयत् ॥ १८४ ॥
ततः स्फूर्जद्विषज्वालावलयेन समन्दिरम्।
भूपतिं भस्मसात्कृत्वा भोगीन्द्रो नभसा ययौ ॥ १८५ ॥
निर्दग्धे नृपतौ तस्मिंस्तत्पुत्रो जनमेजयः।
राज्ये वृतो मन्त्रिवरैर्भार्यां भेजे वपुष्टमाम् ॥ १८६ ॥
रममाणस्तया तन्व्या वरोद्याने स भूपतिः।
याति काले पितुर्वृत्तं शुश्रावामात्यमण्डलात् ॥ १८७ ॥
स मन्युवह्निसन्तप्तः सर्पसत्रे प्रतिक्रियाम्।
चकार सर्वनागानां विविच्य ब्राह्मणैः सह ॥ १८८ ॥
तस्मिन्ज्वालोलविस्फूर्जज्ज्वालालीढनभस्तले।
भुजगाः सर्पसत्राग्नौ निपेतुः कुञ्जरोपमाः ॥ १८९ ॥
विषाग्निधूमश्यामानां स्फुलिङ्गाचिररोचिषाम्।
मेघानामिव संरम्भः पततां भोगिनामभूत् ॥ १९० ॥
दह्यमानेषु सर्पेषु तस्मिन् सत्रे महीभुजः।
सुरेशं शरणं याते मन्त्रकृष्टे च तक्षके ॥ १९१ ॥
सेन्द्रं तक्षकमाकृष्य निपातयत पावके।
इति ब्रुवाणे भूपाले खं प्राप्ते च शतक्रतौ ॥ १९२ ॥

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१ दग्धम्–ख. ग. २ कीटचिन्हतरं–क. ३ कृमिस्तक्षकनामासौ क्षणात्–ख. ग. ४ भूत्वा–ख. ५ स्फुलिंगानल०–क. ६ सर्पसत्रे–ख.

तस्मिन्नवसरे भीतः कम्पमानः कृताञ्जलिः ।
अस्तीकं वासुकिः प्राह स्वस्रीयं रक्ष मामिति ॥ १९३ ॥
स तथेति प्रतिश्रुत्य जनमेजयभूपतेः ।
अवाप्य यज्ञवसुधां द्वाःस्थैरावेदितोऽविशत् ॥ १९४ ॥
ततो मन्त्रबलाकृष्टे तक्षके वज्रिणः करात् ।
तिष्ठेत्यस्तीकवचनाल्लम्बमाने क्षणं स्थिते ॥ १९५ ॥
निर्दग्धभुजगव्रातवसाविपुलकर्दमाः ।
मेदोनद्यः सुविपुलाः प्रययुः सरितां पतिम् ॥ १९६ ॥
अस्तीकोऽथ नृपं प्राप्य स्वस्तिपूर्वां स्तुतिं व्यधात् ।
सोमेन्द्रवरुणादीनां यज्ञैस्तुल्यः क्रतुस्तव ।
तथा मान्धातृनहुषादीनां क्रतुभिरुत्तमैः ॥ १९७ ॥
इति स्वस्तिस्तुतिकृते तुष्टस्तस्मै स भूपतिः ।
ददौ वरं तद्वराच्च स ररक्ष फणीश्वरान् ॥ १९८ ॥
अस्तीकस्याथ वचसा सर्पसत्रे महीभुजः ।
निवृत्ते सर्वनागानां शेषाणामुत्सवोऽभवत् ॥ १९९ ॥

॥ अंशावतरणपर्व ॥

अस्तीकचरितं श्रुत्वा पवित्रां भारतीं कथाम् ।
शौनकेन ततः पृष्टो रोमहर्षणिरभ्यधात् ॥ २०० ॥
पारीक्षितेन भगवान् पृष्टः सत्यवतीसुतः ।
अचोदयत्सर्पसत्रे वैशम्पायनमीश्वरः ॥ २०१ ॥
स शिष्योऽभिहितस्तेन महाभारतमभ्यधात् ।
कर्मान्तरेषु सत्रस्य प्रणम्येश्वरमच्युतम् ॥ २०२ ॥
पुण्यं पवित्रमायुष्यमितिहाससुरद्रुमम् ।
धर्ममूलं श्रुतिस्कन्धं स्मृतिपुष्पं महाफलम् ॥ २०३ ॥
वसुश्रेदिषु राजाऽभूत्सार्वभौमः सखा हरेः ।
इष्टिरिन्द्रस्य पूजार्थं भुवि येन प्रवर्तिता ॥ २०४ ॥
महिष्यामृतुमत्यां स गिरिकायां नराधिपः ।
चरन्मृगव्यं सस्मार तामेवायतलोचनाम् ॥ २०५ ॥

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१ °ग्रस्तं–ग. २ वज्रिणा सह–ग.

ससर्ज वीर्यं तच्चाशु बबन्ध तरुपर्णके।
श्येनस्य तद्गले बद्ध्वा प्रेयस्यै प्राहिणोदथ ॥ २०६ ॥
श्येनादन्यखगाकृष्टमपतद्यमुनाम्भसि।
शापात्तत्राप्सरा मीनभावं प्राप्ता निपीय तत् ॥ २०७ ॥
बभूव गर्भिणी साथ कृष्टा कालेन धीवरैः।
सुरवारवधूः सा हि शापान्मात्सीं तनुं श्रिता।
अद्रिका नाम तत्कृत्ता प्रययौ त्रिदशालयम् ॥ २०८ ॥
तस्याः प्रजाते मिथुने कुमारं वसुरग्रहीत्।
यो मत्स्यनामा विदधे मत्स्यदेशं महीपतिः ॥ २०९ ॥
मोहात्कुमारीं दाशाय गन्धकालीं ददौ नृपः।
फुल्लोत्पलवनानीव यद्दृशा ककुभो बभुः ॥ २१० ॥
तां दाशपुत्रीं शनकैर्नवयौवनमीयुषीम्।
ददर्श यमुनातीरे तर्तुकामः पराशरः ॥ २११ ॥
माहात्म्याद्भाविनोऽर्थस्य स सकामोऽथ तद्गिरा।
विधाय दिक्षु नीहारं भेजे तां हरिणेक्षणाम् ॥ २१२ ॥
अपरिभ्रष्टकौमारा गन्धकाली मुनेर्वरात्।
बभूवोत्पलगन्धा च तस्य चित्तप्रसादिनी ॥ २१३ ॥
स तया सङ्गतो नावि नवनीरजनेत्रया।
असूजत्तनयं ज्ञानभास्करं भास्करद्युतिः ॥ २१४ ॥
स एष भगवान्व्यासः कृष्णः सत्यवतीसुतः।
यो जात एव सर्वाङ्गवेदवित्प्रययौ वनम् ॥ २१५ ॥
जातः स यमुनाद्वीपे द्वैपायन इति स्मृतः।
व्यस्य वेदान्समस्तांश्च व्यासतामगमद्विभुः ॥ २१६ ॥
त्रिवर्गशासनं शास्त्रं सूचयन्निव रश्मिभिः।
स गच्छन्प्राह जननीं स्मर्तव्योऽहं विपत्स्विति ॥ २१७ ॥
अथ रामहते क्षत्रे संभूते विप्रतः पुनः।
मुरारिदलिता दैत्या भूमावंशैरवातरन् ॥ २१८ ॥
तद्भारपीडिता पृथ्वी ब्रह्माणं शरणं गता।
त्राणं नारायणं प्राप सेन्द्रमंशेन गां गतम् ॥ २१९ ॥

१ शापच्युता०-ख. ग. २ भागात्-ख. ग. ३ रन्तु०-क. ४ ०तीरे-ख. ग. ५ द्वपायन-क. ६ संगतम्-क.

देवाः ससिद्धगन्धर्वाः सुरारिदलनोद्यताः ।
नानाराजर्षिवंशेषु विष्णुमेवान्ववातरन् ॥ २२० ॥
चतुर्दशविधः सर्गः पुरा सृष्टः स्वयंभुवा ।
तस्मिन् सर्गे मनुष्येषु संभूता देवदानवाः ॥ २२१ ॥
विप्रचित्तिहिरण्याक्षप्रह्लादाद्या महासुराः ।
मानुषेषु जरासन्धचैद्यशल्यादयोऽभवन् ॥ २२२ ॥
गन्धर्वाधिपतेरंशो धृतराष्ट्रो जनाधिपः ।
अणीमाण्डव्यशापेन धर्मो विदुरतां गतः ॥ २२३ ॥
द्रोण्यां जातो भरद्वाजमुनेरंशो बृहस्पतेः ।
द्रोणोऽभवन्महाप्राज्ञो गुरुः सर्वधनुष्मताम् ।
अश्वत्थामा च रुद्रांशो वसुः शान्तनवोऽभवत् ॥ २२४ ॥
रौद्र एव कृपाचार्यः शकुनिर्द्वापरो युगः ।
सात्यकिर्मरुतामंशो हार्दिक्यो द्रुपदस्तथा ॥ २२५ ॥
सर्वक्षितीशक्षयकृत्कलेरंशः सुयोधनः ।
अंशा धर्मानिलेन्द्राणां पाण्डुपुत्रास्तथाश्विनोः ॥ २२६ ॥
धृष्टद्युम्नोऽनलांशश्च कर्णोंऽशश्चण्डदीधितेः ।
नारायणांशो भगवान्वासुदेवोऽरिमर्दनः ॥ २२७ ॥

॥ शाकुन्तलपर्व ॥

अंशावतरणं श्रुत्वा पप्रच्छ जनमेजयः ।
वंशं कुरूणां विपुलं पृष्टश्च मुनिरब्रवीत् ॥ २२८ ॥
बभूव पृथिवीपालो दुष्यन्तः कान्तिभूषणः ।
यत्प्रकाशयशोधौताः श्यामाः सन्देहमाययुः ॥ २२९ ॥
कपोलपत्ररहिताः पत्रिभिः शत्रुयोषितः ।
भ्रूभंगेनापि यश्चक्रे गतभ्रूभंगविभ्रमाः ॥ २३० ॥
स कदाचिद्वनं धन्वी विवेश मृगयारसात् ।
ललनातुल्यनयनांस्तर्जयन्निषुभिर्मृगान् ॥ २३१ ॥
स हत्वा केसरिव्रातान्सैन्यमध्याद्विनिर्गतः ।
कण्वाश्रमपदं प्राप मन्दानिलचलल्लतम् ॥ २३२ ॥
ददर्श तत्र तटिनीं मालिनीं हंसमालिनीम् ।
विशालपुलिनश्रोणीं कामिनीमिव हारिणीम् ॥ २३३ ॥

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१ शाल्वा°–क. २ रौद्रांशो–क. ३ स्वयम्–क. ४ कान्त°–क. ५ °मामुयुः–क ६ युक्तेन विभ्रमा विलयं गताः–क. ७ फेन°–ख.

तरलालिकुलक्वाणवाचालोत्फुल्लपादपे।
अपश्यदाश्रमे तस्मिन्कन्यामायतलोचनाम् ॥ २३४ ॥
नानाद्रुमलतापुष्पगंभीरचितकुन्तलाम्।
विलोक्य राजा राजीवलोचनां तां शकुन्तलाम्[1] ॥ २३५ ॥
नयनानलदग्धेन विदग्धेन मनोभुवा।
त्रिनेत्रवञ्चनायेव कल्पितां ललनातनुम् ॥ २३६ ॥
यथोचितकृतातिथ्यां हृष्टां[4] स्वागतवादिनीम्।
पप्रच्छाकुलितः क्षिप्रं विस्मयेन स्मरेण च ॥ २३७ ॥
क्व स्थितो भगवान् सुभ्रु[3] मुनिः कण्वो[2] महायशाः।
तमहं नन्तुमायातो वन्द्यं नन्दनवासिनाम् ॥ २३८ ॥
निशम्यैतन्महीभर्तुः प्रोवाच मुनिकन्यका।
साचीकृतेक्षणच्छायाकल्पितश्रवणोत्पला ॥ २३९ ॥
फलानि स्वयमादातुं स निर्यातः पिता मम।
विश्रम्यतामिह क्षिप्रं न चिरात्समुपैष्यति ॥ २४० ॥
तदाकर्ण्य नृपः प्राह त्वयोक्तं महदद्भुतम्।
कथयैतत्कथं तस्य सुता त्वं ब्रह्मचारिणः ॥ २४१ ॥
इति पृष्टाब्रवीत्कन्या श्रूयतां यदि कौतुकम्।
मम जन्मकथा पूर्वं कथिता मुनिना यथा ॥ २४२ ॥
तपस्यतो भगवतः कौशिकस्य मुनेः पुरा।
विघ्नाय सुरराजेन विसृष्टाप्सरसां वरा ॥ २४३ ॥
सा मेनकाख्या संप्राप्य तद्वनं वामलोचना।
विजहार शनैर्बाला वल्लरीवानिलाकुला[5] ॥ ॥ २४४ ॥
शचीपतिप्रेरितोऽथ वायुस्तस्या वरांशुकम्।
जहार बालकदलीकन्दलीसुन्दरश्रियः ॥ २४५ ॥
तां लज्जाकुलितां वीक्ष्य साभिलाषोऽभवन्मुनिः।
महतामपि यत्सत्यं दुर्निवारो मनोभवः ॥ २४६ ॥
स्वयं प्रणयिना तेन प्रार्थिताथ घनस्तनी।
भेजे मनसिजक्रीडां वर्षाणामधिकं शतम् ॥ २४७ ॥
सा मामजीजनत्काले कलिकामिव मञ्जरी।
जातमात्रां च तत्याज निर्जने मालिनीतटे ॥ २४८ ॥

१ अयं श्लोकः ख. ग. पुस्तकयोर्नास्ति. २ कण्वो-ख. ग. ३ सुभ्रूर्महा°-ग. ४ °हृता-ग. ५ वृद्धा-ग.

तत्र मां भगवान्कण्वः शकुन्तैर्वीक्ष्य संवृताम् ।
जग्राह करुणासिन्धुर्नाम्ना ख्यातां शकुन्तलाम् ॥ २४९ ॥
विश्वामित्रमुनेर्जाता मेनकायां तपोनिधेः ।
साहं कण्वेन मुनिना सुतवे परिपालिता ॥ २५० ॥
इति तस्या वचः श्रुत्वा प्रोवाच पृथिवीपतिः ।
उद्भूतामन्दकन्दर्पवातव्यालोलमानसः ॥ २५१ ॥
अयि बालकुरङ्गाक्षि जनोऽयं वशगस्तव ।
सापत्न्ये वसुधावध्वा योग्या राजसुता ह्यसि ॥ २५२ ॥
त्वदाननशशिद्योतधौताः सन्तु गृहा मम ।
विकाशहाससुभगा दिवापि कुमुदाकराः ॥ २५३ ॥
इत्युक्ते लज्जया तस्याः प्रोन्मिषत्कुचपातिनी ।
दृष्टिर्ननाम त्रिवलीलेखापर्यन्तगामिनी ॥ २५४ ॥
पितुर्वशास्मि सोऽभ्येत्य तुभ्यं मां संप्रदास्यति ।
इत्याह कम्पतरला लज्जयाकुलिताक्षरम् ॥ २५५ ॥
पुत्रस्ते पृथिवीपालो भविष्यति शुचिस्मिते ।
भेजे विवाहं गान्धर्वं राजा कृत्वेति संविदम् ॥ २५६ ॥
तां यौवनवसन्ताढ्यां स्तनस्तबकबन्धुराम् ।
शृङ्गारमारुताधूतां स्फुरिताधरपल्लवाम् ॥ २५७ ॥
रोमाञ्चमुकुलोपेतां माधवोद्यानमाधवीम् ।
चुचुम्ब राजमधुपः स्मितच्छविमधुच्छटाम् ॥ २५८ ॥
स्मरकेलिकलाक्रान्तां तामामन्त्र्य व्रजन्नृपः ।
त्वदर्थं प्रेषयिष्यामि वाहिनीमित्यभाषत ॥ २५९ ॥
क्षिप्रं प्रयाते नृपतौ कण्वोऽभ्येत्य शकुन्तलाम् ।
ददर्श कम्पव्यालोलां गजभुक्तामिवाब्जिनीम् ॥ २६० ॥
दिव्यचक्षुर्विदित्वा तां मुनिर्योग्यसमागमाम् ।
तुष्टस्तयार्थितो रोह्णे विततार वरं वशी ॥ २६१ ॥
धर्माभिरामता नित्यं राज्यमस्खलितं तथा ।
दुःष्यन्तवंशजातानां भूयादित्यभ्यधान्मुनिः ॥ २६२ ॥
अथापाण्डुमुखी काले दिक्प्राचीव सुधाकरम् ।
सुषुवे सदृशं पुत्रं सा स्कन्दमिव पार्वती ॥ २६३ ॥

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१ सुतावत्-ग. २ उद्भूता°-ग ३ राज्ञः-ख. ग. ४ गृहे-ख. ग. ५ विलास०-ग. ६ दिवसा-क. ७ °पातिनी-ख. ग. ८ सलज्जा ललिताक्षरं-ख. ग. ९ सुलोचने-क. १० उन्मथ्य मन्मथोद्यानमाधवीं पुलकाङ्कुराम्-क. उपस्यमाधवोद्यानमाधवीं पुलकाङ्कुराम्-ग. ११ राज्ञो-ग.१२ स्वयं वरम्-क. १३ अभिगमता-ग. १४ राज्ञामस्खलितं-ग.

स जातः पूर्णचन्द्राभः कल्पवृक्ष इवोद्गतः।
बलवान्सर्वदमनो मृगेन्द्रदमनादभूत् ॥ २६४ ॥
पुत्रमादाय मुनिना कृतक्षत्रोचितव्रतम्।
दुष्यन्तनगरं प्रायादनुज्ञाता शकुन्तला ॥ २६५ ॥
सा कण्वशिष्यानुगता संप्राप्ता हस्तिनापुरम्।
लज्जानतमुखाम्भोजा समेत्य नृपमब्रवीत् ॥ २६६ ॥
अयं ते तनयो राजन्मयि जातो गुणाधिकः।
कण्वाश्रमे प्रतिज्ञातं सत्यं संपादय प्रभो ॥ २६७ ॥
शकुन्तलायाः श्रुत्वेति नृपः प्राह स्मरन्नपि।
नाहं त्वामेव जानामि कुतो नु तनयं तव ॥ २६८ ॥
इत्युक्त्वा तां महीपालो बालं कमललोचनम्।
समर्प्यमाणं सुदृशा नाग्रहीद्भ्रुकुटीमुखः ॥ २६९ ॥
सा त्वपह्नववैलक्ष्यकोपकम्पाकुला सती।
असत्यमलिनां वाचं निनिन्द जगतीपतेः ॥ २७० ॥
अहो स्वमात्मजं राजन्नाभिजानासि सन्निभम्।
हीनदृष्टिरिवात्मानं दर्पणे प्रतिबिम्बितम् ॥ २७१ ॥
नार्हस्यपह्नवं कर्तुं स्मरन्नपि महामते।
असत्यरजसः सङ्गाद्राजा राजन्न राजते ॥ २७२ ॥
सत्यमुन्नतसत्त्वानां दाक्षिण्यं कीर्तिशालिनाम्।
अद्रोहः साधुवृत्तानां विलाससदनं श्रियः ॥ २७३ ॥
सहजस्याभिजातस्य गुणानां यशसां तथा।
नैतत्त्वयोचितं राजन्यन्मां वदसि संसदि ॥ २७४ ॥
स्नेहस्यायतनं पूर्वं पश्चाद्दाक्षिण्यभाजनम्।
नैवार्हन्ति परित्यागं माननीया हि योषितः ॥ २७५ ॥
सुहृद्बन्धुर्भिषग्दासो गुरुर्मन्त्री समाश्रयः।
भार्या सर्वास्ववस्थासु विश्रान्तिजननं नृणाम् ॥ २७६ ॥
दीपाद्दीपमिवोत्पन्नं परलोके प्रकाशकम्।
कः पुत्रं नयनानन्दमृते त्वामवमन्यते ॥ २७७ ॥
हृदयादधिजातेन स्पर्शपीयूषवर्षिणा।
सुकृतेनेव पुत्रेण को नाम न सुखी भवेत् ॥ २७८ ॥

१ °वैकल्य°–क. २ जानन्नपि–ग. ३ °मुत्तम°–ख. ४ °स्वर्ग°–ख. ग.

साक्षिणोऽन्तःशरीरस्था यस्य पञ्च सहापरैः ।
हसन्त्यपह्नवारम्भे ततः कोऽन्यो गतत्रपः ॥ २७९ ॥
इत्युक्त्वा दीनतादुःखात्प्ररुरोद मनस्विनी ।
स्थूलाश्रुकणहारेण भूषयन्ती कुचस्थलम् ॥ २८० ॥
राजन् जातस्त्वमेवास्यामम्भसीवामले विधुः ।
भरस्व तनयं जायां भज राजीवलोचनाम् ॥ २८१ ॥
माता भस्त्रा पितुः पुत्रो येन जातः स एव सः ।
भरस्व पुत्रं दुष्यन्त मावमंस्थाः शकुन्तलाम् ॥ २८२ ॥
इत्युच्चचार वचनं गगनात्तच्च भूपतिः ।
निशम्य पुत्रमादाय चकार भरताभिधम् ॥ २८३ ॥
शाकुन्तलः स दौष्यन्तिर्भूपो भारतवंशकृत् ।
ययातिवंश्यः पृथिवीं शशासामितविक्रमः ॥ २८४ ॥

ययातिपर्व ।

पुरा देवासुरे युद्धे दानवांस्त्रिदशैर्हतान् ।
जानन् संजीवनीं विद्यां शुक्रः शिष्यानजीवयत् ॥ २८५ ॥
दैत्येष्वक्षीणसैन्येषु देवैः संमन्त्र्य वृत्रहा ।
तां विद्यां प्राहिणोज्ज्ञातुं बृहस्पतिसुतं कचम् ॥ २८६ ॥
कचोऽथ दानवेन्द्रस्य नगरं वृषपर्वणः ।
गत्वा शुक्रं समभ्येत्य चिरं सेवाव्रतोऽभवत् ॥ २८७ ॥
तेन प्रतिगृहीतोऽसौ चरन्वार्षसहस्रिकम् ।
सेवाव्रतं तत्तनयां देवयानीमतोषयत् ॥ २८८ ॥
ज्ञातुं संजीवनीं विद्यां प्राप्तोऽयमिति दानवाः ।
गुरुगोरक्षणव्यग्रं जघ्नुः संमन्त्र्य तं रहः ॥ २८९ ॥
स्नेहार्द्रहृदया तस्मिन्देवयानी सुलोचना ।
प्रोवाच पितरं तात कचोऽद्यापि न दृश्यते ॥ २९० ॥
अयं कमलिनीकान्तो यातोऽस्तं वासरेश्वरः ।
अगोपाश्चागता गावो व्यक्तं तात हतः कचः ॥ २९१ ॥

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१ हीनताः-क. २ रविः-ख. ग. ३ भजस्व-ख. ग. ४ अयं श्लोकः ख. ग. पुस्तकयोर्नास्ति. ५ एतच्छ्लोकानन्तरं 'यस्माद्भर इति प्रोक्तो देवैराकाशगैर्नृपः तस्माद्भरत इत्याख्याविख्यातः स भवेत्सदा ॥' इत्ययं श्लोकः-क. पुस्तके लभ्यते. ६ °धिपम्-ग. ७ ख. ग. पुस्तकयोः-'शशास मेदिनीं सप्तसमुद्ररशनां विभुः' इति पाठो दृश्यते.

तमाज्ञाकारिणं दक्षं पौत्रमङ्गिरसो मुनेः।
कचं विना न जीवामीत्युक्त्वाऽभूत्साश्रुलोचना ॥ २९२ ॥
दिव्यदृष्टिस्ततः स्मृत्वा विद्यां संजीवनीं क्षणात्।
दानवेन्द्रैर्हतं दूरात्काव्यः कचमजीवयत् ॥ २९३ ॥
आहूतो गुरुणाऽभ्येत्य स्ववृत्तं संनिवेद्य च।
पुष्पार्थं देवयान्याथ विसृष्टः काननं ययौ ॥ २९४ ॥
तं पुनर्दानवा हत्वा दग्धं निष्पिष्य निर्जने।
उपचारे[1] विसृष्टायां सुरायां गुरवे ददुः ॥ २९५ ॥
ततोऽब्रवीद्देवयानी पुष्पार्थं प्रेषितो मया।
पुनर्न दृश्यते तात कचः कमललोचनः ॥ २९६ ॥
ततः शुक्रः क्षणं ध्यात्वा देवयान्या गिरा कचम्।
कुक्षिस्थं जीवयामास वृत्तं चास्य तथाशृणोत् ॥ २९७ ॥
तत्रैव दत्तां शुक्रेण विद्यामासाद्य तां कचः।
तूर्णं निर्भिद्य तत्कुक्षिं निर्गतस्तमजीवयत् ॥ २९८ ॥
अथ शुक्रोऽब्रवीन्मोहाद्यः पास्यति सुरां द्विजः।
स यास्यति तमःपूर्णां नरके दुर्दशामिति ॥ २९९ ॥
प्राप्य विद्यां चिराद्धन्तुमामन्त्र्य गुरुमुद्यतम्।
देवयानी कचं प्राह भज मामिति कामिनी[2] ॥ ३०० ॥
कचः प्रोवाच शुक्रो मे सुभ्रु मान्यो गुरुः पिता।
अहं तस्योषितः कुक्षौ धर्मेण त्वं स्वसा मम ॥ ३०१ ॥
प्रत्याख्यातेति सा तेन कोपकम्पाकुलावदत्।
न भक्तत्यागिनो[3] विद्या तव दर्पात्फलिष्यति[4] ॥ ३०२ ॥
तच्छ्रुत्वा शुक्रतनयामुवाच व्याकुलः कचः।
अनपेतः सदाचाराच्छापस्यार्होऽस्मि नो तव ॥ ३०३ ॥
विद्या शिष्येषु साफल्यं धर्मभाजो मैमैष्यति।
मुनिपुत्रो न ते कश्चिद्भविता स्वोचितः पतिः ॥ ३०४ ॥
इत्युक्त्वा शुक्रभवनात्त्वरितं प्रययौ कचः।
प्राप्तं वर्षसहस्रेण तं च प्रत्युद्ययुः सुराः ॥ ३०५ ॥
ते कचात्प्राप्य तां विद्यां तुष्टास्तस्मै वरं ददुः।
येनाभूत्सोऽक्षययशाः क्रतुभागस्य भाजनम् ॥ ३०६ ॥

१ उपचारनिसृष्टायां—क. २ भामिनी—ख. ग. ३ मत्त्यागिनो—क. ४ भविष्यति—क.

अत्रान्तरे निजोद्यानकानने कमलानना ।
दृष्ट्वा ललास शर्मिष्ठा तनया वृषपर्वणः ॥ ३०७ ॥
दासीसहस्रानुगता सा विलासमदालसा ।
वसन्तवातव्यालोललतालीलां व्यडम्बयत् ॥ ३०८ ॥
तत्रैव शुक्रतनया देवयानी घनस्तनी ।
विजहार मनोजन्मसद्मयौवनशालिनी ॥ ३०९ ॥
यदृच्छया ततोऽभ्येत्य तासामथ शचीपतिः ।
चक्रे वस्त्रपरावृत्तिं वायुभूतः स्मितप्रियः ॥ ३१० ॥
निजवस्त्रसमाकर्षात्संजाते कलहे ततः ।
शर्मिष्ठया देवयान्या विवादः समजायत ॥ ३११ ॥
उत्तानपाणेर्दीनस्य याचकस्य त्वमात्मजा ।
दातुर्दैत्यपतेः पुत्रीं मूढे मामवमन्यसे ॥ ३१२ ॥
उक्त्वेति कूपे शर्मिष्ठा देवयानीमपातयत् ।
ऐश्वर्यमदमत्तेभ्यः कुशलं केन लभ्यते ॥ ३१३ ॥
दैत्यपुत्र्यां प्रयातायां ययातिर्नाहुषो नृपः ।
मृगयानिर्गतोऽभ्यायाद्गहनं तद्यदृच्छया ॥ ३१४ ॥
जलार्थी तत्र सोऽपश्यत्कूपे तस्मिन्गतोदके ।
शुक्रकन्यामसामान्यलावण्याभरणाननाम् ॥ ३१५ ॥
कथितान्वयसंज्ञां तामुज्जहार स भूपतिः ।
करेणादाय लोलाक्षीं पुरा विष्णुरिवावनिम् ॥ ३१६ ॥
ततो नरपतौ याते देवयानी सुदुःखिता ।
आहूय प्राह पितरं स्वदुःखं बाष्पगद्गदम् ॥ ३१७ ॥
तामाह शुक्रो बालानां केलिकोपकथा कथम् ।
प्रमाणीक्रियते सद्भिर्वैरपारतितीर्षया ॥ ३१८ ॥
क्षन्तव्यमपराधेऽपि साधुना क्रोधपावकः ।
क्षमाजलैरसंसिक्तः शाम्येदपि न जन्मभिः ॥ ३१९ ॥
उक्तेत्युशनसा स्वैरं मानिनी साथ कन्यका ।
जगाद कोपसंसक्ता सृजन्ती बाष्पदुर्दिनम् ॥ ३२० ॥
'भिक्षुकस्य सुतासीति शर्मिष्ठा सत्यमाह माम् ।
को याति याचकादन्यो दैन्याद्विभ्रष्टमानताम् ॥ ३२१ ॥

१ समाधर्षा०--क. २ वृत्तं सा--ग. ३ सोढव्यो ह्यप°--ग. ४ एतत्पङ्क्तिद्वयं--ख ग पुस्तकयोर्नास्ति.

अवज्ञाता तया तात नाहं जीवितुमुत्सहे।
निर्मानपदमास्थानां लज्जा पुंसां हि जीवितं ॥ ३२२ ॥
श्रुत्वेति दुहितुः काव्यो मन्युना सहसावृतः।
वृषपर्वाणमभ्येत्य सुतावृत्तान्तमभ्यधात् ॥ ३२३ ॥
एष दैत्यान्परित्यज्य व्रजामीति निगद्य सः।
गन्तुमभ्युद्ययौ क्रुद्धः संरम्भाच्चलितांशुकः ॥ ३२४ ॥
पादयोर्निपपातास्य भीतो दैत्यपतिस्ततः।
लोलकुण्डलकोणाग्रस्पृष्टगण्डतटः क्षणम् ॥ ३२५ ॥
प्रसाद्यतां देवयानी मम मन्युर्न विद्यते।
इत्याह शुक्रः साधूनां कोपो हि विनयावधिः ॥ ३२६ ॥
गुरुपुत्रीं प्रसाद्याथ वृषपर्वा कृताञ्जलिः।
तस्यै सुतां ददौ दासीं दासीशतपुरःसराम् ॥ ३२७ ॥
दासीं संप्राप्य शर्मिष्ठां हृष्टा भार्गवकन्यका।
प्राह याचकपुत्र्यास्त्वं कथं दासीति सस्मिता ॥ ३२८ ॥
ततः कदाचित्सा बाला मल्लिकाकलिकाकुलम्।
ययौ तदेव चूतालीसंसर्पिपवनं वनम् ॥ ३२९ ॥
अत्रान्तरे नरपतिर्ययातिर्मृगयारसात्।
तमेव देशमभ्यायात्पुनः कमललोचनः ॥ ३३० ॥
देवयानी तमालोक्य द्वितीयमिव मन्मथम्।
नामाभिजनमाकर्ण्य त्वद्वशास्मीत्यभाषत ॥ ३३१ ॥
ततो ययातिस्तामाह सुन्दरीं कथितान्वयाम्।
क्षत्रियोऽहं मुनिसुते सुभ्रु त्वामर्थये कथम् ॥ ३३२ ॥
अत्याशीविषशस्त्रं हि विजितप्रलयानलम्।
तेजो लंघयितुं शक्तः को नु नाम द्विजन्मनाम् ॥ ३३३ ॥
अनभ्युपगतां पित्रा वोढुं त्वां कथमीश्वरः।
काव्यः प्रणेता धर्माणां प्रमाणं तद्वचो मम ॥ ३३४ ॥
इति राज्ञो वचः श्रुत्वा पितरं सा सुलोचना।
समाहूय स्वसंकल्पं विवाहाय न्यवेदयत् ॥ ३३५ ॥
न दोषोऽस्तीति शुक्रेण ततस्तां स्वयमर्पिताम्।
जग्राह नाहुषो लोके मुनीनां हि गिरा स्थितिः ॥ ३३६ ॥

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१ एतत्पङ्क्तिद्वयं-ख. ग. पुस्तकयोर्नास्ति. २ °मस्त्रं-ख. ग. ३ नाहमुत्सहे-ख. ग. ४ अथ-ख. ग.

शर्मिष्ठानुगतां प्राप्य देवयानीं महीपतिः ।
हृष्टः स्वनगरं प्रायात्प्रत्यग्राविहितोत्सवः ॥ ३३७ ॥
ततः प्राप सुतौ देवी देवयानी नराधिपात् ।
यदुं च तुर्वसुं चेति काले कुवलयेक्षणा ॥ ३३८ ॥
कदाचिदथ राजानं शर्मिष्ठा स्तबकस्तनी ।
ऋतुं प्रपन्ना प्रत्यग्रयौवनारम्भनिर्भरा ॥ ३३९ ॥
अशोकवनिकाभ्यासे स्थितं प्रोवाच निर्जने ।
पृथुवेपथुशिञ्जानमणिनूपुरमेखला ॥ ३४० ॥
सख्याः पतिः क्षितिपते मम त्वं धर्मतः पतिः ।
ऋतावभ्यर्थयेऽहं त्वां प्रणयः पूर्यतां विभो ॥ ३४१ ॥
तच्छ्रुत्वा भूपतिः प्राह दत्त्वा शुक्रः सुतां पुरा ।
सेव्या त्वया न शर्मिष्ठेत्यकरोन्मम संविदम् ॥ ३४२ ॥
तद्वचोभङ्गभीतिर्मे विघ्नस्त्वत्संगमे शुभे ।
पूर्णेन्दुवदनां सुभ्रु कस्त्वां न बहु मन्यते ॥ ३४३ ॥
इति दैत्येन्द्रतनया श्रुत्वा भूपालमभ्यधात् ।
लिखन्ती चरणाग्रेण भुवमायतलोचना ॥ ३४४ ॥
विवाहे स्त्रीषु नर्मोक्तौ प्राणभ्रंशे धनक्षये ।
न सत्यं गण्यते सद्भिः सत्यं साक्षिषु शस्यते ॥ ३४५ ॥
इत्यर्थितः स्वयं राजा स तां राजीवलोचनाम् ।
भेजे स्वेदाम्बुसंसृष्टकपोलाधरपल्लवाम् ॥ ३४६ ॥
रममाणस्तया राजा गूढं बालमृगीदृशा ।
द्रुह्यं चानुं च पूरुं च कालेन प्रापदात्मजान् ॥ ३४७ ॥
ततः कदाचिदुद्याने तान्कुमारान्महीभुजः ।
तुल्याननान्समालोक्य कान्तिलिप्तान्समागतान् ॥ ३४८ ॥
कस्य यूयमिति प्राह शङ्किता भार्गवात्मजा ।
ते चाङ्गुल्या नृपं दूरात्पितरं तमदर्शयन् ॥ ३४९ ॥
ततः क्रोधानलाक्रान्ता तद्राजचरितं रहः ।
गत्वा पितुर्गृहं सर्वं देवयानी न्यवेदयत् ॥ ३५० ॥
तामेवानुसमायान्तं जायां सान्त्वयितुं नृपम् ।
शशाप कुपितः शुक्रो जराजीर्णो भवेति तम् ॥ ३५१ ॥

१ रचितो–ग. २ ०र्थार्थितः पूर्व–ख. ग. ३ त्वद्वचो बहुभीतिर्मे–ख. घ.
४ ०माद्दते–ग. ५ ०लिप्तदिगन्तरान्–ख. ग. ६ ०कुलं ज्ञात्वा–क.

निशम्य शापं राज्ञाथ भृगुसूनुः प्रसादितः ।
प्राह पुत्रे संक्रमय्य जरां यौवनमाप्स्यसि ॥ ३५२ ॥
तदाकर्ण्य स्वनगरं स गत्वाह सुतान्क्रमात् ।
जरया यौवनं मह्यं पुत्रका दीयतामिति ॥ ३५३ ॥
ते तमूचुर्गतप्राणो धन्यो न तु जरार्दितः ।
शरीरभारवाही हि जरी सर्वापदां पदम् ॥ ३५४ ॥
चतुर्भिर्यदुमुख्यैः स प्रत्याख्यातः सुतैर्नृपः ।
शशाप तानराज्यार्हाः पापवंशा भविष्यथ ॥ ३५५ ॥
वितीर्णं पूरुणा प्राप्य तारुण्यमथ पार्थिवः ।
अभूत्सहस्रमब्दानां सुखसंभोगतत्परः ॥ ३५६ ॥
पूर्णे काले निजं राज्यं यौवनं च महीपतिः ।
प्रदाय पूरवे तुष्टो वानप्रस्थोऽभवन्मुनिः ॥ ३५७ ॥
पूरोरयं राजवंशः पौरवो यादवो यदोः ।
पितुः शापात्तु म्लेच्छांशाः शेषाणां यवनादयः ॥ ३५८ ॥

उत्तरयायातपर्व ।

ततः परेण तपसा स्वर्गमारुह्य नाहुषः ।
उवास ब्रह्मभुवने लोकपालसभासु च ॥ ३५९ ॥
कदाचिदथ देवेन्द्रस्तं पप्रच्छ कथान्तरे ।
राजन्विराजसे पुण्यैः केनासि तपसा समः ॥ ३६० ॥
सोऽब्रवीत्सुरगन्धर्वसिद्धर्षिनृपभोगिषु ।
न पश्याम्यात्मनस्तुल्यं तपसा यशसापि वा ॥ ३६१ ॥
इति ब्रुवाणं तं शक्रः पतेत्याहोच्चया गिरा ।
सर्वभूतावमानेन क्षीणं तत्ते तपो नृप ॥ ३६२ ॥
अवमानेन महतां प्रहर्षक्रोधविस्मयैः ।
तपांसि क्षयमायान्ति यशांसीव सुदुर्नयैः ॥ ३६३ ॥
इति शक्रगिरा राजा पतन्क्षिप्रं सुरालयात् ।
विध्वस्तवदनच्छायः साधुसङ्घमयाचत ॥ ३६४ ॥
सतां मध्ये पतेत्युक्तः स सुरेन्द्रेण पार्थिवः ।
दौहित्राणां क्रतुक्षेत्रे पपाताधोमुखो दिवः ॥ ३६५ ॥

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१ पुत्रं- ग. २ प्रति-क. ३ °वाहो-ख. ग. ४ स चतुर्भिर्यदुमुखैः-ग. ५ वंश्या यथाभवन-ख. ग. ६ सुखी सं०-ख. ग. ७ म्लेच्छशकाः-ख. ग. ८ ब्राह्म०-ग. ९ च-क. १० कुरु०-क.

प्रतर्दनो वसुमनाः शिबिरौशीनरोऽष्टकः ।
ते नृपं सूर्यसंकाशं पतन्तं तं व्यलोकयन् ॥ ३६६ ॥
तमष्टकोऽब्रवीद्देव कस्त्वं दीप्तानलद्युतिः ।
एवंविधानां महसामाकारो जातु नाल्पकः ॥ ३६७ ॥
इति पृष्टोऽष्टकेनाराज्ञिजं नाम निवेद्य सः ।
उवाच जन्मवृत्तान्तं पातनं च दिवो भुवि ॥ ३६८ ॥
संसारतत्त्वं पृष्टोऽथ दौहित्रेण स सर्ववित् ।
अस्पृष्टभूमिः सत्सङ्गादनुभूतमभाषत ॥ ३६९ ॥
आरुह्य पुण्यपाथेयो नरस्त्रिदशमन्दिरम् ।
भुङ्क्ते शुभफलं दिव्यकान्ताकेलिकलः कृती ॥ ३७० ॥
कालेन क्षीणपुण्योऽसौ क्षपितार्थ इवेश्वरः ।
एको निष्कास्यते स्वर्गात्कामी वेश्यागृहादिव ॥ ३७१ ॥
दिवः पतन्तं तं भीमा राक्षसा गृध्रगोमुखाः ।
पुनः पुनः समुद्भूतं भक्षयन्ति महारवाः ॥ ३७२ ॥
षष्टिं वर्षसहस्राणां तैर्भुक्तो बहुधेरितः ।
स्वकर्मानुगतो याति चिन्मात्रो देहसंगमम् ॥ ३७३ ॥
वासनागन्धसंपृक्तो देही गर्भं प्रसर्पति ।
वायुः शब्दैरिवाक्रान्तो भूतैरव्यक्तशक्तिभिः ॥ ३७४ ॥
पापः परावमानी च नीचयोनिषु जायते ।
भुवि पुण्यपरो याति पुनः स्वर्गगतिं नरः ॥ ३७५ ॥
गृही ततो वनस्थश्च ततो न्यस्ताखिलक्रियः ।
निर्वैरो निर्ममः शान्तः प्रयाति परमं पदम् ॥ ३७६ ॥
ययातिरिति दौहित्रैः पृष्टः सर्वं निगद्य तत् ।
ययौ तत्पुण्यसंस्पृष्टस्तैरेव सहितो दिवम् ॥ ३७७ ॥
ते दिव्यधिष्ण्यैरारूढास्त्रिदिवं पञ्च पार्थिवाः ।
व्यराजन्तोर्जितोत्साहाः पञ्च सूर्या इवोदिताः ॥ ३७८ ॥
तेषां मध्येऽधिकं राजा शिबिरौशीनरो बभौ ।
दानेन तपसा कीर्त्या सत्येन क्षमया तथा ॥ ३७९ ॥

१ ०मकारो–ग. २ गुरु०–क. ३ दिव्यं कला०–ख. ग. ४ ०मयो–क. ५ निर्मदः–क. ६ सोपानै–क.

पुरुवंशानुकीर्तनपर्व ।

पुनः स्वर्गं समारूढे नाहुषे पृथिवीपतौ ।
तत्पुत्रस्याभवत्पूरोर्वंशः सुविपुलः क्षितौ ॥ ३८० ॥
सुता वैवस्वतस्याभूदिडा[2] तस्याः पुरूरवाः ।
आयुस्तस्यात्मजः ख्यातो नहुषश्चायुषोऽभवत् ॥ ३८१ ॥
ययातिर्नाहुषो राजा पूरुस्तस्याभवत्सुतः ।
जनमेजयस्तु तत्सूनुः प्राचीन्वानभवत्ततः[3] ॥ ३८२ ॥
संयातिस्तनयस्तस्य ततोऽहंयातिरित्यभूत् ।
सार्वभौमस्तत्सुतोऽभूदवांचीनस्तदात्मजः ॥ ३८३ ॥
पुत्रस्तस्य महाभौमस्ततोऽप्ययुतनाय्यभूत् ।
अक्रोधनस्तत्तनयस्तस्य देवातिथिः सुतः ॥ ३८४ ॥
तस्यापत्यंमृहः श्रीमान्ऋक्षस्तस्यात्मजोऽभवत् ।
ततश्च मतिनाराख्यस्तस्य तंसुरभूत्सुतः ॥ ३८५ ॥
[10]ईलिनैः सूनुरभूत्तंसोर्दुष्यन्तस्तत्सुतो विभुः
भरतस्तस्य दायादोऽभिमन्युर्भारतो नृपः ॥ ३८६ ॥
सुहोत्रस्तत्सुतो हस्ती हस्तिनापुरकृत्ततः ।
विकुंण्ठो हस्तिनः सूनुरजमीढस्ततोऽभवत् ॥ ३८७ ॥
[13]अजमीढः संवरणः कुरुः संवरणात्मजः ।
अनश्वा कौरवो राजा परीक्षिदभवत्ततः ॥ ३८८ ॥
पारीक्षितो भीमसेनः प्रतीपस्तत्सुतो नृपः ।
प्रातीपः शंतनुः श्रीमान्राजा सत्यवतीपतिः ॥ ३८९ ॥
विचित्रवीर्यस्तत्सूनुस्ततः पाण्डुर्महीपतिः ।
अर्जुनः पाण्डुदायादः सौभद्रश्च तदात्मजः ॥ ३९० ॥
परीक्षित्तस्य तनयस्ततस्त्वं जनमेजयः ।
भवतश्चायमायुष्माञ्शतानीकः कुलोचितः ॥ ३९१ ॥
अश्वमेधकृतश्चास्य सहस्रानीकभूपतिः ।
भविष्यति सुतः श्रीमान्पूरोरित्ययमन्वयः ॥ ३९२ ॥

१ सूनोर्वै०–क; मनोर्वै०–ग. २ ०दिडो नाम पुरा सुतः–ग. ३ प्राचीधन्वा ततोऽभवत्–ख. ग. ४ ततः शंपाति०–ख. ग. ५ ०राधीर०–ग. ६ ०याज्य०– ख. ७ ०त्यमृचः–क ०त्यं पदः–ग. ८ ०न्कक्ष०–क. ९ त्रसु–क. त्रपु–ग. १० कुलिनश्च–क. नलिनश्च–ग. ११ ०नश्च शसोः सूनुः–क; ०नश्चत्रपोः सूनुः–ग. १२ इदं श्लोकार्धं क पुस्तके नास्ति. १३ अयं श्लोकः क. पुस्तके नास्ति.

भीष्मोत्पत्तिपर्व ।

ब्रह्मलोके पुरा यज्वा मनुवंश्यो महाभिषः ।
तस्थौ चतुर्मुखास्थाने राजा राजर्षिभिः सह ॥ ३९३ ॥
तत्र मन्दाकिनी मूर्ता सभासीनं पितामहम् ।
सिषेवे हंसशुभ्रेण चामरेणाम्बुजन्मना ॥ ३९४ ॥
स फेनमालाधवलो दुकूलपटपल्लवः ।
तस्या वालानिलाधूतो विचचाल मृगीदृशः ॥ ३९५ ॥
तां दृष्ट्वा संभ्रमालोलक्वणद्वलयमेखलाम् ।
वैलक्ष्यादभवन्सर्वे सुराः क्षणमवाङ्मुखाः ॥ ३९६ ॥
महाभिषस्तु तां राजा रम्भागर्भनिभप्रभाम् ।
निमेषदोषशून्येन चक्षुषा समुदैक्षत ॥ ३९७ ॥
तत्कोपाद्ब्रह्मणा शप्तः स पपात ततो भुवि ।
प्रतिपस्यात्मजो राज्ञो भूयासमिति चिन्तयन् ॥ ३९८ ॥
तस्मिन्नवसरे गङ्गा निवृत्ता ब्रह्मलोकतः ।
वसून्विषण्णवदनान्ददर्श व्योमगामिनी ॥ ३९९ ॥
ते शोककारणं पृष्टास्तया प्राहुर्गतत्विषः ।
वसिष्ठेन वयं शप्ता निपतामो महीतले ॥ ४०० ॥
शंतनोः प्रातिपीयस्य यास्यामो देवि पुत्रताम् ।
जननी तत्र कारुण्यात्त्वं नो भवितुमर्हसि ॥ ४०१ ॥
जातानस्माञ्जले क्षिप्त्वा विमुक्तिं च विधत्स्व नः ।
कः सहेतापदावासं सायासं जन्म मानुषम् ॥ ४०२ ॥
तच्छ्रुत्वा जाह्नवी प्राह सर्वमेतत्करोम्यहम् ।
किं तु तस्य नृपस्यैकः पुत्रोऽस्तु भवतां मम ॥ ४०३ ॥
विफलं नोत्सहे कर्तुं यदर्थं तत्समागमम् ।
इति गङ्गावचः श्रुत्वा प्रहृष्टा वसवोऽवदन् ॥ ४०४ ॥
सर्वेषामष्टमांशेन बलवीर्यगुणौजसाम् ।
अस्माकं देवि भविता ब्रह्मचारी तवात्मजः ॥ ४०५ ॥
इति संविदमादाय तेषु यातेषु भूतलम् ।
प्रतिपं पृथिवीपालं तटान्ते चिरजापिनम् ॥ ४०६ ॥
उत्तीर्य साक्षात्सलिलाद्गङ्गा कान्तितरङ्गिता ।
ऊरुं दक्षिणमारुह्य प्रोवाच भज मामिति ॥ ४०७ ॥

१ राजा–क. २ महातिथिः–ख. ग. ३ ०जासना–क. ४ वैलक्ष्यमगमन्–ग. ५ महातिथिः–ख. ग. ६ ०त्यचिन्तयत्–ग. ७ गमिष्यति–क. ८ मतः–क. ९ यदर्थं–क. १० तत्तीर्थसलिलात्साक्षात्–ख. ग.

स तामुवाच नाज्ञातां नावर्णां न परस्त्रियम् ।
व्रजामीति व्रतं विद्धि मम मानिनि सर्वदा ॥ ४०८ ॥
दक्षिणाङ्केऽपविष्टा च त्वं स्नुषा मे भविष्यसि ।
अपत्यानां पदं ह्येतद्वामं तु दयितास्पदम् ॥ ४०९ ॥
इति राज्ञो वचः श्रुत्वा तथेत्युक्त्वा त्रिमार्गगा ।
प्रययौ कान्तिकल्लोलैः पूरयन्ती तटस्थलीः ॥ ४१० ॥
अत्रान्तरे व्रतवतः प्रतिपस्य सुतोऽभवत् ।
शंतनुः शान्तवयसो ब्रह्मशापान्महाभिषः ॥ ४११ ॥
तं युवानं ततः प्राह स कदाचित्सुतं नृपः ।
गङ्गाकूले पुरा पुत्र दिव्या योषित्स्वयं मया ॥ ४१२ ॥
वृता स्नुषेति वचसा तां भजस्व समागताम् ।
उक्त्वेति राज्यं दत्त्वास्मै प्रतिपस्तपसे ययौ ॥ ४१३ ॥
ततः स भुवनाभोगभूषणं जनवल्लभः ।
बभूव भूभृतां नाथः शंतनुः शान्तविप्लवः ॥ ४१४ ॥
चरन्स गङ्गापुलिने रसत्समदसारसे ।
कदाचिदनिलालोलमञ्जरीलास्यमन्दिरे ॥ ४१५ ॥
ददर्श कार्तिकीचन्द्रवदनां दिव्ययोषिताम् ।
स्वच्छांशुकां सुधाफेनधवलां कमलामिव ॥ ४१६ ॥
तां पृथुश्रोणिपुलिनां कटाक्षशफराकुलाम् ।
लावण्यवाहिनीं वीक्ष्य रणन्नूपुरसारसाम् ॥ ४१७ ॥
प्रहर्षविस्मयोत्फुल्ललोचनो जगतीपतिः ।
पितुः स्मृत्वा वचः प्राह रम्भोरु भज मामिति ॥ ४१८ ॥
तदाकर्ण्य प्रणयिनं सा तं त्रिदशवाहिनी ।
भेजे यथेष्टकरणप्रत्याख्यानावधिप्रियम् ॥ ४१९ ॥
रममाणस्तया तन्व्या नवोद्याने स भूपतिः ।
प्रयातमपि नाज्ञासीत्कालं कमललोचनः ॥ ४२० ॥
ततः सा शापपतितान्सप्त जातान्वसून्क्रमात् ।
जघान सलिले क्षिप्त्वा नोचे किंचिच्च तां नृपः ॥ ४२१ ॥
सुते जातेऽष्टमे राज्ञा निषिद्धा सावदत्ततः ।
ममयात्त्वं विचलितः स्वस्ति गच्छामि भूपते ॥ ४२२ ॥

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१ पदमेतद्वा०—क. ग. २ ०पूरौघैः—ख. ग. ३ तत्र—ग. ४ रसत्रुपर०—ग
५ मेने—ख. ग.

प्रत्याख्यानं वियोगायेत्येतत्किं विस्मृतं तव।
अहं त्रिपथगा राजन्नभवं तव वल्लभा।
वसिष्ठशापनिपतद्वसुमोक्षकृतक्षणा ॥ ४२३ ॥
पुरा विहाररसिका वसवोऽष्टौ प्रियासखाः।
हृष्टाश्चेरुर्वसिष्ठस्य मेरुपार्श्वतपोवने ॥ ४२४ ॥
सर्वकामप्रदां तत्र होमधेनुं महामुनेः।
चरन्तीं द्यौर्वसुर्दृष्ट्वा निजां जायामभाषत ॥ ४२५ ॥
पीयूषस्यन्दिनी धेनुरियं रूपवती मुनेः।
मर्त्योऽप्यमर्त्यतां याति यत्क्षीरेण सविग्रहः ॥ ४२६ ॥
वसुभार्या निशम्येति तं प्राह दयितं प्रिया।
वयस्या मर्त्यलोकेऽस्ति जीवितं मे बहिश्चरम् ॥ ४२७ ॥
उशीनरस्य दुहिता नृपतेरजिरावती।
तदर्थं क्षीरमिच्छामि हरैतां सुरभिं बलात् ॥ ४२८ ॥
तथेति प्रेरितो धेनुं सोऽहरत्स्मरमोहितः।
तेजसा सह नश्यन्ति स्त्रीजितानां हि बुद्धयः ॥ ४२९ ॥
तत्कोपात्तान्वसूनेत्य वसिष्ठः सहसाशपत्।
एकस्याप्यपराधेन वृन्दमायाति वाच्यताम् ॥ ४३० ॥
मर्त्येषु जन्म भूयाद्वः शापं श्रुत्वेति तं मुनिं।
भीताः प्रसादयामासुः सोऽपि तानवदच्छनैः ॥ ४३१ ॥
गर्भावधिरयं शापो वत्सरं वो भविष्यति।
गोहर्ता द्यौऽस्तु चिरं मनुष्योऽयं भविष्यति ॥ ४३२ ॥
इति शप्ता वसिष्ठेन मोचिताः सप्त ते मया।
राजन्सुतस्तवायुष्मान्वसुर्द्यौरयमष्टमः ॥ ४३३ ॥
इत्युक्त्वा प्रययौ गङ्गा तूर्णमादाय तं शिशुम्।
देवव्रताभिधानोऽभूद्यो देवैर्विहितव्रतः ॥ ४३४ ॥
ततः कालेन संप्राप्तविद्यं शस्त्रास्त्रकोविदम्।
जाह्नवी तं नरपतेः पुनरेत्य सुतं ददौ ॥ ४३५ ॥
हृष्टः शंतनुरासाद्य गाङ्गेयमुचितं सुतम्।
मेने सफलमात्मानं यौवराज्येऽभिषिच्य तम् ॥ ४३६ ॥

कुरुपाण्डवोत्पत्तिपर्व।

कदाचिदथ कालिन्दीतटोपान्तवनस्थलीः।
चचार शंतनुः पश्यन्मञ्जुगुञ्जद्विहंगमाः ॥ ४३७ ॥

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१ ०शापान्नि०—ग. २ ते ततः—ख. ग.

तत्रोत्फुल्लोत्पलामोदसोदरं दिव्यसौरभम् ।
आघ्राय दृष्टवान्कन्यां कान्तिं मूर्तिमतीमिव ॥ ४३८ ॥
कासीति पृष्टा सा तेन प्रोवाच वरवर्णिनी ।
अहं सत्यवती नाम सुता दाशपतेरिति ॥ ४३९ ॥
ततः स्मरेण सहसा स धीरो विवशीकृतः ।
दाशराजं समभ्येत्य तामयाचत सुन्दरीम् ॥ ४४० ॥
अस्यां जातो राज्यभागी सुतस्ते यदि भूपते ।
तत्तेहं वितराम्येनामिति दाशाधिपोऽवदत् ॥ ४४१ ॥
तच्छ्रुत्वा शंतनुर्ध्यात्वा धुर्यं देवव्रतं सुतम् ।
दाशवाक्यमनादृत्य प्रययौ हस्तिनापुरम् ॥ ४४२ ॥
स तत्र मन्मथाक्रान्तस्तामेव हृदयस्थिताम् ।
ध्यायन्न निद्रामभजद्रात्रामर्धस्मृतामिव ॥ ४४३ ॥
तं ध्यानपरमेकान्ते पुत्रो देवव्रतः स्वयम् ।
पप्रच्छ शोकसंतापकारणं धैर्यसागरः ॥ ४४४ ॥
सुतेन पृष्टः प्रोवाच त्वमेवैकः सुतो मम ।
अपैति नैकपुत्राणां संतानक्षयजं भयम् ॥ ४४५ ॥
जाते कुलोचिते पुत्रे त्वयि सर्वगुणाधिके ।
कृतकृत्यस्य च पुनर्विवाहो मे विडम्बना ॥ ४४६ ॥
इति तद्वाक्यमाकर्ण्य गाङ्गेयो मन्त्रिणां गिरा ।
विवेद पितरं दाशकन्ययाहृतमानसम् ॥ ४४७ ॥
स गत्वा यमुनाकूलवर्तिनं दाशभूपतिम् ।
ययाचे पूजितः कन्यां जनकाय सुलोचनाम् ॥ ४४८ ॥
कथं त्वयि स्थिते वीर दौहित्रो मे नृपो भवेत् ।
इत्युक्ते दाशराजेन वीरः शांतनवोऽवदत् ॥ ४४९ ॥
नाहं राज्यं करिष्यामि सत्योऽयं समयो मम ।
इति ब्रुवाणं गाङ्गेयं दाशराजोऽभ्यधात्पुनः ॥ ४५० ॥
सत्यसंध प्रतिज्ञैषा तव तावदनश्वरी ।
त्वत्सुतानां तु वीराणां राज्यं को वारयिष्यति ॥ ४५१ ॥
देवव्रतस्तदाकर्ण्य दाशराजमभाषत ।
व्येतु ते मत्सुतभयं ब्रह्मचारी भवाम्यहम् ॥ ४५२ ॥

१ कलां–ख. ग. २ कान्ति०–ख. ग. ३ ०कूले वासिनम्–क. ४ ब्रवीत्–ख. ग. ५ ब्रवीत्–ख. ग. ६ करिष्यति–क.

इत्युक्ते राजपुत्रेण गगनात्पुष्पवर्षिणः ।
भीषणा ते प्रतिज्ञेयं भीष्मेति प्रोचिरे सुराः ॥ ४५३ ॥
ततस्तां दाशराजेन दत्तां निःशङ्कचेतसा ।
कन्यामादाय गाङ्गेयः प्रययौ हस्तिनापुरम् ॥ ४५४ ॥
वितीर्णामथ पुत्रेण प्राप्य सत्यवतीं नृपः ।
निशम्य तत्प्रतिज्ञां स लज्जानतमुखोऽभवत् ॥ ४५५ ॥
स्वच्छन्दनिधनं तस्मै ददौ तुष्टः पिता वरम् ।
किमदेयं कृतज्ञानामनुक्त्वैवोपकारिणाम् ॥ ४५६ ॥
ततः सत्यवती काले सुषुवे राजदारकम् ।
मौक्तिकं वेणुवल्लीव राकेव रजनीपतिम् ॥ ४५७ ॥
चित्राङ्गदाभिधाने च तस्मिन्यौवनमीयुषि ।
असूत सत्याप्यपरं बालकं पालकं क्षितेः ॥ ४५८ ॥
तस्मिन्विचित्रवीर्याख्ये शनैः संपूर्णविग्रहे ।
आरुरोह दिवं राजा मखसोपानपाङ्क्तिभिः ॥ ४५९ ॥
दत्ताभिषेको भीष्मेण ततश्चित्राङ्गदो युवा ।
वीरश्चित्राङ्गदेनैव गन्धर्वेण हतो रणे ॥ ४६० ॥
राज्यं विचित्रवीर्याय ततो देवव्रतो ददौ ।
आपत्स्वपि न सीदन्ति सतां सत्प्रक्रियाः क्रियाः ॥ ४६१ ॥
तत्पाणिग्रहलाभाय जित्वा भूपान्स्वयंवरे ।
कन्यकाः काशिनृपतेरानिनायापगासुतः ॥ ४६२ ॥
मनसाप्यन्यपूर्वां स ज्ञात्वा साल्वाभिकाँक्षिणीम् ।
ज्येष्ठामम्बाभिधां तासां तत्याज ज्वलितामिव ॥ ४६३ ॥
विचित्रवीर्योऽप्यनिशं प्रौढानङ्गतरङ्गितः ।
आम्बिकाम्बालिकाकेलिरसार्द्रहृदयोऽभवत् ॥ ४६४ ॥
ततो रतोद्भवद्यक्ष्मक्षयपक्षपरिक्षितः ।
जनानुरागसंध्याङ्कः क्वापि राजशशी ययौ ॥ ४६५ ॥
विचित्रवीर्ये त्रिदिवं याते सत्यवती शुचा ।
निर्दह्यमाना गाङ्गेयमवदद्बाष्पगद्गदा ॥ ४६६ ॥
छिन्नोऽयं शंतनोर्वंशः कालेन क्रूरकारिणा ।
यदत्र सांप्रतं पुत्र तच्चिन्तयितुमर्हसि ॥ ४६७ ॥

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१ शीघ्र०–ख. ग. २ ०नुक्तोपकृतिभिः प्रियात्–क. ३ वेत्र०–क. ४ ऽरिणा–ख. ग. ५ ०लाषिणीम्–ख. ग. ६ तयो–ग. ७ ऽभव०–ग. ८ मध्या०–क.

क्षेत्रे विचित्रवीर्यस्य भ्रातुस्त्रिदशगामिनः ।
वंशप्रतिष्ठामाधत्स्व कुरु वा दारसंग्रहम् ॥ ४६८ ॥
वचः श्रुत्वेति सत्याया भीष्मः प्राहाविलुप्तधीः ।
साधूनां मरणं श्रेयो न मातः सत्यविप्लवः ॥ ४६९ ॥
त्वद्विवाहे प्रतिज्ञां तां स्मराम्येकाग्रमानसः ।
त्यजन्ति सिंधवः काले मर्यादां न तु मानिनः ॥ ४७० ॥
वंशप्रतिष्ठामाधत्तां ब्राह्मणः कश्चिदेत्य नः ।
पुरा रामहते क्षत्रे द्विजैर्जाता नराधिपाः ॥ ४७१ ॥
औतथ्येनापि मुनिना बलेर्वसुमतीपतेः।
वल्लभायां सुदेष्णायामङ्गाख्यो जनितो नृपः ॥ ४७२ ॥
तयैव च विसृष्टायां शूद्रायामप्यजीजनत् ।
मुनिः कक्षीवदादीन्स मुनीनेकादशात्मजान् ॥ ४७३ ॥
भीष्मस्येति वचः श्रुत्वा प्राह सत्यवती शनैः ।
कानीनस्तनयो मेऽस्ति मुनिर्जातः पराशरात् ॥ ४७४ ॥
भगवान्यमुनाद्वीपे द्वैपायन इति श्रुतः ।
वेदव्यासं महात्मानं तं स्मरामि कुलस्य नः ।
ध्रुवं मयार्थितः कुर्यात्स प्ररोहश्रियं पुनः ॥ ४७५ ॥
इति ब्रुवाणा भीष्मेण तथेत्यभिहितादरात् ।
सस्मार तपसां राशिं सा सुतं ज्ञानभास्करम् ॥ ४७६ ॥
स ध्यातमात्रो भगवानाययावन्नमच्छविः ।
निजतेजश्छटापुञ्जपिङ्गश्मश्रुविलोचनः ॥ ४७७ ॥
सर्वज्ञं ज्ञातवृत्तान्तं पूजितं तं पुरोधसा ।
भीष्मेण चाब्रवीन्माता वात्सल्यात्प्रस्नुतस्तनी ॥ ४७८ ॥
भ्रातुर्विचित्रवीर्यस्य क्षेत्रे मद्वचनान्मुने ।
धर्मज्ञ जनयापत्यं प्रतिष्ठायै कुलस्य नः ॥ ४७९ ॥
नौरिवाकर्णधारेयं वर्तते भूरराजका ।
सीदन्ति धर्ममर्यादा राष्ट्रे हि नृपवर्जिते ॥ ४८० ॥
इति मातुर्वचो व्यासस्तथेति प्रत्यपद्यत ।
ततोऽम्बिकां ज्ञातवृत्तां सत्या तस्मै व्यसर्जयत् ॥ ४८१ ॥

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१ जीवितं–ख. ग. २ चारो०–क. ३ सुदोष्णायाम्-ग. ४ कुक्षिवदादीन्–ग. ५ ०द्युतिः–ग.

सा काशिराजतनया कृष्णं पिङ्गललोचनम् ।
संगम्य तं मुनिवरं भीता नेत्रे न्यमीलयत् ॥ ४८२ ॥
तत्सकाशादथायातं सत्या मुनिमभाषत ।
अप्यस्यां[1] तनयो व्यास भविष्यति कुलोचितः ॥ ४८३ ॥
स प्रोवाच सुतो मातर्भविष्यति महामतिः ।
बहुपुत्रश्च किं त्वान्ध्यं मातृदोषादुपैष्यति ॥ ४८४ ॥
किमन्धेनेति स मुनिः सत्यवत्यार्थितः पुनः ।
अम्बालिकां समभ्यायात्सापि तं वीक्ष्य भास्वरम् ॥४८५॥
चण्डांशुमिव दुष्प्रेक्ष्यमनाधृष्यमिवाचलम् ।
बभूव पाण्डुरमुखी भयसंविग्नमानसा ॥ ४८६ ॥
ततः[2] सत्यां समभ्येत्य पुनः पृष्टोऽब्रवीन्मुनिः ।
तनयः पाण्डुवत्काया पाण्डुरस्या भविष्यति ॥ ४८७ ॥
अथान्धमम्बिकासूत धृतराष्ट्रं धियां निधिम् ।
अम्बालिका तथा पाण्डुं सुतं कर्पूरपाण्डुरम् ॥ ४८८ ॥
पुनरभ्यर्थितो मात्रा तृतीयमसृजन्मुनिः ।
अम्बिकाकूटनिर्दिष्टशूद्रस्त्रीसंगमात्सुतम् ॥ ४८९ ॥
धर्मो माण्डव्यशापेन स बालः शूद्रतां गतः ।
विदुरः शूद्रकर्माभूत्स्वकर्म हि कुलं महत् ॥ ४९० ॥
तपस्यतो मुनेः पूर्वं माण्डव्यस्यान्तिके धनम् ।
भीतैश्चौरैः समुत्सृष्टं ददृशुः पुररक्षिणः ॥ ४९१ ॥
मौनव्रतः स तैः पृष्टो यदा नोवाच किंचन ।
तदा तं चौरसहितं ते निन्युः पार्थिवान्तिकम् ॥ ४९२ ॥
अज्ञातवृत्तस्तं मोहान्नृपः शूले न्यवेशयत् ।
शूलस्थः स तपस्तीव्रं चिरं तेपे महातपाः ॥ ४९३ ॥
मुनयस्तं खगा भूत्वा शूलस्थमवदन्शुचा ।
कस्येमां कर्मणो निष्टां प्राप्तोऽसि भगवन्निति ॥ ४९४ ॥
सोऽब्रवीत्स्वात्मनैवात्मा पुरा विहितमश्नुते ।
ततः प्रसादयामास तं ज्ञात्वा चकितो नृपः ॥ ४९५ ॥

१ अमुष्याः–क. २ इति पृष्टो मुनिः प्राह तनयोऽस्यां भविष्यति–ख. ग.
३ ततोः मात्रा–क. ४ यशः०–ख. ग. ५ ० त्याप०–ग.

आकृष्यमाणं शूलाग्रं यदा तस्य न निर्ययौ ।
तदा निकृत्तां[1] तत्कोटिं वहन्नन्तश्चचार सः ।
ततः प्रभृति लोकेऽसावणीमाण्डव्य इत्यभूत् ॥ ४९६ ॥
स गत्वा कुपितो धर्मं समासीनमभाषत ।
कर्मणः कस्य पाकोऽयं मम शूलाधिरोपणम् ॥ ४९७ ॥
इति पृष्टो मुनीन्द्रेण ध्यात्वा धर्मस्तमब्रवीत् ।
पुच्छे यत्पुत्तिका पूर्वं त्वया विद्धा तृणाङ्कुरैः ॥ ४९८ ॥
कर्मणस्तस्य पाकोऽयं तदाकर्ण्यावदन्मुनिः ।
अहो न्वल्पापराधस्य मम दण्डः सुदुःसहः ॥ ४९९ ॥
कृतो धर्म त्वया तस्माच्छूद्रयोनौ भविष्यति ॥ ५०० ॥
मया बाल्ये कृतं ह्येतद्बालास्तस्मादपातकाः ।
आचतुर्दशवर्षान्तादित्येषा मत्कृता[3] स्थितिः ॥ ५०१ ॥
एवं मुनीन्द्रशापेन धर्मो यातः स शूद्रताम् ।
विदुरो दीर्घदर्शी च धर्मज्ञश्चाभवद्बुधः ॥ ५०२ ॥
अन्तर्हिते भगवति व्यासे ते कुरुनन्दनाः ।
व्यवर्धन्त महोत्साहाः प्रजानामुत्सवैः सह ॥ ५०३ ॥
प्रज्ञाचक्षुरभूत्तेषां धृतराष्ट्रोऽग्रजो बली ।
उवाह राज्यं पाण्डुस्तु दुष्यन्तभरतोपमः ॥ ५०४ ॥
सुतां गान्धारराजस्य सुबलस्य बलीयसः ।
शकुनेरनुजां लेभे गान्धारीमम्बिकासुतः ॥ ५०५ ॥
पुत्राणां प्राप्स्यसि शतं विशालबलतेजसाम् ।
ददाविति वरं तस्याः स्वयमाराधितो हरः[6] ॥ ५०६ ॥
विदित्वान्धं पतिं सा तु सतीव्रतपरायणा ।
बबन्ध च सुपट्टेन नयने विनयावनिः ॥ ५०७ ॥
अत्रान्तरे शूरसुतां वसुदेवानुजां नृपः ।
जग्राह पुत्रवत्कुन्तीं कुन्तिभोजमहीपतिः[8] ॥ ५०८ ॥
पुत्रीव मातुलेयी च गृहे सा तस्य कन्यका ।
अवर्धतातिथिगुरुद्विजपूजाविधायिनी[7] ॥ ५०९ ॥
दुर्वाससो मुनिवरात्प्रयत्नाराधितात्सती ।
पुत्रार्थं त्रिदशाह्वाने दिव्यमन्त्रमवाप सा ॥ ५१० ॥

१ विकृत्तां–ग. २ त्वया तस्मादुपार्यते–क. ३ सत्कृता–ग. ४ अयं श्लोकः क पुस्तके नोपलभ्यते. ५ अयं पाठः क पुस्तके. नास्ति. ६ हरिः–ग. ७ ०वि-धिः–क. ८ कुंतवत्–ख. ग.

ततः कदाचित्सौधस्था नवयौवनशालिनी ।
आजुहाव सहस्रांशुं ज्ञातुं मन्त्रस्य सत्यताम् ॥ ५११ ॥
स ध्यातमात्रो भगवान्साक्षात्तामेत्य सुन्दरीम् ।
अभ्यधादयमस्मीति व्यावलगद्दीप्तिकुण्डलः ॥ ५१२ ॥
तच्छ्रुत्वा लज्जिता बाला तमुवाच कृताञ्जलिः ।
पृथापराभिधा कुन्ती कम्पशिञ्जानमेखला ॥ ५१३ ॥
मुनिमन्त्रपरीक्षायै ध्यातोऽसि भगवन्मया ।
प्रसीद करुणासिन्धो क्षम्यतां बालचापलम् ॥ ५१४ ॥
इत्युक्तो भास्करः कुन्त्या प्रोवाचामोघदर्शनः ।
त्वदर्थमहमायातो भज मां चारुहासिनि ॥ ५१५ ॥
त्वया सह कुरङ्गाक्षि संगमो मे प्रसादनम् ।
निष्फलाह्वानसदृशी नावमानमही परा ॥ ५१६ ॥
मत्सङ्गप्रतिषेधस्ते दोषाय श्रेयसेऽन्यथा ।
इत्यर्थिता सा बहुशो रविणा संगमं ययौ ॥ ५१७ ॥
अलुप्तकन्यकाभावा सहस्रांशुवरात्ततः ।
असूत तनयं कर्णं भास्वत्कनककुण्डलम् ॥ ५१८ ॥
तया बन्धुभयात्त्यक्तो लज्जया सलिले शिशुः ।
स सूतेनाधिरथिना संप्राप्तः काञ्चनैः सह ॥ ५१९ ॥
तद्भार्यया वर्धितोऽथ राधया वसुना सह ।
संप्राप्त इति स श्रीमान्वसुषेणाभिधोऽभवत् ॥ ५२० ॥
सूर्योपस्थानसमये नादेयं तस्य किञ्चन ।
बभूव सर्वशस्त्रास्त्रविद्याविक्रमशालिनः ॥ ५२१ ॥
ततस्तां राजतनयां कुन्तीं कमललोचनाम् ।
कान्तः स्वयंवरे पाण्डुरवाप नृपसंसदि ॥ ५२२ ॥
माद्रीं च मद्रराजस्य सुतां लावण्यवाहिनीम् ।
लेभे देवव्रतेनात्तां शुल्केनाम्बालिकासुतः ॥ ५२३ ॥
ताभ्यां तरलनेत्राभ्यां रममाणो महीपतिः ।
प्रीत्या रत्या च सहितो मनोभव इवाबभौ ॥ ५२४ ॥
स जित्वा दिक्षु भूपालान्करं प्राप्य धनुर्धरः ।
ययौ ययातिशर्यातिनृगनाभागतुल्यताम् ॥ ५२५ ॥

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१ ०मात्रश्चंडांशुः–क. २ ०ल्लोल०–ख. ग. ३ नाथमानस्य ते प्रिये–क. ४ मंत्रप्रतिषेधतस्ते तु दोषायाश्रयतेऽन्यथा–क. ५ वसुभिः–क. ६ देवव्रतप्रत्त०–ख. ग. ७ स्त्रीभ्यां–क.

भीष्मः पारशवीं कन्यां देवकस्य महीपतेः ।
विदुराय समानीय ददौ वंशविवृद्धये ॥ ५२६ ॥
अत्रान्तरे व्यासवरादृतराष्ट्रस्य वल्लभा ।
उवाह गर्भं गान्धारी संवत्सरयुगं सती ॥ ५२७ ॥
पुत्रार्थिनी चिरधृते गर्भे सा जातमत्सरा ।
बहुधा ताडयामास मुष्टिभ्यामुदरं निजम् ॥ ५२८ ॥
ततो मांसमयीं पेशीमिष्टीलामिव संहताम् ।
असूत राजमहिषी दुःखातङ्कमयीमिव ॥ ५२९ ॥
व्यासवाक्यादथासिक्ता सा पेशी शीतवारिणा ।
एकाधिकं शतमभूद्गर्भतो मुष्टिताडनात् ॥ ५३० ॥
अङ्गुष्ठपर्वमात्रास्ते घृतकुम्भेषु रक्षिताः ।
व्यस्ता बभूवुः कालेन बालकाः कान्तवर्चसः ॥ ५३१ ॥
ज्येष्ठो दुर्योधनस्तेषां ततो दुःशासनो बली ।
विकर्णदुःशलमुखा दुःशलैका च कन्यका ॥ ५३२ ॥
वैश्यायां धृतराष्ट्रस्य युयुत्सुश्चाभवत्सुतः ।
तेषु जातेषु घोराभूद्दुर्निमित्तपरम्परा ॥ ५३३ ॥
पाण्डुस्तु मृगयाशीलो धन्वी वीरश्चरन्वने ।
जघान सुरतासक्तं मृगरूपं मुनिं शरैः ॥ ५३४ ॥
स तं शशाप दयितारतपर्यन्तजीवितः ।
राजन्भूयास्त्वमप्येवमकाले वधकृन्मम ॥ ५३५ ॥
इति शप्तो मुनीन्द्रेण पाण्डुर्दुःखानलाकुलः ।
त्यक्त्वा राज्यं वने तस्थौ ब्रह्मचारी वधूसखः ॥ ५३६ ॥
प्रियाभ्यां च सह स प्राप्य शतशृङ्गं तपोवनम् ।
बभूव शमसंतोषपीयूषविशदाशयः ॥ ५३७ ॥
कदाचिद्विजने कुन्तीं स चिन्ताकुलितोऽब्रवीत् ।
याजिनोऽपि गतिः स्वर्गे न ह्यपुत्रस्य सुन्दरि ।
तस्मादुत्पादयापत्यं क्षेत्रजं मे नृपात्मजे ॥ ५३८ ॥
क्षत्रक्षेत्रे पुरा जाताः श्रूयन्ते ब्राह्मणैर्नृपाः ।
इति पत्युर्वचः श्रुत्वा कुन्ती प्राहाश्रुलोचना ॥ ५३९ ॥
नैतन्ममोचितं राजंस्त्वदन्यं मनसाप्यहम् ।
न चिन्तयामि पुत्रो मे त्वत्त एव भविष्यति ॥ ५४० ॥

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१ वाक्यात्.-ग. २ ०घनां-क. ३ कुमाराः कीर्तिवर्धनाः-क. ४ दुःशासनादयः-ख. ग. ५ वंशानां-ग. ६ ०स्तमितो-ख. ७ मंदिरे-क. विद्यते-ख. ८ प्राह सुलोचना-ख ग.

व्युषिताश्वः पुरा राजा पौरवो यज्वनां वरः ।
दयितानिरतो नित्यं यक्ष्मणा क्षयमाययौ ॥ ५४१ ॥
तं व्यसुं राजमहिषी भद्रा नाम मनःप्रियम् ।
विलपन्ती न तत्याज तद्गतिं गन्तुमुद्यता ॥ ५४२ ॥
चिरं दयितमालिङ्ग्य शोचन्तीं तां पतिव्रताम् ।
ऊचे नभोभवा वाणी भद्रेऽनेन गतासुना ॥ ५४३ ॥
रहः संगम्य सुभगे तनयान्समवाप्स्यति ।
तदाकर्ण्य यथादिष्टं सा कृत्वा सत्यशालिनी ॥ ५४४ ॥
त्रीन्साल्वांश्चतुरो मद्रान्पुत्रान्प्राप महीपतेः ।
इत्यनन्याधियां राजन्सतीनां दैवतं पतिः ॥ ५४५ ॥
एतत्कुन्त्या वचः श्रुत्वा पाण्डुः पुनरभाषत ।
एवमेतद्यथात्थ त्वं धर्मं कमललोचने ॥ ५४६ ॥
अनावृताः स्ववर्णेषु सर्वसाधारणाः पुरा ।
नार्यो बभूवुर्निर्वैरो यतः सर्वोऽभवज्जनः ॥ ५४७ ॥
औद्दालकः श्वेतकेतुर्विजने वीक्ष्य मातरम् ।
करेण नेतुमाकृष्टामपूर्वेण द्विजन्मना ॥ ५४८ ॥
कुपितो विदधे स्त्रीणामेकभर्तृव्रतां स्थितिम् ।
पत्युस्तु शासनात्तासां न दोषः परसंगमे ॥ ५४९ ॥
भर्तुः कल्माषपादस्य मदयन्ती पुरा सती ।
आज्ञया तनयं लेभे वसिष्ठादश्मकाभिधम् ॥ ५५० ॥
राज्ञो विचित्रवीर्यस्य वयं च क्षेत्रजाः सुताः ।
अतस्त्वं राजतनये मद्वचः कर्तुमर्हसि ॥ ५५१ ॥
इत्याकर्ण्य वचो भर्तुः प्राह कुन्ती नताननना ।
लज्जामुकुलितापाङ्गसाचीकृतविलोचना ॥ ५५२ ॥
आराधितान्मया पूर्वं प्राप्तो दुर्वाससो मुनेः ।
मन्त्रः स्फारस्फुरद्वीर्यस्त्रिदशाह्वानसत्फलः ॥ ५५३ ॥
अनेन पुत्रि मन्त्रेण समाहूय सुरोत्तमान् ।
यथेच्छं प्राप्स्यसि सुतान्स मामित्यवदन्मुनिः ॥५५४ ॥
साहं कं देवमाहूय त्वदाज्ञाकारिणी विभो ।
भवामि तनयोत्सङ्गा तव संकल्पसिद्धये ॥ ५५५ ॥

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१ भर्ता तेन-क. २ पदादिष्टं-ग. ३ महीपते-क. ४ ०थार्थ-ग. ५ धन्या-ग. ६ ०व्रतस्थितिम्-क. ७ ०दयिते-क. ८ ०पाङ्गी साची०-क.

इति जायावचः श्रुत्वा प्रहृष्टः पाण्डुरभ्यधात् ।
दिवौकसां वरो धर्मस्तन्मयाः प्रवरा नराः ।
तस्माद्धर्मं समाहूय देवि पुत्रमवाप्नुहि ॥ ५५६ ॥
तच्छ्रुत्वा राजमहिषी ध्यात्वा मन्त्रं यतव्रता ।
धर्मेण योगवपुषा संगता गर्भमादधे ॥ ५५७ ॥
अजीजनत्ततः काले सुतं कुन्ती महाप्रभम् ।
जयश्रीरिव साम्राज्यं पूज्यं सर्वमहीभुजाम् ॥ ५५८ ॥
अयं धर्मभृतां ज्येष्ठो धर्मसूनुर्युधिष्ठिरः ।
इत्युद्ययौ वचस्तस्मिञ्जाते गगनचारिणाम् ॥ ५५९ ॥
ततः पाण्डुर्वधूं प्राह बलज्येष्ठा नराधिपाः ।
आहूय मारुतं देवं बलिनं पुत्रमाप्नुहि ॥ ५६० ॥
तथेति श्रुत्वा कुन्ती च जगत्प्राणात्समीरणात् ।
संवत्सरानन्तरजं द्वितीयं प्राप दारकम् ॥ ५६१ ॥
उत्सङ्गात्पतितो मातुर्व्याघ्रभीतेः स बालकः ।
वज्रसंहननैर्गात्रैर्विदधे शतशः शिलाम् ॥ ५६२ ॥
भीमसेनाभिधानोऽयं जातो भीमपराक्रमः ।
इत्युच्चनाद गम्भीरधीरा व्योम्नि सरस्वती ॥ ५६३ ॥
दुर्योधनो धार्तराष्ट्रो जातो यस्मिन्दिने बली ।
तस्मिन्नेव स कौन्तेयो भीमकर्मा वृकोदरः ॥ ५६४ ॥
ततः पाण्डुः क्षणं ध्यात्वा स्मृत्वा शक्रं दिवौकसाम् ।
ईशं तस्मात्सुतप्राप्त्यै शशास दयितां पुनः ॥ ५६५ ॥
स्वयमुग्रेण तपसा सभार्यस्त्रिदशेश्वरम् ।
वर्षणातोषयत्पाण्डुस्तद्दर्शनमवाप च ॥ ५६६ ॥
पुत्रं तव प्रदास्यामीत्युक्तः साक्षाद्बलद्विषा ।
प्रहृष्टः प्रयतस्तस्थौ निजवंशविवृद्धये ॥ ५६७ ॥
ततो मन्त्रसमाहूतात्कुन्ती प्राप शतक्रतोः ।
पुत्रं हि तेजसां राशिं देवं सूर्यमिवादितिः ॥ ५६८ ॥
अर्जुनोऽयं सुरपतेः सूनुस्तुल्यपराक्रमः ।
इत्युच्चचार गगने वाणी विजयजन्मनि ॥ ५६९ ॥
ननृतुर्नाककामिन्यो गन्धर्वाणां जगुर्गणाः ।
जाते जम्भारितनये ननन्दुर्नन्दनौकसः ॥ ५७० ॥

१राज्ञ्या वचः–ख. ग.२ प्रवराननाः–ग. ३ ०वरा नृपाः–ख. ग. ४ ०भावा–ग. ५ शक्रमीशं दिवौकसाम्–ग. ६ ईश्वरं तत्सुतप्राप्त्यै–क. ग.

ततो भर्त्रार्थिता कुन्ती माद्र्यै मन्त्रं ददौ रहः ।
सकृदाह्वानफलदस्तवायमिति चाभ्यधात् ॥ ५७१ ॥
ततो विमृश्य साह्वानमश्विनोरकरोत्समम् ।
प्रौढिं विदग्धमनसां कः परिच्छेत्तुमीश्वरः ॥ ५७२ ॥
सुषुवे यमजौ काले ततो माद्री तयोः सुतौ ।
मतिर्विवेकनिर्वाणौ श्रुतोपशमयोरिव ॥ ५७३ ॥
नकुलः सहदेवश्चेत्यभिधाक्षरमालिकाम् ।
सुधार्द्रामिव चाकाशे वागुवाचाशरीरिणी ॥ ५७४ ॥
तपोवनेषु मुनिभिः कृतराजोचितव्रतैः ।
तैः सुतैः पञ्चभिः पाण्डुरङ्कैर्मन्त्र इवाबभौ ॥ ५७५ ॥

पाण्डुविपत्तिपर्व ।

अत्रान्तरे विजयिमन्मथराजमन्त्री
संभोगभङ्गिनवनाटकसूत्रधारः ।
शृङ्गारवातधुतविभ्रमदुग्धसिन्धु-
चन्द्रोदयो मृगदृशामभवद्वसन्तः ॥ ५७६ ॥
लीलावतीमुखरनूपुरपादपद्म-
पातस्फुरत्तरुणरागवशादशोकः ।
येनाभवत्पुलकितः कुसुमक्रमेण
तत्र प्रमाणपुरुषो भगवाननङ्गः ॥ ५७७ ॥
तस्मिन्समुन्मिषति मन्मथबालमित्रे
लीलागुरौ मधुपजालजटालशीर्षे ।
माद्री चचार कुसुमावचयाचिताङ्गी
शाखान्तरे तरलतारकुरङ्गदृष्टिः ॥ ५७८ ॥
तामिन्दुसुन्दरमुखीमथ राजचन्द्रः
कान्तां ददर्श कुसुमायुधवैजयन्तीम् ।
दृष्ट्वैव च प्रसभपल्लवितानुराग-
स्तस्याभवत्कुसुमितो मदनः सबाणः ॥ ५७९ ॥
श्रोणीतटे धृतपदो रसनालवाले
हेलावलन्नयनपत्रयुतोऽथ तस्याः ।

१ परिच्छेत्तुमर्हति–ख. ग. २ ० निर्माणे– ग. ३ ०पश्रुतयोरिव–ख. ग. ४ चक्राते तौ बालौ नवसंगमात्–ख. ग. ५ पंचभिरंगैश्च मातुर्मंत्र इवाबभौ–क. ६ विषयिराजसमाजमन्त्री–ख. ७ शृंगारवारवनिताजन०–ख. ग. ८ ०पाणि-पद्मप्रपोतैः–क. ९ ०चन्द्रे–क. १० ०काले–क. ग. ११ प्रसव०–ख. ग. १२ ०पटे–क. १३ ०मदना०–ख. ग.

चक्रे लसत्कुचफलः कुरुनन्दनस्य
विश्रामकेलिमखिलां स्मरकल्पवृक्षः ॥ ५८० ॥
तां शापबन्धविनियन्त्रितमानसोऽपि
पाण्डुः प्रियां नयनशुक्तिभिराचचाम।
धत्ते निषिद्धविषये परमानुबन्ध-
माज्ञा हि कामनृपतेरनुकूलवामा ॥ ५८१ ॥
संभाषिताथ दयितेन शनैः स्मितार्द्र-
ज्योत्स्नावदातकिरणाङ्कुरितस्मरा सा
रोद्धुं शशाक न मनः प्रसृतं प्रियस्य
को वा विधातृलिखितं परिमार्ष्टुमीष्टे ॥ ५८२ ॥
तामञ्चलेन सं विधार्य निवार्य चेतः
शापोपशान्तिनियमाद्दृढमालिलिङ्ग।
अप्याकुलालिकुलहुंकृतिभिर्लताभि-
र्भीत्येव पल्लवकरैर्विधुतैर्निषिद्धः ॥ ५८३ ॥
आलिङ्ग्य तां पुलकपीनकपोलभागा-
मुन्निद्रनीलनलिनायतचारुनेत्राम्।
उन्मादिनीं सपदि मद्रनरेन्द्रपुत्रीं
केलीपलाशशयनं विजने निनाय ॥ ५८४ ॥
ततः स्पर्शसुखास्वादमीलितार्धविलोचनः।
तत्याज जीवितं राजा द्विजशापवशीकृतः ॥ ५८५ ॥
तस्मिन्याते दिवं माद्री शोकाग्निं सहसाविशत्।
भविष्यतश्चितावह्नेर्विज्ञातुं सारतामिव ॥ ५८६ ॥
ततः कुन्ती समभ्येत्य तद्दृष्ट्वा श्रुततत्कथा।
माद्रीमुवाच शोचन्तीं मर्तुमाहितमानसा ॥ ५८७ ॥
धन्यासि माद्रि यस्यास्ते हृष्टेन जगतीभुजा।
अनङ्गमङ्गलाभ्यंगो बभूवालिङ्गनोत्सवः ॥ ५८८ ॥
उत्तिष्ठ पाहि तनयाननुगच्छाम्यहं पतिम्।
इति श्रुत्वा वचः कुन्त्या मद्रराजसुतावदत् ॥ ५८९ ॥
आर्ये मन्मुखविन्यस्तलोचनोऽयं महीपतिः।
अतृप्त इव कामानां प्रयातस्त्रिदशालयम् ॥ ५९० ॥
तमहं नयनानन्दबन्धुं प्रणयिनं कथम्।
परलोकगतं शक्ता त्यक्तुमेकाकिनं सती ॥ ५९१ ॥

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१ मनः कुचपलः–क. २ ०कामभिव–क. ३ यौवनं० क. ४ शापाहि०–क. ५ दृढयन्त्रि०–क. ६ संभाविता–क. ७ ०ङ्कुरितानना०जा–ग. ० ङ्कुरितानना०ङ्गा–क. ८ प्रसभं–क. ९ ०चरितं–ख. ग १० परिधाय–ग. ११ निवार्यमाणा–क. १२ पापो०–क. १३ ०र्वात्येव–क. १४ सदनं विपिनं–क. १५ मंगलोत्संगो–क. ग.

स्वपुत्रनिर्विशेषौ तु पाल्यौ मे तनयौ त्वया ।
इत्युक्त्वा पादयोः कुन्त्याः पपातायतलोचना ॥ ५९२ ॥
ततः कथंचित्संस्थाप्य पृथां तनयपालने ।
वेशश्रियं समाधाय विवाहसदृशीं क्षणात् ॥ ५९३ ॥
विवेश पावकं माद्री परिष्वज्य नरेश्वरम् ।
यत्सत्यं शोकसंतापे हिमशीतश्चितानलः ॥ ५९४ ॥

अस्त्रदर्शनपर्व ।

पाण्डौ प्रयाते त्रिदिवं शतशृङ्गनिवासिनः ।
कुन्ती सपुत्रां मुनयो निन्युस्ते हस्तिनापुरम् ॥ ५९५ ॥
कुरुभ्यः पाण्डुवृत्तान्तं तत्सुतानां च संभवम् ।
भर्तुश्चानुगतिं माद्याः समभ्येत्य न्यवेदयन् ॥ ५९६ ॥
निधाय धृतराष्ट्रे च न्यासभूतान्नृपात्मजान्[1] ।
पितामहेऽपि च क्षिप्रं प्रययुस्ते तपोवनम् ॥ ५९७ ॥
विदुरेण सभीष्मेण संस्कृते पाण्डुविग्रहे ।
माद्रीसहाये तच्छोकान्मुमुहुः पुरवासिनः ॥ ५९८ ॥
ततः समेत्य भगवान्कृष्णद्वैपायनो मुनिः ।
विजने जननीं प्राह सत्यां सत्यनिधिः स्वयम् ॥ ५९९ ॥
स्मरणीयसुखः कालः कलुषोऽयमुपस्थितः ।
वर्धते जगतः पापं वृद्धस्येव क्षयज्वरः ॥ ६०० ॥
अतीतरमणीयेयं विध्वस्तगुणमण्डला ।
न भाति भूः संकुचिता पद्मिनीव हिमाहता ॥ ६०१ ॥
मातः स्नुषाभ्यां सहिता तस्माद्व्रज तपोवनम् ।
शुष्यत्सुखेषु कालेषु त्यागो ह्यमृतनिर्झरः ॥ ६०२ ॥
इति व्यासवचः श्रुत्वा गत्वा सत्यवती वनम् ।
स्नुषाभ्यां सहिता लेभे तपोयोगात्परं पदम् ॥ ६०३ ॥
शतमेकोत्तरं राज्ञः कुमाराणां महौजसाम् ।
ततः प्रवर्धमानं तत्पाण्डवैर्वैरितां[2] ययौ ॥ ६०४ ॥
ज्येष्ठो दुर्योधनस्तेषां भीमतुल्यवयाः सदा ।
डिम्बकेलीषु विक्रान्तं न सेहे मारुतात्मजम् ॥ ६०५ ॥

१ संप्रेष्य–ख. ग. २ पृथात्मजान्–क. ३ ०र्मिश्रितं–ग.

तान्फलावचयासक्तान्वृक्षरूढान्वृकोदरः ।
ताडयित्वा तरोर्मूलं[1] चरणेन न्यपातयत् ॥ ६०६ ॥
जलकेलिषु निःशेषान्दोर्भ्यामादाय तान्[2]बलात् ।
चिरं ममज्ज येनासंस्ते दोलाचपलजीविताः ॥ ६०७ ॥
सानुजो बालकेलीषु निर्जितोऽथ सुयोधनः ।
आस्थाय कुटिलां बुद्धिं मन्युसंतापमूर्छितः ॥ ६०८ ॥
प्रमाणकोट्यां सुप्तं तं बद्ध्वा कृत्वोरगावृतम्[3] ।
चिक्षेपाम्भसि मूर्खाणां दोषाय प्रभविष्णुता ॥ ६०९ ॥
दुर्योधनस्य दयितं सारथिं हेलयैव सः ।
अपहस्तेन निद्रार्धजृम्भजिह्माननोऽवधीत् ॥ ६१० ॥
दंशभग्नरदान्सर्पान्प्रबुद्धोऽथ वृकोदरः ।
चिच्छेद तद्रुषा तस्मै विषान्नं कौरवो ददौ ॥ ६११ ॥
जीर्णे विषे मन्युवृक्षस्ततस्तेषामवर्धत ।
यस्य सर्वमहीपालक्षयः प्रादुरभूत्फलम् ॥ ६१२ ॥
उग्रं तपस्यतः पूर्वं गौतमस्य शरद्वतः ।
विघ्नाय वृत्रहा भीतः प्राहिणोत्सुरकन्यकाम् ॥ ६१३ ॥
दृष्ट्वा जानपदीं नाम तां फुल्लजलजेक्षणाम्[4] ।
स मुनिः स्मरनिर्धूतधैर्यो वीर्यमवासृजत् ॥ ६१४ ॥
शरस्तंबे निपतितात्तस्मान्मिथुनमुत्तमम् ।
कृष्णाजिनयुतं काले सायकाङ्कमजायत ॥ ६१५ ॥
स कुमारः कुमारी च मृगयासक्तचेतसा ।
गृहीतौ तौ कृपार्द्रेण राज्ञा शन्तनुना वनात् ६१६ ॥
वर्धितौ कृपया राज्ञा कृतब्रह्मोचितव्रतौ ।
कृपः कृपीति तौ नाम्ना लोके ख्यातौ बभूवतुः ॥ ६१७ ॥
स कृपः पाण्डुपुत्राणां कुरूणां चाभवद्गुरुः ।
जामदग्न्य इवाशेषशस्त्रास्त्रज्ञानकोविदः ॥ ६१८ ॥
भरद्वाजः पुरा दृष्ट्वा घृताचीं सुरसुन्दरीम् ।
हविर्धाने चरन्वीर्यं निदधे कलशे च्युतम् ॥ ६१९ ॥
तस्मादभून्मुनिसुतो द्रोणो वेदविदां वरः ।
अग्निवेशान्मुनेः प्राप योऽस्त्रमाग्नेयमुत्तमम्[5] ॥ ६२० ॥

१ तरोर्मूलं समारुह्य–ग. २ ताञ्जवात्–ख ग. ३ क्षणाच्चाल्प०–ख. ग. ४ जल०–क. ५ कृत्वैरगांवृति (?)–क. ६ अथ हस्तेन–क. ७ पुनः–ग. ८ जलपदीं–ग. ९ करुणार्द्रेण–क. १० ब्रह्मादिव्यौ०–ग. ११ चाभवद्गुरुसत्तमः–क. १२ मुत्कटम्–क.

स प्राप गौतमीं भार्यां कृपस्य भगिनीं कृपीम् ।
तस्यामजीजनद्वीरमश्वत्थामानमात्मजम् ॥ ६२१ ॥
जातो ननाद बलवानुच्चैरुच्चैःश्रवा इव ।
दिव्याश्वसदृशस्थामा सोऽश्वत्थामा ततोऽभवत् ॥ ६२२ ॥
ततो गृहस्थः सुतवान्द्रोणो द्रविणकाम्यया ।
जामदग्न्यं ययौ राममश्रान्तवसुवर्षिणम् ॥ ६२३ ॥
वितीर्य कश्यपायोर्वीं प्रस्थितो जलधेस्तटीम् ।
भार्गवो दत्तसर्वस्वः प्राप्तं द्रोणमभाषत ॥ ६२४ ॥
शरीरमात्रशेषोऽहं गृहाणास्त्राणि मे द्विज ।
विमुखार्थिमुखं द्रष्टुं नोत्सहे भार्गवो ह्यहम् ॥ ६२५ ॥
इत्युक्त्वास्मै ससंहारं सरहस्यव्रतं विभुः ।
ददौ सर्वं धनुर्वेदं विद्यास्त्रग्रामगुम्फितम् ॥ ६२६ ॥
स प्राप्य दिव्यान्यस्त्राणि शिशुमित्रं महीपतिम् ।
पाञ्चाल्यं द्रुपदं प्रायाद्धनार्थी पृषतात्मजम् ॥ ६२७ ॥
पुरा हि राजतनयः स बाल्ये तमभाषत ।
राज्यार्धं प्राप्तराज्यस्ते दास्यामीति मनोरथात् ॥ ६२८ ॥
तत्स्मृत्वा प्राप्य तं द्रोणो वयस्यं पार्षतं नृपम् ।
राज्यार्धं तत्सखे देहीत्यवदत्सरलाशयः ॥ ६२९ ॥
तं प्राह द्रुपदो ब्रह्मन्मूर्खोऽसि बत मन्दधीः ।
न लज्जसे कथं राजा तव भिक्षाभुजः सखा ॥ ६३० ॥
समानकुलशीलानां तुल्यार्थज्ञानतेजसाम् ।
शोभते सख्यसंबन्धो हासाय तु विपर्यये ॥ ६३१ ॥
निरस्तो द्रुपदेनेति द्रोणो गत्वा गजाह्वयम् ।
आचार्यकं कौरवाणां वाञ्छंस्तस्थौ कृपालये ॥ ६३२ ॥
अत्रान्तरे कुमारास्ते विजने केलिशालिनः ।
पतितं कन्दुकं कूपे नालभन्त सुसंहताः ॥ ६३३ ॥
ऐषीकमुष्टिना द्रोणो विद्ध्वा श्रेणीकृतेन तम् ।
उद्धृत्य कन्दुकं प्रादात्तेषां विस्मयशालिनाम् ॥ ६३४ ॥
ते तस्य दृष्ट्वा तत्कर्म भीष्मायैत्य न्यवेदयन् ।
चक्रे सर्वकुमाराणां गुरुं देवव्रतोऽथ तम् ॥ ६३५ ॥

१ ०मेत्यतोऽब्रवीत्–क. २ व्रजन्तं–ग. ३ दक्षिणां–ग. ४ विमुखार्तिमुखं–ग.
५ ०चेतसाम्–ख. ग.

प्रतिगृह्य स ताञ्छिष्यान्नानादेश्यांश्च पार्थिवान् ।
स्वसुताभ्यधिकां प्रीतिं विदधे नित्यमर्जुने ॥ ६३६ ॥
सूतपुत्रोऽपि राधेयः प्रययौ तस्य शिष्यताम् ।
स्पर्धमानोऽस्त्रविद्याभिः सततं सव्यसाचिना ॥ ६३७ ॥
आस्थितस्तु परं यत्नमस्त्रविद्यार्जनेऽर्जुनः ।
निर्दीपे निशि भुञ्जानो मुखं लक्ष्यममन्यत ॥ ६३८ ॥
अभ्याससाध्यं निखिलं मत्वा संतमसे व्यधात् ।
इषुपातानभूद्येन शब्दवेधविशारदः ॥ ६३९ ॥
तस्य मौर्वीरवं श्रुत्वा द्रोणोऽभ्येत्य मुदान्वितः ।
तमाह त्वत्समः शिष्यो नान्यो मम भविष्यति ॥ ६४० ॥
ततः कदाचिदेकान्ते गुरुं सर्वधनुष्मताम् ।
हिरण्यधन्वनः श्रीमान्निषादाधिपतेः सुतः ॥ ६४१ ॥
एकलव्योऽवदद्भीमाऽशाधि मां शिष्यमागतम् ।
भारद्वाजस्तु तं ज्ञात्वा दाशोऽयमिति नाग्रहीत् ॥ ६४२ ॥
स गत्वा मृण्मयं द्रोणं श्रद्धावान्पूजयन्सदा ।
अस्त्राभ्यासं स्वयं चक्रे येनाभूद्धन्विनां वरः ॥ ६४३ ॥
ततः कदाचिच्छिक्षायै निर्गताः पाण्डवा वनम् ।
श्वानं व्यलोकयन्बाणैः सप्तभिः पूरिताननम् ॥ ६४४ ॥
कस्येदं लाघवमिति स्मयादन्विष्य ते ततः ।
ददृशुर्धन्विनां धुर्यमेकलव्यं यतव्रतम् ॥ ६४५ ॥
स तैः पृष्टोऽवदद्द्रोणशिष्योऽहमिति सस्मितः ।
अर्जुनस्तु तदाकर्ण्य गत्वा गुरुमभाषत ।
अहो मदधिकः शिष्यो भवतोऽस्ति धनुर्धरः ॥ ६४६ ॥
तच्छ्रुत्वा प्रययौ द्रोणस्तं निषादपतेः सुतम् ।
समेत्य च पुनः प्राह प्रणामरचिताञ्जलिम् ॥ ६४७ ॥
शिष्योऽसि चेन्मम क्षिप्रं दक्षिणा दीयतामिति ।
निषादराजस्तं प्राह धन्योऽहं गृह्यतामिति ॥ ६४८ ॥
ततस्तं दक्षिणाङ्गुष्ठं ययाचे दक्षिणां गुरुः ।
ददौ च तं निकृत्यास्मै निर्विकाराननोऽथ सः ॥ ६४९ ॥
प्रतियाते ततो द्रोणे याति काले धनुर्भृताम् ।

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१ यत्नं धनुर्विद्या०–ख. ग. २ दीप०–ग. ३ द्रोणं–ग. ४ कृत्वा–क. ५ व्याले–ग. ६ स्वयम०–ख. ग. ७ द्रोण०–क. ८ ०भृताम्–ख. ग.

राजपुत्रसहस्राणामभून्मध्येऽधिकोऽर्जुनः ॥ ६५० ॥
भासमत्युच्छ्रितं लक्ष्यं कदाचित्कुम्भसंभवः ।
विधाय शिष्यानवदद्भवद्भिर्द्रष्टव्यमेतऽत्र किम् ॥ ६५१ ॥
ते प्राहुर्भासमखिलं पश्यामः स्वं च कार्मुकम् ।
भासग्रीवामृते नान्यत्पश्यामीत्यर्जुनोऽब्रवीत् ॥ ६५२ ॥
ततः पार्थं परिष्वज्य शरं मुञ्चेति सादरम् ।
द्रोणोऽब्रवीदर्जुनोपि भासग्रीवां चकर्त ताम् ॥ ६५३ ॥
ततः कदाचिद्गङ्गायां ग्राहः कुञ्जरसंनिभः ।
खादितुं समुद्यतं द्रोणं जंघायामग्रहीद्बली ॥ ६५४ ॥
तन्मोचनाय तेनाशु प्रेरिता शिष्यमण्डली ।
इतस्ततो वीक्षमाणा न लेभे कर्मनिश्चयम् ॥ ६५५ ॥
ग्राहं जघान बाणैस्तु पञ्चभिः शक्रनन्दनः ।
अस्त्रं ब्रह्मशिरस्तस्मै ततस्तोषाद्ददौ गुरुः ॥ ६५६ ॥
प्राप्तविद्येषु सर्वेषु राजराजन्यसूनुषु ।
शिल्पिभिः कल्पिते मञ्चे धृतराष्ट्रो नरेश्वरः ॥ ६५७ ॥
कृपभीष्ममुखैः सार्धं सर्वैरन्तःपुरैस्तथा ।
ययौ कृतास्त्रतां द्रष्टुं कुमाराणां गुरोर्गिरा ॥ ६५८ ॥
ततः प्रेक्षकसंपूर्णं रङ्गं गङ्गाजलोज्ज्वले ।
बिभ्राणो वाससी द्रोणः प्रविवेश शशिद्युतिः ॥ ६५९ ॥
अश्वत्थाम्ना स विबभौ सहितस्तेजसां निधिः ।
देवः शक्तिमता साक्षात्स्कन्देनेव त्रिलोचनः ॥ ६६० ॥
प्रविश्य राजपुत्रास्ते लाघवेनास्त्रविद्यया ।
चित्रन्यस्ता इवोपान्ते चक्रुः प्रेक्षकमालिकाः ॥ ६६१ ॥
ततः परस्परस्पर्धादीर्शितोत्तालमण्डलौ ।
गदाहस्तौ विविशतुर्भीमसेनसुयोधनौ ॥ ६६२ ॥
प्रेक्षकोत्साहवचनैर्मानिनौ संगरोद्यतौ ।
न्यवारयद्द्रोणसुतस्तौ भुजाभ्यां गुरोर्गिरा ॥ ६६३ ॥
तेषां तदस्त्रवैचित्र्यं धृतराष्ट्रं विचक्षुषम् ।
श्रावयामास विदुरः कुन्तीं च सुबलात्मजाम् ॥ ६६४ ॥
ततः कलकलारावं निवार्याङ्गुलिसंज्ञया ।
हर्षविस्तारिनयनो भारद्वाजः समभ्यधात् ॥ ६६५ ॥

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१ स्नातुमभ्युद्यतं–ग. २ शमवता–क. ३ ०मालिकाः–क. ४ दर्शन्तौ लक्षमंडलौ–क.

अधुना दृश्यतां पार्थः पुत्रात्प्रियतरो मम ।
स्पर्धया लज्जते जाने कार्तवीर्यार्जुनेन यः ॥ ६६६ ॥
इति कुम्भोद्भवनोक्ते विवेश श्वेतवाहनः ।
आजानुबाहुर्विक्रान्तः श्यामो राजीवलोचनः ॥ ६६७ ॥
स दिव्यास्त्रप्रभावेन सृजन्वह्निजलानिलान् ।
चचार रङ्गे पौरस्त्रीकटाक्षोत्पलमालितः ॥ ६६८ ॥
दिव्यप्रभावमालोक्य तत्राश्चर्यं किरीटिनः ।
कुरवोऽपि सुसंरब्धाः शस्त्रशिक्षामदर्शयन् ॥ ६६९ ॥
ततो जलधरध्वानधीरगम्भीरनिःस्वनः ।
उच्चचार बहिर्घोषो भुजास्फालनसंभवः ॥ ६७० ॥
तेनाभवत्प्रेक्षकाणां द्वाराग्रन्यस्तचक्षुषाम् ।
किमेतदित्युन्मुखानां कोऽपि कौतुकविभ्रमः ॥ ६७१ ॥
ततः कनकतालाभः श्रीमान्कनककुण्डलः ।
भास्वत्कवचरत्नांशुपिञ्जरीकृतदिङ्मुखः ॥ ६७२ ॥
द्वितीय इव तिग्मांशुर्महतां महसां निधिः ।
विवेश धन्विनां धुर्यः कर्णः कमललोचनः ॥ ६७३ ॥
स प्रणम्य कृपद्रोणौ हलया चलकुण्डलः ।
चकारार्जुनदिव्यास्त्रनिर्विशेषमनुज्ञया ॥ ६७४ ॥
अथ तद्दर्शनानन्दपुलकाङ्कुरितो व्यधात् ।
प्रणयात्पूर्वमाभाष्य सख्यं तेन सुयोधनः ॥ ६७५ ॥
ततः स्पर्धानुबन्धोत्थवैरयोः कर्णपार्थयोः ।
द्वन्द्वयुद्धसमारम्भे बभूवाभिनवो रसः ॥ ६७६ ॥
स्वयमुद्यतयोर्दृष्ट्वा तनयौ शक्रसूर्ययोः ।
मुमोह कुन्ती गूढार्थसुतवृत्तान्तकोविदा ॥ ६७७ ॥
तौ योद्धुमुद्यतौ दृष्ट्वा चापाचार्योऽब्रवीत्कृपः ।
समैः सख्यं च युद्धं च भारतानां कुलव्रतम् ॥ ६७८ ॥
अर्जुनः पाण्डुदायादः कुरुवंशविभूषणम्
अज्ञातकुलशीलेन नाराज्ञा योद्धुमर्हति ॥ ६७९ ॥
कृपस्येति वचः श्रुत्वा कर्णः किंचिदधोमुखः ।
मानी लिलेख वसुधां लज्जामुकुलितेक्षणः ॥ ६८० ॥

१. ०विद्या०—क. २. रुचिरमण्डलः—ग. ३. ०कंकणः—क. ४. ०वज्ञया—क. ५. द्रष्टुं—ग.

ततो दुर्योधनः प्राह गुरो युक्तं न भाषसे ।
प्रकर्षश्चेद्गुणेष्वस्ति किमाकारपरीक्षया ॥ ६८१ ॥
विद्यया बाहुवीर्येण तपसा यशसा श्रिया ।
क्रियन्ते कृतिभिर्नाम कुलानि गुणशालिभिः ॥ ६८२ ॥
अराजेति यदप्युक्तं तत्राचार्यः शृणोतु मे ।
लक्ष्मीर्निरीक्षिताः क्षिप्रं भजन्ते चक्रवर्तिताम् ॥ ६८३ ॥
अयं मयाङ्गविषये कृतः कर्णो महीपतिः ।
एवंविधस्य वपुषः सुरराज्यं किमद्भुतम् ॥ ६८४ ॥
उक्त्वेति तं रत्नघटैः सलाजकुसुमाम्बुभिः ।
हेमासने कृतोष्णीषमभिषिच्य नृपं व्यधात् ॥ ६८५ ॥
ततः कान्ताकराधूतसितचामरवीजितः ।
राजहंसैरिव व्याप्तः स बभौ कमलाकरः ॥ ६८६ ॥
तस्य मूर्ध्नि सितच्छत्रं विरराज शशिप्रभम् ।
आवर्तमानं व्योम्नीव लीलामण्डलितं यशः ॥ ६८७ ॥
अत्रान्तरे जराजीर्णः सकम्पो द्रुमात्मजम् ।
विवेशाधिरथः सूतो यष्टिव्यग्रकरः स्खलन् ॥ ६८८ ॥
पुत्रेति वादिनं दूरात्तं हर्षाकुलपरिस्नुतम्।
प्रणनाम ततः कर्णो बद्धाभिनवशेखरः ॥ ६८९ ॥
सूतोऽयमिति विज्ञाय भीमः स्मितमुखोऽब्रवीत् ।
अहो नु चित्रं राधेय स्पर्धसे सव्यसाचिना ॥ ६९० ॥
सारथे रथचर्यासु सज्जो भव सुशिक्षितः ।
पञ्चाननानुकारो हि मार्जारस्य न शोभते ॥ ६९१ ॥
इति कर्णः समाकर्ण्य निःश्वस्य रविमैक्षत ।
समुत्पत्य च तत्कोपाद्वीरः प्राह सुयोधनः ॥ ६९२ ॥
रणे दृष्टप्रभावस्य शूरस्य बलशालिनः ।
धीमतः कृतविद्यस्य न मूलान्वेषणं क्षमम् ॥ ६९३ ॥
अनलः सलिलाज्जातः कार्तिकेयोऽपि वह्नितः ।
गूढं हि महतां जन्म परिच्छेत्तुं क ईश्वरः ॥ ६९४ ॥
पार्थ यूयं यथा जाताः किं तेन कथितेन वा ।
प्रगल्भाः किल सर्वे हि परदोषानुकीर्तने ॥ ६९५ ॥

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१ सलाजाक्षतवारिभिः-क. २ ०सिंहै-क. ३ ०ननः-क. ४ तद्योग्नि-क. ५ परिप्लुतम्-क. ६ सरोषं-क. ७ ०दर्शने- ग.

सकुण्डले सकवचे सहस्रांशुसमत्विषि।
कर्णे मनुष्यशङ्कापि कस्य नामाशयं स्पृशेत् ॥ ६९६ ॥
किमेतैर्वा वचोयुद्धैरभिमानज्वरोऽस्ति चेत्।
तदा मण्डलितोच्चण्डकोदण्डः क्रियतां भुजः ॥ ६९७ ॥
इति दुर्योधनवचो निशम्याकुलिते जने।
अस्ताचलशिरश्चुम्बी रविराताम्रतां ययौ ॥ ६९८ ॥
शनैः स्तोकतमोव्याप्ते याते संध्यारुणे दिने।
सभ्रूभङ्ग इवाकोपपाटले कुमुदक्रुधा ॥ ६९९ ॥
यामिनीकामिनीकर्णपूरचम्पककोरकैः।
प्रदीपैः काञ्चनच्छाये संजाते राजवर्त्मनि ॥ ७०० ॥
ययौ दुर्योधनः कर्णं लीलयालम्ब्य पाणिना।
भ्रातृभिः सह संरम्भशिञ्जानमणिकङ्कणैः ॥ ७०१ ॥
धनंजयमुखाम्भोजन्यस्तसस्नेहलोचनाः।
पाण्डवैः सहिता जग्मुर्भीष्मद्रोणकृपादयः ॥ ७०२ ॥
चित्रं कर्णोऽद्भुतं भीमो बत कौतुकमर्जुनः।
अहो दुर्योधनश्चेति प्रशंसन्प्रययौ जनः ॥ ७०३ ॥

द्रुपदपराजयपर्व।

अथार्जुनमुखाश्शिष्यानेकान्ते गुरुरब्रवीत्।
राजपुत्रः सखा पूर्वं ममाभूत्पृषतात्मजः ॥ ७०४ ॥
राज्यार्धं ते प्रदास्यामीत्यवदच्छैशवे स माम्।
प्राप्तराज्यो मया गत्वा सरलेन स याचितः ॥ ७०५ ॥
न तुल्योऽसीति मे चक्रे न्यक्कारं मदविप्लुतः।
तस्य मन्युमहावह्नेर्भवन्तः शिष्यवारिदाः ॥ ७०६ ॥
सर्वे प्रमाणमित्युक्त्वा विरराम शनैर्गुरुः।
धनंजयप्रभृतयस्ततो गत्वा नृपात्मजाः ॥ ७०७ ॥
सानुबन्धं विनिर्जित्य द्रुपदं रणमूर्धनि।
तूर्णं बद्ध्वा समानीय द्रोणायैनं न्यवेदयन् ॥ ७०८ ॥

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१ ०कुपिते–क. २ ०कङ्कणः–ग. ३ मदाप्लुतः–क. ४ ०कारिताः–क ५ ०यैत्य–ख. ग.

सख्यं पुनः समादाय भारद्वाजो मुमोच तम् ।
स हि द्रोणाय राज्यार्धमाहिच्छत्रपुरं ददौ ॥ ७०९ ॥
विनिर्जितो रणे राजा मत्वा द्रोणं सुदुर्जयम् ।
बबन्ध तत्प्रतीकारे पुत्रजन्ममनोरथम् ॥ ७१० ॥

जतुगृहदाहपर्व ।

गीयमानगुणान्पौरैर्विद्याविक्रमशालिनः ।
पार्थान्दुर्योधनो ज्ञात्वा जज्वाल द्वेषवह्निना ॥ ७११ ॥
स कर्णसौबलसखस्तत्पराभवदीक्षितैः ।
बभूव विदुरो गूढं तान्धियैव ररक्ष च ॥ ७१२ ॥
प्रजानुरागाद्विज्ञाय राज्यार्हान्पाण्डुनन्दनान् ।
समेत्य विजने प्राह धृतराष्ट्रं सुयोधनः ॥ ७१३ ॥
स्वीकृत्य प्रकृतीस्तात पाण्डवीयाद्यमीहते ।
प्राप्तुं युधिष्ठिरो यन्नात्सानुजो जिह्मया धिया ॥ ७१४ ॥
न पौरुषेण न त्यागान्न नीत्या वा पृथासुताः ।
लोकस्य प्रियतां याता प्राक्पुण्यैरेव केवलैः ॥ ७१५ ॥
प्राप्तराज्येषु पार्थेषु तद्वशा एव भूमिपाः ।
भविष्यन्ति धिगस्मांस्तुः तात तत्पिण्डजीविनः ॥ ७१६ ॥
उच्छिष्टभैक्षपात्राङ्को धन्यश्चण्डालयाचकः ।
न पुनस्तुल्यकुल्येषु याच्ञावनतशेखरः ॥ ७१७ ॥
ते वयं तव दायादा मानिनः पृथिवीपतेः ।
नावज्ञाता भविष्यामो यथा तत्कर्तुमर्हसि ॥ ७१८ ॥
कौलेयककुलव्यस्तग्रामान्तविषमस्थितेः ।
जम्बूकस्य वरं श्लाघ्यं नावज्ञातस्य जीवितम् ॥ ७१९ ॥
इति दुर्योधनवचः श्रुत्वा तनयवत्सलः ।
धृतराष्ट्रः क्षणं ध्यात्वा धीमान्वक्तुं प्रचक्रमे ॥ ७२० ॥
स कनीयान्गुणज्येष्ठः पाण्डुर्भ्राता ममाभवत् ।
प्रजारञ्जनमेवासीद्यस्य राज्यविभूषणम् ॥ ७२१ ॥
राज्यमर्हति तत्सूनुर्निजं प्राप्तुं जनप्रियः ।
जनानुरागजाता हि श्रीर्वंशमनुधावति ॥ ७२२ ॥

१ ०संवृतान्–क. २ मत्वा–क. ३ ०दीपितः–क. ४ ते पुण्यैः किं तु केवलैः–ख. ग. ५ ०धान्य०–क. ६ यथावत्–क.

मानोचितेन दानेन पाण्डुना पूजिताः पुरा।
न सहन्ते प्रकृतयः पार्थद्रोहं न बान्धवाः ॥ ७२३ ॥
पितुर्वचनमाकर्ण्य प्राह दुर्योधनः पुनः।
तातैवमेतदर्थेन सर्वः परवशो जनः ॥ ७२४ ॥
संप्रत्यर्थोऽस्मदायत्तः प्रजाः स्वीकुरु पाण्डुवत्।
लोकस्य द्रविणैर्नित्यं तृणवत्प्राणविक्रयः ॥ ७२५ ॥
कंचित्कालं नरपते पाण्डवान्वारणावतम्।
विसृज्य स्वां श्रियं कर्तुं बद्धमूलां त्वमर्हसि ॥ ७२६ ॥
भीष्मः पितामहोऽस्माकं मन्ये माध्यस्थ्यमास्थितः।
द्रोणपुत्रोऽनुरक्तो मे कृपद्रोणौ यतश्च सः ॥ ७२७ ॥
छन्नो विदुर एवैकः पार्थानां हितकृत्सदा।
मम शङ्कास्पदं तात लक्ष्मीरक्षा विधीयताम् ॥ ७२८ ॥
तदाकर्ण्याम्बिकासूनुस्तथेति प्रतिपद्यत।
भवितव्यतया हन्त बुद्धिः कस्य न कृष्यते ॥ ७२९ ॥
तत्प्रयुक्ताः सभामध्ये प्रशशंसुस्ततो जनाः।
अन्येद्युरुत्सवोदारं नगरं वारणावतम् ॥ ७३० ॥
तद्दर्शनोत्सुकान्राजा शनैर्विज्ञाय पाण्डवान्।
यात्रामहोत्सवं द्रष्टुं गम्यतामित्यभाषत ॥ ७३१ ॥
पाण्डुपुत्रास्ततः स्वैरं गुरूनामन्त्र्य शङ्किताः।
ययुस्तदाशिषं प्राप्य नगरं वारणावतम् ॥ ७३२ ॥
तस्मिन्क्षणे समाहूय महामात्रं पुरोचनम्।
दुर्योधनो रहः प्राह हर्षस्नेहपुरःसरम् ॥ ७३३ ॥
अपि प्रगल्भललनाकटाक्षचपलाः श्रियः।
सन्मन्त्रिप्रणिधानेन चिरं तिष्ठन्ति भूभुजाम् ॥ ७३४ ॥
अहं त्वया सहायेन पृथिवीं व्यस्तकण्टकाम्।
भोक्तुमिच्छाम्युपायेन त्वं हि मे प्रथमा गतिः ॥ ७३५ ॥
अद्य वैचित्रवीर्येण भूभुजा पाण्डुनन्दनाः।
यात्रामहोत्सवं द्रष्टुं प्रेषिता वारणावतम् ॥ ७३६ ॥
तत्र तूर्णतरं गत्वा त्वमश्वतरवाहनः।
गूढं कुरुष्व संधृतं तेषां जतुशिलागृहम् ॥ ७३७ ॥

१ मानेनोचितदानेन–क. २ पूरिताः–क. ३ पाण्डवाः–क. ४ पाण्डवात्–क. ५ जाने-ग. ६ न स–क. ७ ०मात्यं-क. ८ प्ररोचनम्–ग. ९ चटुला–क, १० सगृहं–क. ११ त्वं जतुसर्पिषा–क.

तस्मिन्विस्रम्भमानेषु तेषु कुन्त्या समं शनैः ।
दातव्योऽग्निस्त्वया रात्रौ बहिर्द्वारकृतार्गले ॥ ७३८ ॥
इति दुर्योधनेनोक्ते जातहर्षः पुरोचनः ।
तत्तथेति प्रतिज्ञाय प्रययौ वारणावतम् ॥ ७३९ ॥
प्रस्थितान्पाण्डुतनयान्पौराः शङ्कितचेतसः ।
अनुजग्मुः सविदुरा निन्दन्तो वसुधाधिपम् ॥ ७४० ॥
अजातशत्रुवचसा निवृत्ते पौरमण्डले ।
अपृष्टो विदुरः प्राह प्रतीपं गन्तुमुद्यतः ॥ ७४१ ॥
यः कायकर्तनं तीक्ष्णं वेत्ति शस्त्रमलोहजम् ।
शिशिरप्रतिपक्षं च कक्षघ्नं न स हन्यते ॥ ७४२ ॥
शीतशत्रौ प्रवृद्धेऽपि न भयं बिलवासिनाम् ।
सचक्षुषो नास्त्यगम्यं नाशुभं धृतिशालिनाम् ॥ ७४३ ॥
व्रजन्भवति देशज्ञो दिशो जानाति तारकैः ।
सदा जितेन्द्रियो धीमान्न परैः परिभूयते ॥ ७४४ ॥
इत्युक्त्वा विदुरः प्रायात्पूर्णमुद्वाष्पलोचनः ।
किमेतदिति पप्रच्छ कुन्ती तच्च युधिष्ठिरम् ॥ ७४५ ॥
कक्षघ्नो भगवान्वह्निर्वेश्म शस्त्रमलोहजम् ।
तज्ज्ञेयमित्यनेनोक्तमिति धर्मात्मजोऽब्रवीत् ॥ ७४६ ॥
अलंकृतास्ततः सर्वे विविशुर्वारणावतम् ।
फाल्गुनस्य सिते पक्षे रोहिण्यामष्टमेऽहनि ॥ ७४७ ॥
तत्र तैः पूजिताः पौरैः पूजयन्तो द्विजोत्तमान् ।
दशरात्रं सुखं तस्थुः पुरोचनकृतोत्सवाः ॥ ७४८ ॥
ततः पुरोचनगिरा कुशलैः शिल्पिभिः कृतम् ।
पाण्डवा विविशुर्वेश्म रचितं जतुसार्पषा ॥ ७४९ ॥
तत्प्रविश्याब्रवीद्भीमं गन्धमाघ्राय धर्मजः ।
इदं मन्दिरमाग्नेयं शङ्के नः शत्रुभिः कृतम् ॥ ७५० ॥
इहैवालक्षिताकारा वसामश्छलरक्षिणः ।
अन्यथोपांशुदण्डेन घ्नन्त्यस्मानरयश्चरैः ॥ ७५१ ॥
इत्युक्त्वा शङ्कितस्तत्र चिरं तस्थौ युधिष्ठिरः ।
मृगयाच्छद्मना मार्गान्कलयन्सानुजः सदा ॥ ७५२ ॥

१ बहिर्द्वारि कृतानिलैः–क. २ शीते तत्र–क. ३ न भयं–क. ४ विषं–क.ग. ५ शरैः—ग.

अत्रान्तरे समभ्येत्य विदुरप्रेरितो रहः।
निवेद्य च्छद्मवृत्तान्तं पार्थेभ्यः खनको निशि॥ ७५३॥
संसारमिव दुर्लक्ष्यं बिलं सुपिहितं व्यधात्।
वक्रानुवक्रसोपानसुरङ्गादीर्घनिर्गमम्॥ ७५४॥
दग्धुमभ्युद्यतं ज्ञात्वा ततो भीमः पुरोचनम्।
स्वयमादीपयामास तेनैव सहितं गृहम्॥ ७५५॥
तत्र प्रवृद्धसन्तार्चिर्ज्वालावलयिते[1] गृहे।
लाक्षाघृतघनामोदशङ्किते दुःखिते जने॥ ७५६॥
तारप्रलापमुखरा सहिता पञ्चभिः सुतैः।
निषादी भोक्तुमायाता तत्र दग्धा विधेर्वशात्॥ ७५७॥
किं न दग्धा वयं सर्वे दग्धपाण्डवदर्शिनः।
विश्वस्तघातकः पापो येषां राजा सुयोधनः॥ ७५८॥
दिष्ट्या च सानुबन्धोऽसौ स्वयं दग्धः पुरोचनः।
इत्यश्रुगद्गदगिरो निशि पौराः प्रचुक्रुशुः॥ ७५९॥

हिडिम्बवधपर्व।

बिलेन भीमसेनस्तु निर्गत्य गरुडोपमः।
आदाय जननीं स्कन्धे दोर्भ्यां पार्थयुधिष्ठिरौ॥ ७६०॥
अङ्के च माद्रीतनयौ प्रययौ भीमविक्रमः।
निर्दिशन्पादनिर्घातैर्दोलालीलामिव क्षितेः॥ ७६१॥
ततः पाण्डुसुतान्दग्धान्ज्ञात्वा भीष्मपुरोगमाः।
शोचन्तश्चक्रिरे तेषामुद्वाष्पाः सलिलक्रियाम्॥ ७६२॥
ततः पथि निरालोके नक्षत्रैर्गणयन्दिशः।
भीमो गङ्गां समुत्तीर्य विवेश विषमं वनम्॥ ७६३॥
न्यग्रोधमूले विन्यस्य तत्र कुन्तीं सुपुत्रकाम्।
श्रमापनुत्तये तेषां समाहर्तुं ययौ जलम्॥ ७६४॥
क्षिप्रं निजोत्तरीयेण सरसो हंससूचितात्।
आदायाम्भः समायातः स तान्सुप्तान्व्यलोकयत्॥ ७६५॥

१ ०वलयमन्दिरे—क. २ ०शिला०—ख. ग. ३ ०प्रमुखैः—ख. ग.

सोऽब्रवीद्भृत निःसाराः करिकर्णचलाः श्रियः ।
बाह्वूपधाना विपिने यदेतेऽप्यत्र शेरते ॥ ७६६ ॥
इति ब्रुवन्भीमसेनस्तद्रक्षणकृतक्षणः ।
तस्थौ दिशो विगणयन्प्रबुद्धः स प्रजागरः ॥ ७६७ ॥
अस्मिन्नवसरे तस्मिन्वने सततसंनिधिः ।
हिडिम्बो नाम कल्पान्तजीमूतसदृशच्छविः ॥ ७६८ ॥
दृशा कपिशयन्नाशा विद्युत्पुञ्जपिशङ्गया ।
विपाटयन्निव जगद्दंष्ट्राद्वालज्वालघटावटैः ॥ ७६९ ॥
आघ्राय मानुषं गन्धं प्रस्रवत्सृक्किसंपुटः ।
हिडिम्बां भगिनीमाह हृष्टो निशि निशाचरः ॥ ७७० ॥
जाने चिरेण मे दिष्टं धात्रा भोजनमीप्सितम् ।
मर्त्यानामयमामोदः प्रीणातीव ममोदरम् ॥ ७७१ ॥
आनयैतान्नरान्भागि विलोक्यादूरवर्तिनः ।
आकण्ठपूरं रुधिरं पातुमुत्कण्ठितो ह्यहम् ॥ ७७२ ॥
इति भ्रातुर्वचः श्रुत्वा गत्वा राक्षसकन्यका ।
ददर्श पाण्डवान्सुप्तान्प्रबुद्धं च वृकोदरम् ॥ ७७३ ॥
दृष्ट्वा तमरविन्दाक्षं प्रत्यक्षमिव मन्मथम् ।
अभिलाषवती रूपं चकार सुमनोहरम् ॥ ७७४ ॥
स्तनस्तबकिनी साभूत्सरागाधरपल्लवा ।
विलासमारुताधूता लतेव ललिताकृतिः ॥ ७७५ ॥
तस्याः कटाक्षनयनैर्विबभौ काननस्थली ।
वृत्यच्छिखण्डिवलयच्युतैरिव शिखण्डकैः ॥ ७७६ ॥
उपसृत्य पृथुश्रोणी सा शनैर्वल्गुवादिनी ।
उवाच मारुतसुतं साचीकृतविलोचना ॥ ७७७ ॥
के यूयमस्मिन्विजने स्थिताः सुरसुतोपमाः ।
इदं हि काननं घोरमावृतं घोररक्षसा ॥ ७७८ ॥
हिडिम्बो नाम मे भ्राता युष्मान्हन्तुमिहोद्यतः ।
तमहं मायया पापं वञ्चयामि भजस्व माम् ॥ ७७९ ॥
इङ्गितज्ञ स्वयं विद्धि मम भावं भवद्गतम् ।
विबोधयैतान्रक्षामि नीत्वा व्योम्ना वनान्तरम् ॥ ७८० ॥

१ सत्त्वसंगरः–क. २ ०ष्टालघटाघटैः–क. ३ प्रीणात्येव–ख. ग. ४ गच्छ–ग. ५ साक्षात्–ख. ग. ६ इङ्गितज्ञः–क.

तृणं बान्धवपक्षो हि भर्तृस्नेहेन योषिताम्।
इत्याकर्ण्य वचस्तस्याः प्राह मारुतसंभवः ॥ ७८१ ॥
नाहं कातरवत्सुप्तु सुखसुप्तान्भयादिव।
विनिद्रान्सहसा भ्रातॄन्करोमि जननीं तथा ॥ ७८२ ॥
आयातु कालपक्कोऽसौ वराको रजनीचरः।
जानातु मद्भुजायन्त्रनिष्पेषविषमव्यथाम् ॥ ७८३ ॥
एवं कथयतोस्तत्र हिडिम्बाभीमसेनयोः।
उत्ताम्यत्तालुरसनः स्वयमायात्स राक्षसः ॥ ७८४ ॥
तस्य दंष्ट्रार्घटायन्त्रनिर्घर्षणसमुत्थितैः।
सधूमदहनोद्गारैराकुलाः ककुभोऽभवन् ॥ ७८५ ॥
स तान्सुप्तान्समालोक्य प्रबुद्धं च वृकोदरम्।
तदाननासक्तनेत्रां भगिनीमिदमब्रवीत् ॥ ७८६ ॥
आः पापे मानुषस्नेहान्मदाज्ञा विस्मृता तव।
जाने सहैतैस्त्वमपि प्रयाता यममन्दिरम् ॥ ७८७ ॥
इत्युक्त्वा दहनज्वालाकरालश्मश्रुमूर्धजः।
हिडिम्बां कवलीकर्तुं कालः काल इवोदितः ॥ ७८८ ॥
तं भीमसेनः प्रोवाच प्रहसन्निव लीलया।
नैनामर्हसि हन्तुं त्वं मयि जीवति राक्षस ॥ ७८९ ॥
सर्वभूतान्तरस्थेन ममेयं चारुहासिनी।
स्वयं भगवता दत्ता कामेन कमलेक्षणा ॥ ७९० ॥
इत्युक्त्वा भीमसेनस्तं क्रोधाध्मातमनाकुलः।
बलादाकृष्य जग्राह भुजाभ्यां गिरिगौरवम् ॥ ७९१ ॥
तयोः प्रवृत्ते समरे कम्पमाने महीतले।
प्रबुद्धा सहसा कुन्ती सह पुत्रैर्ददर्श तत् ॥ ७९२ ॥
तद्वृत्तान्तमथ ज्ञात्वा हिडिम्बावचसा पृथा।
बभूव तनयस्नेहात्किमप्याकुलिताशया ॥ ७९३ ॥
ततोऽर्जुनः समभ्येत्य बभाषे पवनात्मजम्।
जहि नक्तंचरं भीम यावत्संध्या न दृश्यते ॥ ७९४ ॥
जीर्णतालीवनश्यामा यैतो जर्जरिता क्षपा।
नेति क्रूरः क्षणो यावत्तावत्क्षपय राक्षसम् ॥ ७९५ ॥

१ निःशेषविषमां व्यथाम्–ग. २ कथाकृतो–ग. ३ उद्गास्य ता०– ग. ४ ०निर्घोषण०–ख. ग. ५ ०समाकुलः–ग. ६ ०छाया–क. ७ जाता–क. ८ जर्जरतां क.

अथवैनमहं भीम मृत्युदंष्ट्राशितैः शरैः।
करोमि राघवत्रासस्मारणं रक्षसां गुरुम् ॥ ७९६ ॥
श्रुत्वेति फल्गुनवचो नैवमित्युच्चया गिरा।
वदन्भीमो शतगुणं भ्रामयामास राक्षसम् ॥ ७९७ ॥
पातयित्वा च सावेगं निष्पिपेष महीतले।
त्रुट्यट्टाङ्कारिमर्मास्थिसंघट्टविकटाकृतिम् ॥ ७९८ ॥
स तेन बलिना गाढं पीड्यमानो निशाचरः।
रुरोव दुर्गयाक्रान्तः पुरेव महिषासुरः ॥ ७९९ ॥
तस्यारावेण महता पूर्यमाणे नभस्तले।
अकाण्डप्रलयारम्भशङ्काभूत्रिदिवौकसाम् ॥ ८०० ॥
ततः कीलालकल्लोलविवलद्गलगर्जितम्।
निधनं तद्ययौ रक्षस्तमोभिः शार्वरैः सह ॥ ८०१ ॥
क्षपायां क्षीयमाणायामथ संध्यारुणं नभः।
बभूव रुधिरावर्तैः पूर्यमाणमिवाभितः ॥ ८०२ ॥
ततोऽरुणकरस्फारपिङ्गश्मश्रुजटासटः।
पिशाच इव दुष्प्रेक्ष्यः प्रत्यूषः समुपास्थितः ॥८०३ ॥

घटोत्कचोत्पत्तिपर्व।

तस्मिन्हते तत्स्वसारं नाभ्यनन्दद्वृकोदरः।
ब्रवाणः क्रोधताम्राक्षो धिक्क्रूरा राक्षसानिति ॥ ८०४ ॥
ततो हिडिम्बा संकल्पभङ्गभीता घनस्तनी।
प्रययौ शरणं कुन्तीं भीमो मां भजतामिति ॥ ८०५ ॥
प्रेरितस्तद्गिरा मात्रा भीमो धर्मसुतेन च।
दिवा समागमः कार्य इति तां संविदाभजत् ॥ ८०६ ॥
स तया सह रम्यासु दिव्यकाननभूमिषु।
तत्प्रभावोचितगतिः कैलासकटकेषु च ॥ ८०७ ॥
उद्दण्डपुण्डराकेषु हिमवन्मानसेषु च।
हरिश्चन्दनहृद्येषु मलयाचलमौलिषु ॥ ८०८ ॥
तां सेवमानस्तरुणीं हरिणीं हारिलोचनाम्।
लेभे रतिसनाथस्य श्रियं भीमो मनोभुवः ॥ ८०९ ॥

१ एतच्छ्लोकद्वयं-क पुस्तके नास्ति. २ ०ज्ञाङ्कारि-ग. ३ वरराव-क. ४ बलिना०-क. ५ ०बन्धैः-क. ६ समदृश्यत-ख. ग. ७ तथाभावोदयगतिः-क. ८ क-पुस्तके एतच्छलोकानन्तरं ' कदम्बकेशराशोककर्णिकारस्थलीषु च। हेमरंभानिकुंजेषु कूजत्केकिकुलेषु च ॥ ' इति श्लोको दृश्यते.

ततो हिडिम्बा तनयं विकटास्यं घटोत्कचम् ।
असूत मायिनी सद्यःप्रसूतिः किल राक्षसी ॥ ८१० ॥
ततः समामन्त्र्य ययौ भीमं सा क्षणदाचरी ।
संगमो हि सुतोत्पत्तिपर्यन्तो व्योमचारिणाम् ॥ ८११ ॥
कार्येषु स्मरणीयोऽहमुक्त्वेति दिशमुत्तराम् ।
घटोत्कचोऽपि प्रययौ पार्थैः प्रीत्याभिनन्दितः ॥ ८१२ ॥

बकवधपर्व ।

ततो वनान्यतिक्रम्य मण्डलानि च भूभुजाम् ।
जटावल्कलिनश्छन्नाँ व्रजन्तः पाण्डुनन्दनाः ॥ ८१३ ॥
ददृशुस्तेजसां राशिं कृष्णद्वैपायनं पथि ।
ललाटतलसंसक्तप्रणामाञ्जलिपल्लवाः ॥ ८१४ ॥
युधिष्ठिरः श्रियं पूर्णां प्राप्स्यतीति कृपाजुषा ।
आश्वासिता तेन कुन्ती धृतिं लेभे मनस्विनी ॥ ८१५ ॥
तद्वाक्यादेकचक्रां ते प्रविश्य विपुलां पुरीम् ।
ब्राह्मणावसथे तस्थुर्द्विजवेशा इवानलाः ॥ ८१६ ॥
स्थातव्यमप्रमादेन भवद्भिर्गूढचारिभिः ।
मासेन पुनरेष्यामीत्युक्त्वा तान्प्रययौ मुनिः ॥ ८१७ ॥
भिक्षान्नं ते समाहृत्य सदा मात्रे न्यवेदयन् ।
ततोऽर्धं भीमसेनाय सर्वेभ्योऽर्धं ददौ च सा ॥ ८१८ ॥
ततः कदाचिद्विप्राणां गृहे तेषां सुखोषिता ।
शुश्राव करुणं कुन्ती नादं हृदयदारणम् ॥ ८१९ ॥
सा निशम्य कृपाविष्टा भीममूचे पुरःस्थितम् ।
मन्येऽहं निष्प्रतीकारः शोकः कोऽपि द्विजन्मनाम् ॥८२० ॥
एषामुपकृते पुत्र सदा मम मनोरथः ।
कल्पायते हि कृतिनामुपकारोऽप्रतिक्रियः ॥ ८२१ ॥
इत्युक्त्वा सहसा कुन्ती तदुःखागमकारणम् ।
ज्ञातुं प्रविष्टा तं विप्रं ददर्शान्तः प्रलापिनम् ॥ ८२२ ॥

१ मायिनां–ख. ग. २ रक्षसाम्–ख. ग, ३ छन्नं–क. ४ सुखोचिता–क.
५ ग. पुस्तके ' मन्येऽहं ' इत्यादिः ' पुरः स्थितां ' इत्यन्तः पाठो नास्ति.

स साश्रुनेत्रः प्रोवाच निजां जायां पुरः स्थिताम् ।
निरीक्षमाणस्तनयं कन्यां चाग्रे द्विजोत्तमः ॥ ८२३ ॥
असारे बत संसारे कर्मतन्त्रैः शरीरिणाम् ।
जायन्ते प्रियसंयोगा वियोगे हृदयच्छिदः ॥ ८२४ ॥
अद्यैको रक्षसे राज्ञा मद्गृहात्परिकल्पितः ।
न कंचिदुत्सहे त्यक्तुं रक्ष्यश्चात्मा विपश्चिता ॥ ८२५ ॥
कथं जायां सतीवृत्तां मनःसब्रह्मचारिणीम् ।
त्यजामि निरनुक्रोशः सहायं दैवनिर्मितम् ॥ ८२६ ॥
इमां च कन्यां कस्मैचिद्विधात्रा परिकल्पिताम् ।
मम दौहित्रजननीं कथं त्यक्तुमहं क्षमः ॥ ८२७ ॥
अव्यक्तभाषी बालोऽयं हृदयानन्दनिर्झरः ।
असंशयं विनाशं मे वृत्तिच्छेदाद्विनश्यति ॥ ८२८ ॥
इति ब्रुवाणं तं भार्या प्रोवाच धृतिशालिनी ।
समयो विहितो धात्रा ममायं न्यायतः प्रभो ।
अग्रे च भर्तुर्मरणं योषितां फलमाशिषाम् ॥ ८२९ ॥
तच्छ्रुत्वा कन्यकोवाच पितरौ पेशलस्वना ।
अवश्यमेव दातव्या कस्मैचित्कन्यका जनैः ॥ ८३० ॥
तस्मादद्य परित्यज्य मामेकामस्तु वः शिवम् ।
पितुः संतारिणी कन्या लोके ह्यस्मिन्परत्र च ॥ ८३१ ॥
तच्छ्रुत्वोवाच बालोऽपि गदामुद्यम्य पाणिना ।
नवदन्तांशुजालेन पीतं क्षीरमिवोद्गिरन् ॥ ८३२ ॥
अनया राक्षसं यष्ट्या हनिष्याम्यहमेव तम् ।
इत्यव्यक्तं शिशोः श्रुत्वा रुरुदुर्गृहयोषितः ॥ ८३३ ॥
तं तेषां करुणालापं श्रुत्वा व्यथितमानसा ।
द्विजं बाष्पाकुलं कुन्ती शुचः पप्रच्छ कारणम् ॥ ८३४ ॥
अपि प्राणैः पणं कृत्वा दुःखात्संतारयाम्यहम् ।
युष्मान्धृतिं समालम्ब्य कथ्यतामिति साब्रवीत् ॥ ८३५ ॥
तां ब्राह्मणः प्रत्युवाच मातर्दुःखमभेषजम् ।

१ प्रियसंयोगे वियोगाः–क. २ जायामहं साध्वीं–क. ३ प्रभुः-क. ४ ०वादी–क. ५ बल०–ग. ६ ०मिषतः–ख. ग. ७ ०द्वमन्–ख. ८ प्राप्याकुलं क. ९ पणीकृत्य–क. १० पुष्यान्—क.

इदं नो विहितं धात्रा तत्र त्वं किं करिष्यसि ॥ ८३६ ॥
इहास्ते विकटाकारो बको नाम निशाचरः।
वारेण भुङ्क्ते पौराणामेकं स पुरुषं सदा ॥ ८३७ ॥
वेत्रकीयगृहस्तस्मै प्रेषयत्यनिशं नृपः।
पुरुषं महिषोपेतमन्नानां शकटं तथा ॥ ८३८ ॥
बलवान्द्रविणादाने परित्राणे च दुर्बलः।
मस्तकस्थं हि मरणं प्रजानां दुष्कृती नृपः ॥ ८३९ ॥
सोऽयं वारो ममायातो राजदेशनिवासिनः।
अस्तु जन्मान्तरे मातः स्वस्ति वो दर्शनं पुनः ॥ ८४० ॥
तदाकर्ण्याब्रवीत्कुन्ती व्येतु वो राक्षसाद्भयम्।
प्रहिणोमि निजं पुत्रमहमस्मै महाशिने ॥ ८४१ ॥
तच्छ्रुत्वा ब्राह्मणः कर्णौ पिधाय सहसाभ्यधात्।
श्रुतावप्युचितं नैव मादृशामीदृशं वचः ॥ ८४२ ॥
अहो बत नृशंसानां धुरि मां चक्रवर्तिनम्।
त्वं कर्तुमुद्यता मातः शान्तमेतदसांप्रतम् ॥ ८४३ ॥
तपस्विनं ब्राह्मणं च दूरदेश्यं गृहागतम्।
निजजीवितरक्षायै हन्यात्कः श्वपचं विना ॥ ८४४ ॥
इति विप्रवचः श्रुत्वा कुन्ती प्रोवाच सस्मिता।
मन्त्रसिद्धः स मत्पुत्रो नानुकम्प्यस्तव द्विज ॥ ८४५ ॥
विद्याबलाद्राक्षसं तं क्षपयिष्यत्यसंशयम्।
अज्ञाततत्प्रभावस्त्वं मैवं वादीः कृपान्वितः ॥ ८४६ ॥
तच्छ्रुत्वा ब्राह्मणो हृष्टः संजातप्रत्ययः शनैः।
तां देवतां मन्यमानस्तथेति प्रत्यपद्यत ॥ ८४७ ॥
ततो विदितवृत्तान्तं विधाय पृथुविक्रमम्।
द्विजकार्येषु संनद्धं कुन्ती चक्रे वृकोदरम् ॥ ८४८ ॥
युधिष्ठिरोऽपि तज्ज्ञात्वा प्रोवाचाकीर्तिशङ्कितः।
न मातः पररक्षायै पुत्रत्यागस्तवोचितः ॥ ८४९ ॥
तान्निशम्याब्रवीत् कुन्ती ज्ञात्वा भीमपराक्रमम्।
कृतमेतन्मया पुत्र धर्म एवाधुना गतिः ॥ ८५० ॥
इति श्रुत्वावदद्वीरो जननीं ब्राह्मणप्रियः।
द्विजकार्यसमुद्युक्तां प्रशंसन्धर्मनन्दनः ॥ ८५१ ॥

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१ नृहाशिने-क २ सन्नद्धा-ख. ग. ३ प्रायात्-ख. ग. ४ °म्य वचः-ग. ५ अत्र क. पुस्तके " इति श्रुत्वावदद्भीमो जननीं ब्राह्मणप्रियः। एष स्थितोऽहं मातस्ते गिराऽस्मिन् द्विजकर्मणि ॥ तृणवद्दासवद्वापि यथेच्छं त्वं नियोजय। द्विजकार्ये समुद्युक्तं प्राशंसत्तं युधिष्ठिरः ॥ ' इति पाठः

सत्त्वोचिता मतिर्मातस्तव हर्षाय नः परम् ।
गूढं प्रयातु भीमश्च यथा न ज्ञायते परैः ॥ ८५२ ॥
इत्याज्ञया समादाय शकटं भक्ष्यपूरितम् ।
ययौ बकवनं भीमः पलाशशतसंकुलम् ॥ ८५३ ॥
तदन्नं भक्षयन्नेव तत्रापश्यन्निशाचरम् ।
दीप्तोर्ध्वकेशनयनं सदावाग्निमिवाचलम् ॥ ८५४ ॥
राक्षसोऽपि तमालोक्य भुञ्जानमविशङ्कितम् ।
प्रकोपविस्मयाक्रान्तो गर्जन्मेघ इवाभ्यधात् ॥ ८५५ ॥
रे रे ममाशनं मूढ कथमश्नास्यभीतवत् ।
त्यजन्त्येवाथवा भीतिं निश्चयीकृतमृत्यवः ॥ ८५६ ॥
अयं न भवसीत्युक्त्वा कराभ्यां कालसंनिभः ।
पृष्ठे जघान साक्षेपो भीमसेनं क्षपाचरः ॥ ८५७ ॥
सोऽपि भुञ्जान एवान्नं कुलाचल इवाचलः ।
निराकुलो यातुधानं लीलया समुदैक्षत ॥ ८५८ ॥
ततस्तद्विस्मितं रक्षः कोपादेत्य वृकोदरम् ।
सालमुत्पाट्य सहसा सशब्दं तमताडयत् ॥ ८५९ ॥
भीमसेनोऽप्यसंभ्रान्तो भुक्त्वाचम्य यथाविधि ।
महातरुं समुन्मूल्य निशाचरमताडयत् ॥ ८६० ॥
तयोः प्रवृत्ते समरे निःशेषितमहीरुहे ।
अभूच्चटचटारावो गिरीणां स्फुटतामिव ॥ ८६१ ॥
ततो भीमस्तमादाय ग्रीवायामुग्रविक्रमम् ।
पृष्ठे जानुं समादाय धनुर्नाममनामयत् ॥ ८६२ ॥
भीमेन भज्यमानस्य वदनात्तस्य रक्षसः ।
समुल्ललास कीलालकुल्या कल्लोलमालिनी ॥ ८६३ ॥
पतिते विगतश्वासे तस्मिन्नथ महीतले ।
भीतास्तदनुगाः शब्दं श्रुत्वा तूर्णं समाययुः ॥ ८६४ ॥
आश्वासितास्ते भीमेन समये च निवेशिताः ।
लोककण्टकतां त्यक्त्वा शोचन्तः स्वामिनं ययुः ॥ ८६५ ॥

धृष्टद्युम्नद्रौपदीजन्मवर्णनम् ।

भीमसेने प्रयातेऽथ त्यक्त्वा पथि निशाचरम् ।
परेऽह्नि संहताः पौरा निहतं ददृशुर्बकम् ॥ ८६६ ॥

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१ अयं श्लोकः–क पुस्तके नास्ति. २ ततोंधसा–क. ३ भक्त–क. ४ ०विष्ठो–ख. ग. ५ ०योधयत्–क. ६ भीमसेनस्तदादाय–क. ७ समयं च निषेविताः–ग.

हृष्टास्ते वारमन्विष्य पप्रच्छुर्ब्राह्मणं स्मयात्।
सोऽवदन्मन्त्रसिद्धेन केनचिद्राक्षसो हतः ॥ ८६७ ॥
ततो निष्कण्टके लोके स्वच्छन्दसुखचारिणि।
कदाचिदाययौ विप्रगेहमभ्यागतो द्विजः ॥ ८६८ ॥
तं भुक्तोत्तरमासीनं कथयन्तं सकौतुकाः।
कथाः पाण्डुसुताः स्वैरं पप्रच्छुः पृथया सह ॥ ८६९ ॥
स नानादेशचरितं कथयित्वा मनोरमम्।
ऊचे कथान्ते पाञ्चालेष्वस्ति श्रीमान्नरेश्वरः ॥ ८७० ॥
द्रुपदो नाम स पुरा द्रोणशिष्यैर्जितो रणे।
दत्त्वा द्रोणाय राज्यार्धमन्तः कोपादतप्यत ॥ ८७१ ॥
बहुपुत्रोऽपि सदृशं पुत्रं द्रोणवधप्सया।
वाञ्छन्स जाह्नवीतीरे सिषेव प्रणतो मुनीन् ॥ ८७२ ॥
तत्र याजोपयाजाख्यौ काश्यपौ संशितव्रतौ।
ब्राह्मणौ बहुभिः कामैर्वर्षं पर्यचरत्कृती ॥ ८७३ ॥
उपयाजं ततस्तुष्टं कदाचित्सोऽब्रवीन्नृपः।
द्रोणहन्तारमिच्छामि त्वत्प्रसादात्सुतं द्विज ॥ ८७४ ॥
प्राप्तुं तद्विजितो निद्रां न लभे दुःखितो ह्यहम्।
तुभ्यं गवां प्रयच्छामि हेमालंकृतमर्बुदम् ॥ ८७५ ॥
तच्छ्रुत्वा द्रुपदेनोक्तमुपयाजस्तमब्रवीत्।
नैवंविधेषु युक्तोऽहं विप्रः क्षुद्रेषु कर्मसु।
याजः कनीयान्मे भ्राता कर्मण्यस्मिन्नियोज्यताम् ॥८७६॥
अशुद्धभूमिपतितं फलं लौल्येन भक्षयन्।
मयैव तर्कितो दूरात्पुरा लुब्धोऽयमित्यसौ ॥ ८७७ ॥
तच्छ्रुत्वा याजमभ्येत्य द्रुपदः प्रणतोऽवदत्।
देहि द्रोणान्तकं पुत्रं गोधनं ते ददाम्यहम् ॥ ८७८ ॥
तच्छ्रुत्वा ज्ञातवृत्तान्तो याजस्तस्य महीपतेः।
अथर्वसंहिताया जी विधिवद्विदधे हुतिम् ॥ ८७९ ॥
ततोऽग्निमध्यादुत्तस्थौ मुकुटी बद्धकङ्कटः।
अर्चिषामिव संघातः कुमारः सासिकार्मुकः ॥ ८८० ॥
धृष्टद्युम्नाभिधानोऽयं जातो द्रोणान्तकः सुतः।
तव राजन्निति ततः शुश्राव द्रुपदो दिवः ॥ ८८१ ॥

१ ततो हृष्ट–ग. २ प्रभावात्–ग. ३ योग्यो–क.

अलङ्घ्यशासनं दैवं मत्वा विज्ञाततत्कथः ।
द्रोणः सर्वास्त्रविदुषं तं चक्रे मानिनां वरः ॥ ८८२ ॥
तस्यानुजा समुदभूद्यागकुण्डाच्च कन्यका ।
प्रतिपर्व द्विजैरिन्दोरर्चितेवाधिदेवता ॥ ८८३ ॥
इन्दीवरदलश्यामा कृष्णेयं तव सुन्दरी ।
भूभारशान्त्यै जातेति पुनः खादशृणोन्नृपः ॥ ८८४ ॥
कालेन मदनोद्यानमञ्जरी मञ्जुविभ्रमा ।
स्तनस्तबकिनी जाता सा यौवनमधुश्रिया ॥ ८८५ ॥
दृश्यस्तस्याः सुविपुलः स्वयंवरमहोत्सवः ।
भविता पार्षतपुरे समाजे जगतीभुजाम् ॥ ८८६ ॥

आङ्गारपर्णपर्व ।

इति द्विजवचः श्रुत्वा व्यथिताः पाण्डुनन्दनाः ।
द्रोणान्तकः कथं जात इत्यासन्नाकुलाशयाः ॥ ८८७ ॥
ततस्तानवदत्कुन्ती देशोऽयं नार्थिवत्सलः ।
पाञ्चालान्पुत्र गच्छामः समृद्धान्कृशवेतनाः ॥ ८८८ ॥
इति मातुर्गिरा गन्तुं जातोद्योगेषु तेषु तु ।
आययौ भगवान्साक्षान्मुनिः सत्यवतीसुतः ॥ ८८९ ॥
स पृष्ट्वा करुणासिन्धुः कुशलं पाण्डुनन्दनान् ।
उवाच सर्वं सर्वज्ञः पुराभून्मुनिकन्यका ॥ ८९० ॥
तपसा सा समाराध्य पञ्चकृत्वः सुमध्यमा ।
पतिं देहीति वरदं ययाचे चन्द्रशेखरम् ॥ ८९१ ॥
तस्याः पञ्चगुणां वाचं निशम्य गिरिजापतिः ।
पञ्च ते पतयो भद्रे भविष्यन्तीत्यभाषतः ॥ ८९२ ॥
सैषा पञ्चालनगरे जाता द्रुपदनन्दिनी ।
भवतां तत्र यातानां सासौ भार्या भविष्यति ॥ ८९३ ॥
इत्युक्त्वान्तर्हिते व्यासे द्विजानामन्त्र्य पाण्डवाः ।
याता गङ्गातटे प्रापुस्तीर्थं सोमश्रवायनम् ॥ ८९४ ॥
तत्र प्रदोषप्रारम्भे स्त्रीभिश्चित्ररथाभिधः ।
ललास गन्धर्वपतिर्जलकेलिकुतूहली ॥ ८९५ ॥

१ सर्वासु विबुधं-ग. २ ०श्रियः-ग. ३ ०वल्लभः-क.

तस्य कङ्कणकेयूररत्नाश्लिष्टभुजाश्रले ।
मेजिरे भाभिरम्भांसि जन्भारिधनुषः श्रियम् ॥ ८९६ ॥
स तारहारमसकृत्पुनरुक्तं स्तनस्थले ।
कराकीर्णाम्बुधाराभिश्चकार हरिणीदृशाम् ॥ ८९७ ॥
तास्तस्य पद्मवदनाः शिञ्जानमणिमेखलाः ।
त्वङ्गद्विहङ्गवाचालां मुहुर्गङ्गां व्यलोडयन् ॥ ८९८ ॥
तासां हारैश्च हासैश्च दन्तपत्रैश्च सुभ्रुवाम् ।
कर्पूरकर्णपूरैश्च विसूत्रितमभूत्तमः ॥ ८९९ ॥
पाण्डवास्तत्तटं प्राप्य ददृशुस्तं तथा स्थितम् ।
प्रकाशिताग्राः पार्थेन ज्वलदुल्मुकपाणिना ॥ ९०० ॥
सोऽपि तद्दर्शनात्क्षिप्रं वस्त्रावृतकुचस्थलाः ।
विलोक्य कान्ताः क्रोधान्धः प्रोवाचाग्रे स्थितं जयम् ॥९०१॥
अहो नु निर्भया यूयं यदकाण्डे महीमिमाम् ।
मत्केलिसमये प्राप्ता मोहाद्वा त्रापराध्यति ॥ ९०२ ॥
नृणामदेशकालज्ञाः संचारः किल वासरे ।
अयं क्षणः खेचराणां तमःपिहितदिङ्मुखः ॥ ९०३ ॥
अहमङ्गारपर्णाख्यस्तथा चित्ररथाभिधः ।
गन्धर्वराजो गङ्गाया कूले वनमिदं मम ॥ ९०४ ॥
ईर्ष्यालोस्तस्य तद्वाक्यं निशम्य विजयोऽब्रवीत् ।
अहो नु मदनोन्मादान्मोहाद्वापि प्रगल्भसे ॥ ९०५ ॥
त्रैलोक्यगामिनी गङ्गा समस्तजनपावनी ।
निजोपवनकुल्येव कस्य क्रीडापरिग्रहः ॥ ९०६ ॥
सुरसिद्धद्विजातीनां प्रणामे तर्पणे गवाम् ।
पुण्याम्भसां च संस्पर्शे कालं को वा परीक्षते ॥ ९०७ ॥
इत्यर्जुनवचः श्रुत्वा विससर्ज स सायकान् ।
रथमारुह्य दोर्दण्डमण्डलीकृतकार्मुकः ॥ ९०८ ॥
उल्मुकेन निवार्याशु फल्गुनस्तस्य मार्गणान् ।
अस्त्रं प्रादुश्चकारोग्रमाग्नेयं तेजसां निधिः ॥ ९०९ ॥
तत्प्रभाभिर्नभोभागे जाते ज्वालाजटाजुषि ।
क्षणाद्दङ्गारपर्णस्य भस्मसादभवद्रथः ॥ ९१० ॥
ततस्तं विरथं भूमौ पतितं पाण्डुनन्दनः ।

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१ ०र्पित०—क. २ तुंगाद्वि०—क. ३ व्यडम्बयन्—क. ४ ०शयने—ग. ५ नृणां मदेश०—क. ६ मार्गणेन—ख. ग.

जग्राहाकृष्य केशेषु मन्दारामोदशालिषु ॥ ९११ ॥
तस्य व्याकीर्णमाल्योत्था रुराव भ्रमरावली ।
क्षपेव[1] तत्परित्राणयाचञातारप्रलापिनी[2] ॥ ९१२ ॥
तस्मिन्गृहीते तत्पत्नी धर्मजं शरणं ययौ ।
भीता कुम्भीनसी नाम कम्पान्मुखरमेखला ॥ ९१३ ॥
युधिष्ठिरेण कृपया वारितोऽथ धनंजयः ।
तं मुमोच न वीराणां विषमस्थेषु विक्रमः ॥ ९१४ ॥
ततः प्रोवाच गन्धर्वः पार्थं प्रणतशेखरः ।
निर्जितोऽहं त्वया वीर दर्पस्त्यक्तोऽधुना मया ॥ ९१५ ॥
अङ्गारपर्णताद्यैव निवृत्ता मे वितेजसः ।
योऽहं चित्ररथो युद्धे त्वया दग्धरथः कृतः ॥ ९१६ ॥
गृहाण चाक्षुषीं विद्यां प्राणदस्त्वं सखा[3] मम ।
यथेच्छं दृश्यते सर्वमनया मैत्रविद्यया ॥ ९१७ ॥
एवमेव न गृह्णासि मानी त्वं क्षत्रियो यदि ।
तत्प्रीतिपूर्वमाग्नेयमस्त्रमेतत्प्रयच्छ मे ॥ ९१८ ॥
गान्धर्वाणां तुरङ्गाणां भवद्भ्यः शतपञ्चकम् ।
युद्धकाले प्रदास्यामि रहस्यमक्षयं[4] सदा ॥ ९१९ ॥
इत्युक्त्वा स ददौ विद्यां पावकास्त्रमवाप्य च ।
सख्यं च शाश्वतं भेजे जयिना सव्यसाचिना ॥ ९२० ॥

तापत्यपर्व ।

ततः किरीटी गन्धर्वं प्रीतः पप्रच्छ निर्वृतम् ।
किमकारणमस्मासु गतवानसि विक्रियाम् ॥ ९२१ ॥
तत्पार्थवचनं श्रुत्वा वीरश्चित्ररथोऽब्रवीत् ।
शृणु पार्थ मया येन युष्माकं धर्षणा कृता ॥ ९२२ ॥
अपुरस्कृतविप्राणामनग्नीनामजापिनाम् ।
प्रभवामो वयं रात्रौ जाताधिकबलोत्कटाः ॥ ९२३ ॥
स्त्रीसमक्षं विशेषेण रणोत्साहो ममाभवत् ।
कान्ताकटाक्षहृष्टो हि न वेत्ति मरणं जनः ॥ ९२४ ॥
परेण ब्रह्मचर्येण निर्जितोऽहं त्वयार्जुन ।
पुरोहितं विना शक्तिः[5] क्षत्रियाणां कुतोन्यथा ॥ ९२५ ॥

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१ कृपेव-ग. २ ०चितोरप्रलापिनी-क. ३ ननु दत्तया-ख. ग. ४ शतम-यक्षयं-घ. ५ ०परीक्षं-क. ६ शांतिः-क.

कुरुवंशशशांकस्य तव तापत्यविक्रमः ।
पुरोधसा मन्त्रवता संयुक्तस्त्रिजगज्जयी ॥ ९२६ ॥
तत्पाण्डुतनयः श्रुत्वा तं पप्रच्छ सकौतुकः ।
कथं तापत्यतास्माकं बृहि गन्धर्वभूपते ॥ ९२७ ॥
इति पृष्टः स पार्थेन प्रोवाच प्रेमनिर्भरः ।
बभूव भारते वंशे पुरा संवरणो नृपः ॥ ९२८ ॥
यद्यशोराशिमालोक्य मुग्धविद्याधराङ्गनाः ।
स्फाटिकाचलकूटेषु विश्रान्तिं नैव लेभिरे ॥ ९२९ ॥
स राजा मृगयासक्तः कदाचिद्विहरन्वने ।
विषण्णाश्वः शनैः पद्भ्यामारुरोह गिरेः शिरः ॥ ९३० ॥
तत्रोत्फुल्लतलाकुञ्जमञ्जुगुञ्जद्विहङ्गमे ।
किंनरीकलिसंगीतस्तिमिताङ्गकुरङ्गके ॥ ९३१ ॥
पुंनागकेसराशोकचूतकिञ्जल्कपिञ्जरे ।
कल्पिते काञ्चनगिरौ द्वितीय इव वेधसा ॥ ९३२ ॥
ददर्श कान्तिसर्वस्वकोशं कुसुमधन्वनः ।
दिव्यकन्यामसामान्यलावण्यामृतवाहिनीम् ॥ ९३३ ॥
अङ्गप्रभासुवर्णेन स्मितमौक्तिकशोभिना ।
कटाक्षरुचिररत्नेन तारुण्येन विभूषिताम् ॥ ९३४ ॥
वीक्ष्य वीरोऽपि नृपतिस्तां विशालविलोचनाम् ।
विस्मयस्मरकम्पानां क्रीडामण्डपतामगात् ॥ ९३५ ॥
कस्यासि चन्द्रवदने का त्वं कुवलयेक्षणे ।
भज मां सुभगे नीतं कामेन तव दासताम् ॥ ९३६ ॥
इति तद्वदनाम्भोजभृङ्गायितविलोचनः ।
वाचालतां नरपतिश्चादुकारः किमप्यगात् ॥ ९३७ ॥
तच्छ्रुत्वा लज्जिता बाला सा नमद्वदनाम्बुजा ।
स्थित्वा क्षणं समुत्पत्य नभः प्रायाददर्शनम् ॥ ९३८ ॥
तस्यां गतायां नृपतिर्नेत्रपद्मादिनश्रियि ।
भेजे विरहसंतापं चक्रवाक इवाकुलः ॥ ९३९ ॥
प्रीतिः समागमाभ्यासात्कस्य नाम न जायते ।
पुष्णाति दृष्टमात्रस्तु चित्तं सातिशयो जनः ॥ ९४० ॥

१ स्वच्छं विद्याधरा०–क. २ विषण्णाश्वः–ग. ३ तत्रोत्फुल्लनयनां कुञ्जे गुञ्ज-द्विहंगमे–क. ४ ०वर्चस्ककोशां–क. ५ तामायत०–ख. ग. ६ समुत्पत्य–ख. ग. ७ ०दिनालये–क. ८ चित्रं–क.

स तामपश्यन्नुच्छ्वासपरिम्लानमुखाम्बुजः ।
उन्मत्त इव बभ्राम वने विरहमोहितः ॥ ९४१ ॥
तारप्रलापमुखरो मूर्छितः सोऽपतद्भुवि ।
उन्मूलित इवाभ्येत्य मन्मथेन प्रमाथिना ॥ ९४२ ॥
तं विलोक्य महीपालं पतितं गगनास्थिता ।
सा कन्या पुनरभ्येत्य लब्धसंज्ञमभाषत ॥ ९४३ ॥
तनया तपनस्याहं तपती नाम भूपते ।
त्वं च सर्वगुणोदारस्त्रिषु लोकेषु गीयसे ॥ ९४४ ॥
किंतु पित्राभ्यनुज्ञाता विवाहमभिकामये ।
वोर्धके पुत्रनिरता यौवने भर्तृरक्षिताः ।
शैशवे पितुरायत्ताः परतंत्राः सदा स्त्रियः ॥ ९४५ ॥
इत्युक्त्वाकाशमविशत्तपती तरलेक्षणा ।
कुर्वाणा दशनोद्योतैर्दिशः शशिशतोज्ज्वलाः ॥ ९४६ ॥
तस्यामभ्येत्य यातायां पुनस्तापं ययौ नृपः ।
श्रीखण्डसलिलैः सिक्तो विषैः पञ्चादिवोक्षितः ॥ ९४७ ॥
ततो वनं तदन्विष्य ससैन्येष्वथ मन्त्रिषु ।
प्रातेष्वेको महामात्यः समभ्येत्य ददर्श तम् ॥ ९४८ ॥
स दृष्ट्वा मूर्छितं भूमौ संभ्रान्तश्चक्रवर्तिनम् ।
शनैराश्वास्य पप्रच्छ येनाभूज्ज्ञाततत्कथः ॥ ९४९ ॥
ततो मन्त्रिगिरा राजा वसिष्ठं श्रेयसां निधिम् ।
निजं पुरोहितं ध्यात्वा भास्करा[1]राधनं व्यधात् ॥ ९५० ॥
तस्मादूर्ध्वभुजः सोऽथ द्वादशाहमुपोषितः ।
भानुं सस्मार स नृपस्तामेवायतलोचनाम् ॥ ९५१ ॥
ततो दिव्यदृशा ज्ञात्वा संकल्पं तस्य भूपतेः ।
वसिष्ठस्तपनं गत्वा ययाचे तपतीं स्वयम् ॥ ९५२ ॥
तमूचे भगवान्सूर्यो ममैवाभूदयं चिरम् ।
कन्यां संवरणायैनां दास्यामीति मनोरथः ॥ ९५३ ॥
इत्युक्त्वा तपतीं हृष्टः प्रददौ वासरेश्वरः ।
स्वनिश्चितां समादाय मुनिः कन्यां न्यवेदयत् ॥ ९५४ ॥
ततो राजा कृतोद्वाहस्तया बालमृगीदृशा ।
विजहार लताजालश्यामलाचलमौलिषु ॥ ९५५ ॥
रममाणस्तया तन्व्या मन्दारकृतशेखरः ।

[1] ग पुस्तकेऽयं पाठो नास्ति. [2] ग पुस्तकेऽयं पाठो नास्ति. [3] ग पुस्तकेऽयं पाठो नास्ति.

उवास द्वादश समा दिव्यकाननभूमिषु ॥ ९५६ ॥
तं विना राजशार्दूलं दुर्भिक्षेण निपीडिताः।
अवृष्टिपातादभवन्प्रजा लुप्तमखश्रियः ॥ ९५७ ॥
अभ्यर्थितोऽथ सचिवैर्नृपतिः स निजं पुरम्।
विवेश तत्क्षणं चाभूत्पृथिवी सस्यशालिनी ॥ ९५८ ॥
यज्वनस्तस्य तनयस्तपत्यामभवत्कुरुः।
तद्वंशजातस्त्वं पार्थ तापत्यः कीर्तितो मया ॥ ९५९ ॥

वासिष्ठपर्व।

तच्छ्रुत्वा फल्गुनोऽवादीद्वसिष्ठस्य महामुनेः।
चरितं श्रोतुमिच्छामि राज्ञस्तस्य पुरोधसः ॥ ९६० ॥
पृष्टः कुन्तीसुतेनेति गन्धर्वेन्द्रस्तमभ्यधात्।
शृणु प्रभावं वीरस्य तस्य शान्तात्मनो मुनेः ॥ ९६१ ॥
यः शक्तोऽपि जगत्सर्वं निर्दग्धुं क्रोधवह्निना।
विप्रियं कालविहितं सेहे गम्भीरसागरः ॥ ९६२ ॥
कामक्रोधौ स्वयं लोककीडाकारणपण्डितौ।
पादसंवाहनं यस्य चक्रातें भयकम्पितौ ॥ ९६३ ॥
कौशिकस्य सुतो गाधेर्विश्वामित्रः पुरा नृपः।
मृगानुसारी विपिने वसिष्ठाश्रममाविशत् ॥ ९६४ ॥
निमन्त्रितस्ततस्तेन राजा सबलवाहनः।
तत्कामधेनुनिर्दिष्टान्दिव्यान्भोगानवाप्तवान् ॥ ९६५ ॥
तां धेनुं नन्दिनीं नाम मनोनयननन्दिनीम्।
विश्वामित्रो मुनिवरं ययाचे निचयैर्गवाम् ॥ ९६६ ॥
गजैः सकाञ्चनैः साश्वैस्तं राज्येनापि भूभुजा।
अर्थितां न ददौ होता कामधेनुं महामुनिः ॥ ९६७ ॥
ततो लक्ष्मीमदान्मत्तस्तां जहार नृपो बलात्।
दीनावलोकिनीं त्यक्तां मुनीन्द्रेण क्षमावता ॥ ९६८ ॥
ह्रियमाणा ततस्तेन सासृजत्पह्लवान्नवात्।
शकृतश्च शकान्वीरान्योनिजान्यवनानपि ॥ ९६९ ॥
दरत्तुरुष्कचीनांश्च म्लेच्छाञ्शोकारुणेक्षणा।
तैर्हन्यमानं दुद्राव विश्वामित्रबलं क्षणात् ॥ ९७० ॥

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१ ०सुरक्रियः—क. २ नयनानंददायिनीम्—क. ३ राष्ट्रेणापि—क. ४ ०बलो०—ग. ५ सासृजद्बलबालकान्—क. ६ ततो वीरान्योजितान्—क. ७ पुण्ड्रषांश्च महावीरान्म्लेच्छान्क्रोधारुणेक्षणान् क.

ब्रह्मतेजो दुराधर्षं जितो विज्ञाय कौशिकः ।
तपश्चचार तत्प्राप्त्यै चिरं संतापितामरः ॥ ९७१ ॥
अथान्तरे नरपतिः सौदासो मृगयारसात् ।
व्रजन्वसिष्ठतनयं ददर्शैकायने पथि ॥ ९७२ ॥
तं नृपः शक्तिनामानमपसर्पेत्यभाषत ।
तं तदैवाभ्यधात्सोऽपि भूभुजोऽग्रं द्विजोऽर्हति ॥ ९७३ ॥
पौष्यः कल्माषपादाख्यः सौदासः कुपितस्ततः ।
जघान कशया शक्तिं क्रोधान्धो यातुधानवत् ॥ ९७४ ॥
रुषा प्रहाराभिहतो मुनिसूनुः शशाप तम् ।
भविष्यसि मनुष्यादश्चिरमत्याकुलाशयः ॥ ९७५ ॥
शप्तस्तेन स्वनगरं यातः स वसुधाधिपः ।
मार्गे निमंत्रितं विप्रं विस्मृत्यान्तःपुरं ययौ ॥ ९७६ ॥
स्मृत्वा तमर्धरात्रे च निजं सूदं समादिशत् ।
कुरुष्व तूर्णं विप्राय मांसभोजनमित्यसौ ॥ ९७७ ॥
अर्धरात्रे कुतो मांसमिति वादिनमाशु तम् ।
नरमांसं द्विजायास्मै प्रयच्छेत्यवदन्नृपः ॥ ९७८ ॥
सूदोऽपि वध्यवसुधां गत्वा शूलाग्रवर्तिनम् ।
मांसं क्षणेन संस्कृत्य ददौ विप्राय भोजनम् ॥ ९७९ ॥
द्विजोऽपि दिव्यदृग्ज्ञात्वा तदभक्ष्यं क्रुधान्वितः ।
नृमांसादो भवेत्याशु तमप्याघूर्णितोऽवदत् ॥ ९८० ॥
पुनरुक्तेन शापेन तं नरेन्द्रमथावृतम् ।
समाविशत्तथादिष्टो विश्वामित्रेण राक्षसः ॥ ९८१ ॥
वसिष्ठपुत्रानखिलान्भक्षयेति स वैरतः ।
तेनादिष्टो नृपं चक्रे राक्षसं क्रूरचेष्टितम् ॥ ९८२ ॥
स गत्वा राक्षसाविष्टो वसिष्ठस्य तपोवनम् ।
उवाच शक्तिं त्वद्दत्तः शापोऽयं संमुपस्थितः ॥ ९८३ ॥
नृमांसभोजनारम्भं त्वत्त एव करोम्यहम् ।
हुंकारकवलीकारचतुरोऽहं क्व यास्यसि ॥ ९८४ ॥
इत्युक्त्वा भक्षयित्वा तं घोरो रुधिरसंप्लुतः ।
शतं वसिष्ठपुत्राणां निगीर्य क्षुधितोऽभवत् ॥ ९८५ ॥

१ ०कं वने–क. २ भुव्यग्रे हि द्विजे हितम्–क. ३ ग पुस्तके ' मुनिसूनुं कुधा न्यस्तं प्राद्रवद्यातुधानवत् ' इति पाठोऽस्ति. ४ ०ल्लासादित्याकुलाशयः–ग. ५ मांसभुक्तिं स मुनिना याचितोऽन्तःपुरं ययौ–ख. ग. ६ रक्षेन (?)–क. ७ ०माकुजितो–ग. ८ समादिष्टो मर्मविष्टो–क. ९. मामुपस्थितः–क. १० ओंकार०–ख. ग.

ततस्तपोवनं दृष्ट्वा पुत्रैर्विरहितं मुनिः।
बभूव शोकसंतप्तो वज्रेणेव विदारितः॥ ९८६॥
स मेरुशृङ्गात्तत्याज तनुं नागाच्च पञ्चताम्।
शोके बन्धुरिव स्निग्धः कुतो वा लभ्यते बुधः॥ ९८७॥
प्रविष्टो दहनं मेने स तुषारचयोपमम्।
शोकपावकदग्धानां शङ्के वह्निर्निरर्थकः॥ ९८८॥
विवेश जलधिं कण्ठे स बद्ध्वा विपुलां शिलाम्।
महतामपि दुर्लङ्घ्या वियोगविषमा विपत्॥ ९८९॥
संत्यक्तो वीचिहस्तेन सोऽब्धिना नाभवद्यदुः।
दुःखव्यथां विजानाति जलराशिः कथं नु वा॥ ९९०॥
पाशैश्च दृढमात्मानं बद्ध्वा नद्यामपातयत्।
विपाशश्चाभवत्तेन विपाशा साभवन्नदी॥ ९९१॥
शतधा विद्रुता चान्या सरित्प्राप शतद्रुताम्।
ततः स मरणायासाद्विरराम मुनीश्वरः॥ ९९२॥
स कदाचिददृश्यन्त्याः सुतवध्वास्तपोवने।
गर्भे स्थितस्य शुश्राव पौत्रस्याध्ययनध्वनिम्॥ ९९३॥
शक्तिजायामदृश्यन्तीं तां दृष्ट्वा ज्ञाततत्कथः।
बबन्ध धृतिमालम्ब्य स्थितिं स्थितिमतां वरः॥ ९९४॥
तं स्नुषासहितं राजा सौदासो राक्षसावृतः।
हन्तुमभ्याययौ घोरो गर्जन्नशनिमेघवत्॥ ९९५॥
तमापतन्तं मन्त्रज्ञो हुंकारेण स भूपतिम्।
विनष्टशापं विदधे संत्यक्तं तेन रक्षसा॥ ९९६॥
मुक्तशापः स भूपालो मुनिं प्रह्वो व्यजिज्ञपत्।
क्रतौ जायासमासक्तस्तरुणो ब्राह्मणः पुरा॥ ९९७॥
असंप्राप्तस्वसंतोषो राक्षसावृतचेतसा।
कान्ताननन्यस्ताक्षो मया पापेन भक्षितः॥ ९९८॥
तद्भार्या शोकविवशा मां शशाप प्रलापिनी।
दयितासङ्गपर्यन्तमायुस्ते भवतादिति॥ ९९९॥
वंशश्छिन्नोऽयमिक्ष्वाकोर्ब्रह्मचर्यं श्रिते मयि।
देहि मे क्षत्रजं पुत्रं कुले नस्त्वं परायणम्॥ १०००॥

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१ त्यागाय केवलम्–क. २ क. पुस्तके ' मेरुबन्धुरिव स्निग्धः कुतश्चा पता (ना ?) द्वधः' इति पाठो दृश्यते. ३ ज्वलनं एत्य–क. ४ न जानाति–ख. ग. ५ जड०–ख. ग. ६ ०पश्यन्त्याः–ग; ०दृशन्त्याः–क. ७ ०विदा–क. ८ ०नष्ट० –क. ९ प्राह विनीतवत्–क. ख. १० ०समक्षं च–क; ०न्यस्तनेत्रो–ग. ११ क– पुस्तके ' दयितासंगपर्यंतस्ते ते वपुर्भविता इति' इति पाठो दृश्यते. १२ त्वत्र–क.

इति कल्माषपादेन सौदासेनार्थितो मुनिः ।
मदयन्तीं तदादिष्टां भेजे निःसङ्गमानसः ॥ १००१ ॥
सा मुनेर्गर्भमासाद्य स्थितं द्वादशवत्सरम् ।
अश्मनाताडयद्दुःखात्तेनाभूत्तत्सुतोऽश्मकः ॥ १००२ ॥
अत्रान्तरे शक्तिभार्या काले सूनुमजीजनत् ।
यो द्वादशसमा वेदान्साङ्गान्गर्भस्थितो जगौ ॥ १००३ ॥
परासुः स्थापितो धृत्या यस्मात्तेन पितामहः ।
पराशराख्यस्तेनाभूत्स शक्तेः सदृशः सुतः ॥ १००४ ॥
स मातुर्वचसा ज्ञात्वा पितरं सानुजं हतम् ।
क्रोधाच्चकार त्रैलोक्यसंहाराभिमुखं मनः ॥ १००५ ॥
वसिष्ठः क्रुद्धमालोक्य पौत्रं कालानलप्रभम् ।
उवाच सर्वभूतेषु कारुण्यस्निग्धलोचनः ॥ १००६ ॥
मा क्रुधः पुत्र स पिता पूर्णायुस्ते दिवं गतः ।
स्वकर्मणोदितो लोकः को हन्ता कश्च हन्यते ॥ १००७ ॥

और्वपर्व ।

कृतवीर्यः पुरा राजा भृगूनग्र्यभुजो द्विजान् ।
अपूरयद्गीतसंख्यैः कुबेरसदृशो धनैः ॥ १००८ ॥
कालेन तत्कुले भूपा दरिद्रा द्रविणार्थिनः ।
अपीडयन्भृगुकुलं क्रूरा दस्युगणा इव ॥ १००९ ॥
अन्यायद्रविणादानेषूद्यमः क्रियते वृथा ।
लुब्धानां सत्यसंकोचात्संकुचन्त्येव संपदः ॥ १०१० ॥
हरन्तो भार्गवधनं निर्धना एव ते नृपाः ।
आबालगर्भं जघ्नुस्तान्दृष्ट्वा गर्भेषु तद्धनम् ॥ १०११ ॥
हैहयैर्हन्यमानेषु राजन्यैर्भार्गवेष्वथ ।
भयादेका भृगुवधूश्च्युतं गर्भमधारयत् ॥ १०१२ ॥
स भित्त्वोरुं शिशुर्जातो दिवाकर इवापरः ।
दृशैव राजसंघानां जहार सहसा दृशः ॥ १०१३ ॥
अंधास्ते क्षत्रियाः सर्वे प्रसाद्य ब्राह्मणं भयात् ।
चक्षूंषि तद्विरा प्राप्य ययुर्मन्नपराक्रमाः ॥ १०१४ ॥

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१ निःशंक०—क. २ स्वकर्म उदितो—क; स्वकर्मसुद्धितो—ग. ३ कुबेरविभवैः—क. ४ अचोरयन्—ग. ५ सुश्रिया—क. ६ ऽन्यथा—ख. ग. ७ संगच्छ०—ख. ८ अभ्यासे—ख. ग.

और्वाभिधानः स मुनिर्बालः श्रुत्वा हतान्भृगून्।
सर्वलोकविनाशाय मतिं चक्रे महातपाः ॥ १०१५ ॥
तस्योग्रं क्रोधमालोक्य कृशानुशततेजसः।
न्यवारयन्नगत्प्लोषशङ्किताः पितरः स्वयम् ॥ १०१६ ॥
निर्दग्धुमुद्यतो लोकान्कोपाग्निस्तेन तद्गिरा।
न्यस्तोऽधौ वडवावक्त्रे लोका ह्यप्सु प्रतिष्ठिताः ॥ १०१७॥
इत्यौर्वः क्रोधजं वह्निं स तत्याज महामुनिः।
पुत्र त्वमपि कोपाग्निं त्यज मा विक्रियां गमः ॥ १०१८ ॥
वसिष्ठस्येति वचसा विरतस्त्रिजगत्क्षयात्।
पराशरो जुहावाग्नौ रक्षःसत्रेण राक्षसान् ॥ १०१९ ॥
ततः समेत्य कृपया पुलस्त्यो मुनिभिः सह।
ररक्ष राक्षसान्वंशप्रतिष्ठायै प्रसाद्य तम् ॥ १०२० ॥
तद्वाक्याद्विरतः सत्राद्यज्ञवह्निं पराशरः
तत्याज वृक्षे रक्षोघ्नमुत्तरे हिमभूभृतः ॥ १०२१ ॥

स्वयंवरपर्व।

इति गन्धर्वराजेन कथितं शक्रनन्दनः।
श्रुत्वा पुरोहितोऽस्माकं कथ्यतामित्युवाच तम् ॥ १०२२ ॥
उत्कोचकाभिधं तीर्थं देवलस्यानुजो मुनिः।
धौम्योऽस्ति युष्मद्योग्योऽसाविति चित्ररथोऽब्रवीत्॥१०२३
ततो गन्धर्वमामन्त्र्य हृष्टाः पाण्डुसुता ययुः।
धौम्याश्रमं तदादिष्टवर्त्मना पुण्यशालिनः ॥ १०२४ ॥
ततः प्रणम्य तं वीराः प्रसन्नहृदयाननम्।
पुरोहितं हितं वव्रुः साम्राज्यजयसंपदाम् ॥ १०२५ ॥
सोत्साहास्तं पुरस्कृत्य ते मात्रा सहितास्ततः।
पाञ्चालनगरं जग्मुर्द्रष्टुं कृष्णास्वयंवरम् ॥ १०२६ ॥
व्रजन्तो द्विजसार्थेन समाजं जगतीभुजाम्।
पाराशर्यं मुनिवरं ददृशुः श्रेयसां निधिम् ॥ १०२७ ॥
तं प्रणम्याभ्यनुज्ञातास्तेन ते विविशुः पुरम्।
राजेन्द्रकुञ्जरघटातुरङ्गरथसंकुलम् ॥ १०२८ ॥
भिक्षाभुजो विप्रवेशाः कुम्भकारनिवेशने।
निवेश्य मातरं वीराः स्वयंवरमहीं ययुः ॥ १०२९ ॥

१ ०ऽग्नौ–ग. २ अयं श्लोकः क पुस्तके न दृश्यते. ३ इयं पंक्तिः क पुस्तके नास्ति. ४ उक्तो बकाभिधं–क; उक्त्वोचका०–ग. ५ तदुद्दिष्ट०–ग, ६ ०दुर्गमम्–क. ७ निवेय–क.

अधृष्यं कार्मुकं यत्र राधायन्त्रं च पार्षतः ।
तनयावरणे चक्रे शौर्यशुल्कपरं पणम् ॥ १०३० ॥

सव्यसाची स चेज्जीवेद्वीरो मम सुतां परः ।
न भजेदित्यभूत्तस्य लक्ष्ये तस्मिन्मनोरथः ॥ १०३१ ॥

ततो मुनिवरैर्जुष्टं स्वयं कौतुकिभिः सदः ।
विविशुः पार्थिवाः सर्वे व्यावल्गिमणिकुण्डलाः ॥ १०३२ ॥

तेषां दुर्योधनो मध्ये बभाराभ्यधिकां श्रियम् ।
तारहारांशुधवलो नक्षत्राणामिवोडुपः ॥ १०३३ ॥

महार्हरत्नपीठेषु हेमसिंहासनेषु च ।
उपाविशन्महीपाला मेरुकूटेष्विवामराः ॥ १०३४ ॥

ते तत्र चारुकटका रत्नभ्राजिष्णुशेखराः ।
विरेजुर्भूभृतां धुर्याश्चन्दनागुरुभूषिताः ॥ १०३५ ॥

राजहंसप्रभैः शुभ्रचामरैः परिसर्पिभिः ।
उद्दण्डपुण्डरीकास्ते विबभुः कमलाकराः ॥ १०३६ ॥

अदृश्यत ततः कृष्णा स्वच्छकान्तिदुकूलिनी ।
त्रिजगद्विजयारम्भे वैजयन्ती मनोभुवः ॥ १०३७ ॥

बभौ पादनखश्रेणीबिम्बिता राजमण्डली ।
तस्या द्रष्टुं प्रवृत्तेव लज्जावनतमाननम् ॥ १०३८ ॥

तस्या लावण्यनलिनीबिसकन्दलकोमलम् ।
जङ्घाकाण्डयुगं स्वच्छदुकूलसलिलं बभौ ॥ १०३९ ॥

सा क्वणन्मेखलालोलमुवाह जघनं घनम् ।
मन्दाकिनीव पुलिनं कलहंसकृतारवम् ॥ १०४० ॥

सौभाग्यबालकदली रोमराखां बभार सा ।
क्रीडाशिखण्डकच्छायामिव कामशिखण्डिनः ॥ १०४१ ॥

हारिणा स्तनयुग्मेन रेजेऽम्बुकणमालिना ।
चक्रवाकयुगेनेव सा तारुण्यतरङ्गिणी ॥ १०४२ ॥

कटाक्षभ्रमरं शुद्धदन्तदीधितिकेसरम् ।
रक्ताधरदलं तस्या रराज वदनाम्बुजम् ॥ १०४३ ॥

१ लक्ष्यं–क. २ तस्य–ग. ३ °विकसद्दल०–ख. ग. ४ °घना०–क. ५ चूडा०–क.

लीलया परिसर्पन्ती सा ददर्श नरेश्वरान् ।
विलासतालवृन्तेन वीज्यमानान्मनोभुवा ॥ १०४४ ॥

धृष्टद्युम्नस्ततोऽवादीन्निवार्य स्तुतिवादिनाम् ।
दोष्णा जयद्विपालानशोभिना बन्दिनां गिरः ॥ १०४५ ॥

नरेन्द्रचन्द्राः कर्पूरपूरशुभ्रयशस्त्विषाम् ।
अयं समाजो भवतां कस्य नो नयनोत्सवः ॥ १०४६ ॥

न नः प्रगल्भते वाणी युष्माकं गुणवर्णने ।
निर्दोषा सततं कीर्तिर्येषामाश्चर्यकौमुदी ॥ १०४७ ॥

इदं धनुरनाधृष्यं लक्ष्यं च क्षितिदुर्लभाः ।
कृष्णां च तत्पणप्राप्यां दृष्ट्वा युक्तं विधीयताम् ॥ १०४८ ॥

इत्युक्त्वा राजतनयो मानिनः पृथिवीभुजः ।
दन्तांशुचन्द्रिकाधौतं बभाषे भगिनीं पुरः ॥ १०४९ ॥

माननीयान्मुनीन्कृष्णे प्रणम्य जगतीभुजाम् ।
समाजं पश्य विस्रब्धा लक्ष्यघ्नस्तु पतिस्तव ॥ १०५० ॥

अयं दुर्योधनः श्रीमान्राजा राजेन्द्रशेखरः ।
मानिनो निखद्यस्य भुज्यते श्रीः सुहृज्जनैः ॥ १०५१ ॥

एतेऽस्य भ्रातरः शूरा दुःशासनपुरःसराः ।
विभाति केलिहंसीव लक्ष्मीर्यद्भुजपञ्जरे ॥ १०५२ ॥

अयमङ्गपतिः श्रीमानार्थिसार्थसुधार्णवः ।
कर्णो विकर्णो नाम्नापि जायते यस्य शात्रवः ॥ १०५३ ॥

मातुलः कुलराजस्य सौबलोऽयं महाबलः ।
प्रोषितारातिनिःश्वासैर्यत्प्रतापाग्निरुद्गतः ॥ १०५४ ॥

धनुष्मानप्रतिरथः सैन्धवोऽयं जयद्रथः ।
जाता सुराणां भूस्पर्शशङ्का यत्सैन्यरेणुभिः ॥ १०५५ ॥

अयं पद्मपलाशाक्षः कृष्णः केशिनिषूदनः ।
षोडशस्त्रीसहस्राक्षिभृङ्गालीकमलाकरः ॥ १०५६ ॥

रेवतीरमणश्चायं रौहिणेयोऽरिवारणः ।
ऐरावण इवाभाति सततं यो मदश्रिया ॥ १०५७ ॥

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१ ०कीर्तने–क. २ ०षममृतं–ख. ग. ३ ०मार्यस्य–क. ४ च शौरः–क. ५ ०पुरोगमाः–क. ६ क. पुस्तके 'कर्णे विकर्णनाम्नापि जायन्ते यस्य शत्रवः' इति पाठो दृश्यते.

कृतवर्मानिरुद्धश्च गदः सात्यकिरुद्धवः ।
अक्रूरश्चारुदेष्णश्चेत्येते दाशार्हपुंगवाः ॥ १०५८ ॥
मत्स्यराजो विराटोऽयं काम्बोजोऽयं सुदक्षिणः ।
कौरव्यः सोमदत्तोऽयं शन्तनोर्भ्रातुरात्मजः ॥ १०५९ ॥
सोमदत्तसुताश्चैते भूरिर्भूरिश्रवाः शलः ।
मद्राद्रिनाथः शल्योऽयं भगदत्तश्च भूपतिः ॥ १०६० ॥
एते चान्ये च भूपालास्त्वदर्थं सुभ्रु संगताः ।
अर्हाः कुलेन कीर्त्या च राधाभेत्ता तु ते वरः ॥ १०६१ ॥
इत्युक्तवति पाञ्चाले राजपुत्रे नरेश्वराः ।
चापाभिमुखमुत्तस्थुर्हेलाकलितधन्विनः ॥ १०६२ ॥
दर्पजृम्भाभिरामाणां भुजस्तम्भावलोकिनाम् ।
संरम्भो भूमिपालानां बभूव सुमनोहरः ॥ १०६३ ॥
क्वणत्कङ्कणकेयूरतारहारच्छटाकुलः ।
व्यावल्गत्कुण्डलस्तेषां कोऽपि व्यतिकरोऽभवत् ॥ १०६४ ॥
तस्मिन्नवसरे शौरिर्बलभद्रमभाषत ।
प्रच्छन्नान्पाण्डुतनयान्पश्य मध्ये द्विजन्मनाम् ॥ १०६५ ॥
ध्रुवं जतुगृहान्मुक्ता भान्त्येते लब्धयौवनाः ।
दोर्दर्पात्कलयन्तोऽन्तर्वराकं सर्वराजकम् ॥ १०६६ ॥
इति स्वैरं मधुरिपौ भाषमाणे नराधिपाः ।
अहंपूर्विकया सर्वे ससृपुर्धनुषोऽन्तिकम् ॥ १०६७ ॥
तद्दर्शनरसाकृष्टैः सुरैः संपूरितेऽम्बरे ।
लिखिता इव भूपालाः कृष्णान्यस्तदृशो बभुः ॥ १०६८ ॥
नाधिज्यं सेहिरे कर्तुं कार्मुकं गिरिगौरवम् ।
ते कृष्णालाभसर्वस्वे सद्यश्छिन्नमनोरथाः ॥ १०६९ ॥
धनुषस्तुलनं तस्य मनसापि सुदुःसहम् ।
मेनिरे तद्विनिष्पेषचूर्णिताङ्गदकुण्डलाः ॥ १०७० ॥
सहसा ध्वस्तधैर्येषु भग्नोत्साहेषु राजसु ।
हारेषु तप्तनिश्वासैर्ग्लानिं प्राप्तेषु मानिनाम् ॥ १०७१ ॥
सव्यसाची समुत्तस्थौ द्विजमध्यान्महाभुजः ।
समाजे धन्विनां मानमधोयातमिवोद्धरन् ॥ १०७२ ॥

१ ०वर्णितवंदिनः–क. २ स मनोभवः–ग. ३ अस्मिन्न०–क. ४ नव०–क. ५ सोमानं–ग.

कार्मुकाभिमुखे तस्मिल्लज्जिता जगदुर्द्विजाः।
अहो नु ब्रह्मसदृशं जाड्यमस्य प्रमादिनः॥ १०७३॥

अपि शल्यप्रभृतिभिर्न धृतं यन्महाबलैः।
मोहात्समीहते कर्तुं तदधिज्यमयं बटुः॥ १०७४॥

विडम्बनीया द्वेष्याश्च भूभुजामधुना वयम्।
एकस्यापि निकारेण[2] सर्वः सार्थो विनश्यति॥ १०७५॥

शक्तोऽयमथवा वीरः सुरूपश्च[4] दृश्यते।
छन्नानां को हि जानाति तेजसः सारफल्गुताम्॥ १०७६॥

इति ब्रुवत्सु सर्वेषु धनुराकृष्य पाण्डवः।
रामाभिरामः सहसा विद्ध्वा लक्ष्यमपातयत्॥ १०७७॥

यदैव न्यपतद्बाणस्तस्मिल्लक्ष्ये किरीटिनः।
तदैव कृष्णाहृदयं विविशुः स्मरसायकाः॥ १०७८॥

पुष्पवर्षैः सुरोत्सृष्टैः पार्थः शुभ्रोऽभवत्ततः।
तदुत्थैरिव भङ्गौघैर्नृपा मलिनतां ययुः॥ १०७९॥

कृष्णा ततः कटाक्षांशुनीलोत्पलविराजितम्।
आदाय सुमनोदाम धनंजयमुपाययौ॥ १०८०॥

आनन्दोत्फुल्लनयनो द्रुपदोऽपि सहात्मजैः।
तमभ्यनन्दद्भूपालान्सासूयमवलोकयन्॥ १०८१॥

अथान्यान्यं महीपाला विलोक्य क्षणमाननम्।
अवमानाग्निसंतापप्रोन्मिषत्स्वेदबिन्दवः॥ १०८२॥

ऊचिरे कृतकस्मेरच्छायाधौतोदाधरश्रियः।
आरक्तनयनाम्भोजव्यक्तितोर्जितमन्यवः॥ १०८३॥

अहो मिथ्याविनीतेन लम्बकूर्चेन भूभुजा।
मानिनः पृथिवीपाला द्रुपदेन विडम्बिताः॥ १०८४॥

संदेहदोलनतुलामारोप्य भुजविक्रमम्।
इयमुद्धट्टकक्रीडा धूर्तेनानेन नः कृता॥ १०८५॥

सरलैः स्वयमस्माभिर्यशः स्फटिकनिर्मलम्।
असाधुजनसंपर्कपङ्केन मलिनीकृतम्॥ १०८६॥

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१ °सुलभं—क. २ ब्राह्मणस्य—क. ३ विकारेण—क. ४ सुरूपः प्रदृश्यते—क.

द्विजे न मन्युरस्माकं कृतं येनातिचापलम् ।
वध्योऽयं द्रुपदः कन्यां योऽस्मै दातुं समुद्यतः ॥ १०८७ ॥

सहामहे कथं नाम सदाचारविपर्ययम् ।
ब्राह्मणानां क्व विहितो राजयोग्यः स्वयंवरः ॥ १०८८ ॥

इत्युक्त्वा पार्षतं सर्वे भास्वत्कनककङ्कटाः ।
नृपाः समाययुर्हन्तुं भ्रुकुटीकुटिलाननाः ॥ १०८९ ॥

दृष्ट्वा तान्क्रोधसंरब्धान्द्रुपदः शरणं द्विजान् ।
प्रययौ तेऽपि संनद्धाः समुत्तस्थुः समन्ततः ॥ १०९० ॥

ततो विहस्य विजयो विनिवार्य रणाद्द्विजान् ।
तदेव धनुराकृष्य पार्थिवान्समुपाद्रवत् ॥ १०९१ ॥

उन्मूल्य भीमसेनोऽपि पृथुशाखं महीरुहम् ।
राजसागरमुद्धर्तो जघ्राह गिरिगौरवः ॥ १०९२ ॥

प्रभावसदृशाकारं कर्णो वीक्ष्य किरीटिनः ।
सुसंरब्धः समभ्येत्य चकार जटिलं शरैः ॥ १०९३ ॥

अथार्जुनभुजोत्सृष्टान्सायकान्सरलायतान् ।
न सेहे समरे कर्णः खलः साधुगुणानिव ॥ १०९४ ॥

सोऽब्रवीत्फाल्गुनं वीरः शङ्कितः शौर्यसंपदा ।
धनुर्वेदोऽसि किं साक्षाद्रामः शक्रोऽथवा द्विजः ॥ १०९५ ॥

इति कर्णवचः श्रुत्वा हसन्नूचे धनंजयः ।
युध्यस्व किं तवैतेन न मे जीवन्गमिष्यसि ॥ १०९६ ॥

मृणालकोमलभुजैः सुकुमारपराक्रमैः ।
अस्मद्विधानां युद्धेऽस्मिन्नलं दुःशासनादिभिः ॥ १०९७ ॥

उक्त्वेति चण्डकोदण्डमण्डलान्तरनिर्गतैः ।
तं करैरिव तीक्ष्णांशुः शरैः क्षिप्रमपूरयत् ॥ १०९८ ॥

भीमसेनोऽपि संभ्रान्तः शल्यदुर्योधनौ बली ।
जित्वा निनाय भुजयोः शौर्यकेयूरतामिव ॥ १०९९ ॥

भीमेन बाहुयुद्धेन जिते शल्ये सराजके ।
न्यवर्तन्त महीपाला ब्रह्मतेजोविशङ्किताः ॥ ११०० ॥

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१ न–ग. २ सर्वलक्षितान्–क. ३ कर्णः–ख. ग. ४ तवानेन–ग. ५ शौर्य केयूरतामिव–ग. ६ ब्रह्मतेजसि शंकिताः–क.

युधिष्ठिरे पुरो याते यमाभ्यां सह धीमति ।
पश्चात्कृष्णामथादाय जग्मतुर्भीमफल्गुनौ ॥ ११०१ ॥

कुम्भकारगृहोपान्ते भार्गवस्य निवेशने ।
ते प्रापुर्मातरं वीराः कर्मशालान्तरस्थिताम् ॥ ११०२ ॥

भीमार्जुनावूचतुस्तां भैक्ष्यमानीतामित्यथ ।
निशि कुन्ती च तावूचे समं संभुज्यतामिति ॥ ११०३ ॥

द्रौपदीं च ततो दृष्ट्वा पुरो भ्राजिष्णुभूषणाम् ।
मृषावादपरित्रस्ता पश्चात्तापं ययौ पृथा ॥ ११०४ ॥

खिन्नां विलोक्य तां कुन्तीं मिथः संनतिशालिनः ।
सर्वेषामेव नः कृष्णेत्यूचुर्विहितसंविदः ॥ ११०५ ॥

पाण्डुपुत्रान्परिज्ञाय ततो विक्रमसूचितान् ।
हलायुधसखः शौरिर्द्रष्टुं हृष्टः समभ्ययात् ॥ ११०६ ॥

गूढं प्रविश्य तान्दृष्ट्वा तत्र पुत्रान्पितुस्स्वसुः ।
कृष्णोऽस्मीति वदन्पादौ सोऽग्रहीद्धर्मजन्मनः ॥ ११०७ ॥

परिष्वज्य समाभाष्य हृष्टास्ते शौरिणा मिथः ।
मुहूर्तं स्वकथाः श्रुत्वा तस्थुर्बाष्पाकुलेक्षणाः ॥ ११०८ ॥

ततो यथागतं याते कृष्णे लाङ्गलिना सह ।
धृष्टद्युम्नोऽनुजावृत्तं ज्ञातुं बभ्राम शङ्कितः ॥ ११०९ ॥

स भार्गवगृहोपान्ते छन्नस्तेषां कथान्तरे ।
शुश्राव कृष्णेत्याह्वानं कथाश्च क्षत्रियोचिताः ॥ १११० ॥

ततः स हृष्टो द्रुपदं समभ्येत्य तमभ्यधात् ।
तात राजेन्द्रवंश्येन वृता सा भगिनी मम ॥ ११११ ॥

नागवल्ली समारूढा स्वयं क्रमुकपादपम् ।
पीयूषशालिनी ज्योत्स्ना चन्द्रकान्तेन संगता ॥ १११२ ॥

इति पुत्रवचः श्रुत्वा द्रुपदः स्वं पुरोहितम् ।
विसृज्य पाण्डुतनयानानिनाय निजालयम् ॥ १११३ ॥

कल्पितं तत्परीक्षायै चतुरैर्नृपसेवकैः ।
ते समुच्चितं जगृहुः क्ष्मापयोग्यमुपायनम् ॥ १११४ ॥

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१ भ्रष्टा–ग. २ ०भूषितान्–क. ३ ततः–ग. ४ ०द्यद्युनंदनः–क. ५ ०कान्ते सुसंगता–क. ६ नृपवीक्षायै–ख. ग. ७ समुचित्य–ग. समुचितं–क.

कुन्ती कृष्णां समादाय विवेशान्तःपुरं ततः ।
पार्थाश्च रत्नपीठेषु पूजिताः समुपाविशन् ॥ १११५ ॥

तान्भुक्तोत्तरमासीनान्समभ्येत्याथ पार्षतः ।
पप्रच्छाभिजनं पूर्वमाकारेणापि वर्णितम् ॥ १११६ ॥

ततो युधिष्ठिरोऽवादीन्मेघगम्भीरया गिरा ।
ताण्डवाचार्यकं कुर्वन्निव क्रीडाशिखण्डिनाम् ॥ १११७ ॥

राजन्ननन्यसदृशाः प्रतापानुगुणा गुणाः ।
भवन्ति सत्त्वसंपन्ना न हीनाभिजने जने ॥ १११८ ॥

अविचार्यैव तनयावत्सलः किं विशङ्कसे ।
राधाविभेदे सामान्यः को हि नाम प्रगल्भते ॥ १११९ ॥

अहं युधिष्ठिरो राजन्भीमोऽयमयमर्जुनः ।
अनेन तत्पुरो राज्ञां लक्ष्यं भुवि निपातितम् ॥ ११२० ॥

इति पीयूषसंसिक्तं श्रुत्वा यौधिष्ठिरं वचः ।
लेभे सफलसंकल्पो द्रुपदः प्रमुदश्रियम् ॥ ११२१ ॥

मुहूर्तं हर्षनिःस्पन्दः स्थित्वा श्रुत्वा च तत्कथाम् ।
पाञ्चालराजः प्रोवाच कुत्सयन्धृतराष्ट्रजान् ॥ ११२२ ॥

दिष्ट्या जतुगृहात्तस्मान्मुक्ता यूयं महाभयात् ।
दिष्ट्या च युष्मत्संबन्धः प्राप्तः सुकृतिना मया ॥ ११२३ ॥

गृह्णातु विधिवत्पाणिं मत्पुत्र्याः श्वेतवाहनः ।
तच्छ्रुत्वोवाच कौन्तेयो मातुः सत्यां गिरं स्मरन् ॥ ११२४ ॥

पुत्र्यास्तव वयं सर्वे ग्रहीष्यामः करं नृप ।
मा विशङ्कस्व धर्मस्य सुसूक्ष्मो हि गतिक्रमः ॥ ११२५ ॥

द्रुपदोऽपि तदाकर्ण्य प्रोवाचोत्कम्पिताशयः ।
अहो निन्द्यमसत्सेव्यं धर्मज्ञोऽप्यभिभाषसे ॥ ११२६ ॥

अनपेक्ष्य कुलाचारं कथमस्मद्विधो जनः ।
बहिष्कृते लोकवादैः कर्मण्यस्मिन्प्रवर्तते ॥ ११२७ ॥

एकपतिव्रता नार्यः पुमांसो बहुयोषितः ।
कथमेतां स्थितिं धर्म्यां हेलया हन्तुमीहसे ॥ ११२८ ॥

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१ पूजयित्वा०–ख. ग. २ ०पि निजं–क. ३ लक्ष्यंतु विनिपातितम्–क यन्त्रं भूमौ–ग. ४ हातुमर्हसि–ग.

तच्छ्रुत्वोवाच तं पार्थो मा राजन्विमना भव ।
जनन्या वयमाज्ञप्ताः सहेयं भुज्यतामिति ॥ ११२९ ॥
तदतथ्यं कथं कर्तुं शक्तः सत्यधनो जनः ।
सत्यं हि धर्मवृक्षस्य मूलं शाखासहस्रिणः ॥ ११३० ॥
इति कौन्तेयवचसा विषण्णे ससुते नृपे ।
कुन्ती पृष्ट्वा समभ्येत्य[1] तदेवाह नरेश्वरम् ॥ ११३१ ॥

पञ्चेन्द्रोपाख्यानम् ।

अत्रान्तरे समभ्येत्य[1] भगवान्भूतभावनः ।
समस्तसंशयच्छेत्ता मुनिः सत्यवतीसुतः ॥ ११३२ ॥
तैः समभ्यर्चितस्तत्र[2] चूडाचुम्बितभूतलैः ।
संशुश्राव पृथक्तेषां विवादे धर्मसंशयम् ॥ ११३३ ॥
न्याय्यं युधिष्ठिरो वक्तीत्युक्त्वा मुनिवरस्ततः ।
करे गृहीता द्रुपदं मंत्रमंदिरमाविशत् ॥ ११३४ ॥
तमब्रवीन्मुनिवरः संशयं मा कृथा वृथा ।
श्रूयतामिदमत्रैव विहितं वेधसा स्वयम् ॥ ११३५ ॥
यमे क्रतुक्रियाव्यग्रे समग्रा जगती पुरा ।
प्रजाभारेण संपूर्णा पीडिता वीतमृत्युना ॥ ११३६ ॥
ततः पृथ्वीपरित्राणव्यापृतः पाकशासनः ।
दृष्ट्वा चतुर्मुखं दैवैर्वैर्यमयज्ञमहीं ययौ ॥ ११३७ ॥
ददर्श तत्र जाह्नव्यां सुवर्णकमलावलीम् ।
व्रजन्तीं वीचिनिचयैः क्षणमावर्तनर्तिताम् ॥ ११३८ ॥
कौतुकात्तदथान्विष्य सहस्राक्षो मृगीदृशम् ।
अपश्यद्दिव्यललनां विषण्णवदनाम्बुजाम् ॥ ११३९ ॥
बाष्पाम्बुबिन्दुभिस्तस्या जले हेमाब्जमालिकाम् ।
तां विलोक्य स पप्रच्छ विस्मितः शोककारणम् ॥११४०॥
सापि तं ज्ञास्यसीत्युक्त्वा जगाम गजगामिनी ।
तामेवानुव्रजञ्शक्रो ददर्श गिरिमूर्धनि ॥ ११४१ ॥
सिंहासनस्थं पुरुषं कान्तं प्रणयिनीसखम् ।
क्रीडन्तमक्षैस्तं दृष्ट्वा दर्पात्प्रोवाच वृत्रहा ॥ ११४२ ॥

१ समभ्यायात्–क. २ तस्थौ–क. ३ अयं श्लोकः–ख ग पुस्तकयोर्न दृश्यते. ४ वर्णितं–ग. ५ देवं यम०–ख. ग. ६ जगाम–क.

अहो नु जगतां नाथं मां दृष्ट्वापि न कम्पसे ।
विकलोऽपि पुरः स्त्रीणां नूनं शक्रायते जनः ॥ ११४३ ॥
शतमन्योर्वचः श्रुत्वा विहस्य गिरिजापतिः ।
तं चक्रे दक्षिणभागेन क्षणात्काष्ठमिवाचलम् ॥ ११४४ ॥
ततोऽक्षकेलिपर्यन्ते तां सबाष्पां स्त्रियं रहः ।
उवाच हासकिरणैः कुर्वाणः स्फाटिकं जगत् ।
स्पृष्ट्वैनं मद्गिरा मुञ्च दृप्तं मत्क्रोधबन्धनात् ॥ ११४५ ॥
इत्युक्ता तेन नाकश्रीः स्तब्धं पस्पर्श वज्रिणम् ।
स्पृष्टमात्रः स च तया पपात गतचेतनः ॥ ११४६ ॥
तमब्रवीदुमाकान्तो मैवं दर्पं पुनः कृथाः ।
उत्तिष्ठालोकय गुहां गिरेरुद्दाल्य शेखरम् ॥ ११४७ ॥
इति श्रुत्वा तथा कृत्वा स ददर्श दरीगृहे ।
तुल्याकृतिवयोवेशांश्चतुरोऽन्यान्पुरंदरान् ॥ ११४८ ॥
दृष्ट्वा तान्कम्पितः शक्रो बभूवोद्भ्रान्तमानसः ।
कच्चिदेते यथा नाहं भविष्यामीति शङ्कितः ॥ ११४९ ॥
तमूचे भगवान्भर्गः सर्ग कार्यार्थमस्तु वः ।
पञ्चानां मानुषे लोके जन्म भूभारशान्तये ॥ ११५० ॥
महेश्वरवचः श्रुत्वा ते कृताञ्जलयस्ततः ।
ऊचुर्धर्मादयो देवाः सन्तु नो जनका इति ॥ ११५१ ॥
शक्रोऽप्यवादीन्मत्सूनुरेषां मध्येऽस्तु पञ्चमः ।
त्वत्प्रसादादहं देव न पतामि स्वयं क्षितौ ॥ ११५२ ॥
एवमस्त्विति तं देवः प्रीतः प्रोवाच शंकरः ।
विनयावधयः कोपाः स्थायिनो न महात्मनाम् ॥ ११५३ ॥
विश्वभुग्धृतधामा च शिबिः शान्तिस्तथापरः ।
तेजस्वी चेति ते शक्रा जाताः पाण्डुसुता भुवि ॥ ११५४
तदर्थं सुन्दरी जाता स्वर्गश्रीः सैव भूतले ।
कृष्णा तव सुता राजन्नत्र मा विमतिं कृथाः ॥ ११५५ ॥
एतत्सर्वं यथा वृत्तं पश्य दिव्येन चक्षुषा ।
इत्युक्त्वास्मै ददौ व्यासः क्षणं ज्ञानमयीं दृशम् ॥ ११५६ ॥

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१ धवः–क. २ नाकस्त्री–ख. ग. ३ पपांतावाप्तलोचनः (?)–क. ४ गुहागृह इन्द्राल्पशेखरान्–क. ५ तमुचाथ भगवान्भर्गः कार्यार्थमस्तु वः–ख. ग. ६ भवामि–क. ७ शान्त–ग. ८ स्वर्गस्त्री–ग. ९ विकृतिं–क. १० ध्यान०–ग.

ततस्तत्त्वं समालोक्य हृष्टः पाञ्चालभूपतिः ।
धन्योऽस्मीति वदन्प्रह्वो निर्ययौ मुनिना सह ॥ ११५७ ॥

कृष्णाविवाहः ।

अथ याते मुनिवरे योगे पुष्येन्दुपूजिते ।
धौम्येन विधिवद्वह्नौ हुते मन्त्रपुरस्कृते ॥ ११५८ ॥
क्रमेण जगृहुः पाणिं कृष्णायाः पाण्डुनन्दनाः ।
पूजिताः सर्वपाञ्चालैर्भूरिरत्नाम्बरप्रदैः ॥ ११५९ ॥
उत्सवे विश्रुते तस्मिन्वर्तमाने महाधने ।
पार्थेभ्यः प्राहिणोत्कृष्णो धनं बहुहयद्विपम् ॥ ११६० ॥

युधिष्ठिरराज्यार्धप्राप्तिः ।

ततः पाण्डुसुतैर्लब्धां कृष्णां ज्ञात्वा नराधिपाः ।
विस्मयं च प्रकोपं च संत्रासं च प्रपेदिरे ॥ ११६१ ॥
पाण्डवाभ्युदयं श्रुत्वा दुःशासनपुरोगमाः ।
हा कष्टमित्यभाषन्तः निन्दन्तो विधिशासनम् ॥ ११६२ ॥
धृतराष्ट्रं समभेत्य प्रहृष्टो विदुरस्ततः ।
उवाच दिष्ट्या त्वत्पुत्रैः प्राप्ता कृष्णा बलादिति ॥ ११६३ ॥
तच्छ्रुत्वा धीमतस्तस्य तुष्टः कुरुमहीपतिः ।
कृष्णां दुर्योधनेनैव प्राप्तां मेने सह श्रिया ॥ ११६४ ॥
पुनस्तमभ्यधात्क्षत्ता भ्रातुः पुत्रैस्तव प्रभो ।
मुक्तैर्जतुगृहाद्दैवाज्जितं कुन्तीसुतैरिति ॥ ११६५ ॥
ततः स संवृताकारो बहिर्हर्षमिवावहन् ।
उवाच पुत्राभ्यधिका दिष्ट्या जीवन्ति ते मम ॥ ११६६ ॥
अत्रान्तरे समभ्येत्य सहामात्यैः सुयोधनः ।
उवाच विदुरे याते पितरं मन्युमूर्छितः ॥ ११६७ ॥
अहो नु कृतवैरास्ते विस्मृतास्तव शत्रवः ।
यस्तेषां संग्रहे मोहादार्जवाच्च त्वमुद्यतः ॥ ११६८ ॥
श्रिया शशाङ्कधवलच्छत्रचामरविभ्रमैः ।
अविश्वासमये राज्ये भयं समुपहस्यते ॥ ११६९ ॥
चौरं हृष्टं वधूं यातां शत्रुं वित्रासितं कृतम् ।
पुनः संगृह्य यः शेते स तैरेव विबोध्यते ॥ ११७० ॥

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१ संतापं–ख. ग. २ पुत्रैश्च पाण्डवैः–क. ३ संग्रहं-ग. ४ ०वाद्यातुमुद्यतः–ग. ध्रुवं क. ग. ६ द्विष्टं–ग.

विश्वासं शङ्किते शत्रौ मा कृथाः सरलाशयः ।
राजन्बहुच्छलं राज्यं भुज्यते किल नार्जवैः ॥ ११७१ ॥
उपायैरप्यशक्यास्ते जाने जेतुं नरेश्वराः ।
उपेक्षिता भविष्यन्ति संकल्पेऽप्यथ दुर्जयाः ॥ ११७२ ॥
श्रूयते द्रौपदी तेषां सर्वेषां महिषी कृता ।
सैव तद्भेदनोपायो जीवितं हि कलेः स्त्रियः ॥ ११७३ ॥
हन्यतां कुशलैस्तीक्ष्णैर्गूढमद्यैव वा नृप ।
पश्चात्तापं हि पुष्णाति कालहीनो मनोरथः ॥ ११७४ ॥
इति दुर्योधनेनोक्ते वीरस्तपनसंभवः ।
ऊचे दन्तांशुभिः कुर्वन्मुखाब्जे केसरावलीम् ॥ ११७५ ॥
मतिमद्भिः प्रयत्नेन यथावद्विहिता अपि ।
उपाया नैव सिद्ध्यन्ति विना दैवावलोकनम् ॥ ११७६ ॥
मानी च कृतवैरश्च दृप्तसारश्च विक्रमे ।
को हि दैवं समुद्दिश्य विलम्बेत वधे रिपोः ॥ ११७७ ॥
यत्नैर्बहुविधैः पार्था भवद्भिः क्षपिता अपि ।
विवर्तन्ते महोत्साहाः किमन्यद्दैविकं विना ॥ ११७८ ॥
उपाया युक्तयो मायाः कालयापनमुच्यते ।
निरपायो जयस्तूर्णमेक एव पराक्रमः ॥ ११७९ ॥
अद्यैव पाण्डुतनयाञ्जहि युद्धे महीपते ।
कृष्णादिभिः परिवृतास्ते हि कालेन दुर्जयाः ॥ ११८० ॥
अम्भसा शममायाति मुष्टिमेयशिखः शिखी ।
प्रवृद्धधाः स्थितेः पश्चात्संतमेव दृश्यते ॥ ११८१ ॥
इति श्रुत्वाम्बिकासूनुस्तनयस्नेहमोहितः ।
एवमेतदिति ध्यात्वा संदेहाकुलितो भवत् ॥ ११८२ ॥
स भीष्मप्रमुखान्वृद्धानानाय्य नयकोविदान् ।
पप्रच्छ सुतसंकल्पं युक्तायुक्तविनिश्चयम् ॥ ११८३ ॥
महाशयो जगादाथ समदर्शी पितामहः ।
राजन्नद्यापि कौन्तेया मन्ये नो विक्रियां गताः ॥ ११८४ ॥

१ नाहवैः–ग २ उपायैरपि शक्ताः–क. ३ संकल्पेष्वपि–क. ४ दुर्नयाः–क. ५ मता–ग. ६ दैवतं–ग. ७ प्रवृद्धोऽधः–ग. ८ राजन्नद्यापि मन्ये नो विक्रियां समुपागंतैः–ग.

वितीर्य तेभ्यो राज्यार्धमविज्ञातान्तरः परैः।
निष्परीवादविशदं विभवं भोक्तुमर्हसि ॥ ११८५ ॥
सुभटा आनृशंस्येन बन्धुप्रीत्या कुलाधिकाः।
विनयेन च शोभन्ते यत्सत्यं प्रभविष्णवः ॥ ११८६ ॥
इत्युक्तवति गाङ्गेये भारद्वाजोऽभ्यभाषत।
श्रेयः शान्तनवेनोक्तं राजन्स्वकुलभूतये ॥ ११८७ ॥
प्राप्तकालं वचः पथ्यं प्रमादी न शृणोति यः।
धिक्शद्वमचिरेणैव नष्टश्रीकः शृणोति सः ॥ ११८८ ॥
युक्त्या संव्रियतामेतद्बन्धुवैरमुपस्थितम्।
कुलभेदे हि विवृते प्रयान्त्येव विभूतयः ॥ ११८९ ॥
एतदाकर्ण्य कर्णोऽथ किंचिदाकूणिताननः।
उवाच बत जीवन्ति निर्जैः पुण्यैः क्षितीश्वराः ॥ ११९० ॥
असामान्येन मानेन दानेन च दृढीकृताः।
प्रभुं नेच्छन्ति सचिवा यत्ततोऽन्यत्किमद्भुतम् ॥ ११९१ ॥
अथवा भूमिपालानां मिथ्यैवास्थानुजीविषु।
केवलं भाग्यसंयोगो विकलस्यापि भूतये ॥ ११९२ ॥
अम्बुवीच इति ख्यातो बभूव पृथिवीपतिः।
विकलः करणैर्हीनो निःश्वासालक्ष्यजीवितः ॥ ११९३ ॥
मन्त्री तस्य महाकर्णिः सर्वमावृत्य मण्डलम्।
चकार राज्यहरणे मनो लोभेन मोहितः ॥ ११९४ ॥
ततो नृपतिपुण्योर्त्थैरदृष्टपुरुषैर्बलात्।
हतोऽसौ सचिवो राज्ञामिति भाग्यानुगाः श्रियः ॥ ११९५ ॥
इति श्रुत्वावदद्द्रोणिः सूतपुत्र हता ध्रुवम्।
कुरवः कर्णदर्पान्धाः सर्वज्ञोऽत्र त्वमेव च ॥ ११९६ ॥
ततः प्रोवाच विदुरो धृतराष्ट्रं महामतिः।
अहो नु नास्ति ते राजन्भेषजं व्यसनामये ॥ ११९७ ॥
भीष्मो द्रोणश्च यद्वक्ति श्रेयसे सुनयोचितम्।
तदनायासममृतं बत कस्य न रोचते ॥ ११९८ ॥

१ धिक्छन्दं स चिरेणैव-ग. २ संहीयताम्-क ३ कुलभेदैर्हि विवृते-क. ४ अम्बुजीवी-क; अम्बरीष-ग ५. निःश्वासैर्लक्ष्यजीवितः-क. ६ ०णस्तव पुत्रा-क.

समानाः स्वसुतैरेव धर्मेण तव पाण्डवाः ।
न तेषां पृथिवीपाल दायाद्यं हर्तुमर्हसि ॥ ११९९ ॥

बलिना भीमसेनेन विजयेन च धन्विना ।
को हि वैरं[1] समादाय वीतशङ्कः सुखं वसेत् ॥ १२०० ॥

पुरोचनकृतो मन्युः साम्ना सरलचेतसः ।
अजातशत्रोर्वीरस्य हृदयादपकृष्यताम् ॥ १२०१ ॥

आनीयन्तामिहैवाद्य ते प्रसाद्य कुलश्रिये ।
आनन्दः पौरवृन्दानामस्तु तद्दर्शनोदितः ॥ १२०२ ॥

[2]दृप्तः कर्णो नवैश्वर्यमूढो दुर्योधनः शिशुः ।
नृशंसः शकुनिस्तेषां कुतो नु स्वहिते मतिः ॥ १२०३ ॥

विदुरस्येति वचसा धृतराष्ट्रो विबोधितः ।
उवाच साधु युष्माभिरुक्तं कीर्त्यै कुलस्य नः ॥ १२०४ ॥

गत्वा विदुर कौन्तेयान्सानुगः क्षिप्रमानय ।
उत्कण्ठितं मम मनस्तत्संगमसुधारसे ॥ १२०५ ॥

इत्याज्ञया नरपतेर्विदुरः शीघ्रवाहनः ।
ययौ पंचालनगरं हर्षस्नेहपुरःसरः ॥ १२०६ ॥

द्रुपदावसथं प्राप्य पांडुपुत्रान्ददर्श सः ।
सौहार्दात्स्वयमायेन केशवेन समागतान् ॥ १२०७ ॥

सरत्नोपायनं तेभ्यः पृथग्दत्त्वा स पूजितः ।
यज्ञसेनेन संबंधः प्रशसंस पुनः पुनः ॥ १२०८ ॥

यथोक्तं धृतराष्ट्रेन हृष्टः सर्वं निवेद्य सः ।
आगम्यतां नागपुरं पाण्डवानित्यभाषत ॥ १२०९ ॥

ततः पाञ्चालराजस्य वचसा केशवस्य च ।
सानुगा पाण्डुतनयाः प्रययुर्हस्तिनापुरम् ॥ १२१० ॥

अथ तद्दर्शनानन्दसुधानिष्यन्दचेतसाम् ।
पौराणामभवत्कोऽपि तत्कीर्तिगणनादरः ॥ १२११ ॥

ते बद्धरत्नमुकुटाश्चारुकेयूरकुण्डलाः ।
जङ्गमा इव संप्राप्ता भ्रेजिरे रोहणाचलाः ॥ १२१२ ॥

१ सर्वस्वमादाय-ख. ग. २ ऋजुः-ग. ३ अयं पाठः ग पुस्तके नास्ति.
४ इदं श्लोकद्वयं ग. पुस्तके-नास्ति. ५ ०भ्राजिष्णु०-क.

राजधानीं प्रविश्याथ प्रणिपत्य पितामहम्।
समेत्य सकृपद्रोणं धृतराष्ट्रं ववन्दिरे॥ १२१३॥

स्थित्वा संपूजितास्तत्र कंचित्कालं सुखेन ते।
प्रययुः खाण्डवप्रस्थमाम्बिकेयस्य शासनात्॥ १२१४॥

तद्दृष्टं तत्र राज्यार्धं ते प्राप्य व्यवसायिनः।
विचित्रगोपुराट्टालं पुरं चक्रुर्महाधनम्॥ १२१५॥

तत्र त्रिदिवसंकाशे नन्दनोद्यानसुन्दरे।
ननन्दुर्लोकपालास्ते दिक्षु विश्रुतकीर्तयः॥ १२१६॥

सुन्दोपसुन्दाख्यानम्।

ततः कदाचिदास्थानस्थितं तत्र सहानुजम्।
स्वयं युधिष्ठिरं द्रष्टुमाययौ नारदो मुनिः॥ १२१७॥

तं प्रणम्य प्रभापुञ्जपिञ्जरीकृतदिङ्मुखम्।
अपूजयन्पाण्डुसुताः पाद्यरत्नासनादिभिः॥ १२१८॥

स पृष्ट्वानामयं श्रीमान्सानुजं धर्मनन्दनम्।
आशीर्भिर्विदधे धन्यां द्रौपदीं नन्तुमागताम्॥ १२१९॥

तां विसृज्य जगादाथ विजने पाण्डवान्मुनिः।
दिष्ट्या कुशलिनो यूयं पुनरालिङ्गिताः श्रिया॥ १२२०॥

एकपत्नीसमासक्तैर्भवद्भिः संहतैर्मिथः।
स्थातव्यमप्रमादेन भेदमूलं हि योषितः॥ १२२१॥

सुन्दोपसुन्दावसुरौ निर्जितामरमण्डलौ।
अभूतां तपसाजय्यौ प्रजापतिवरोर्जितौ॥ १२२२॥

न भयं सर्वभूतेभ्यो मिथोभेदं विनाभवत्।
तयोः समरवीथीषु सततं भुजशालिनोः॥ १२२३॥

ततस्तद्भेदनोपायं मन्त्रयित्वा सुरैर्विधिः।
कान्तां तिलोत्तमां नाम सुरनारीं विनिर्ममे॥ १२२४॥

आदाय सर्वरत्नेभ्यस्तिलं तिलमनिन्दितम्।
नियोगाद्ब्रह्मणः क्षिप्रं सा कृता विश्वकर्मणा॥ १२२५॥

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१ संपूर्णिताः—ग. २ °जालं—ख. ग. ३ प्राज्य°—ग. ४ तमसा जाल्मौ—क.

ततः सा सुरकार्यार्थं दैत्यौ लोभयितुं शनैः ।
सुरान्प्रदक्षिणीकृत्य जगाम गजगामिनी ॥ १२२६ ॥
चतुर्मुखोऽभवत्क्षिप्रं तां वीक्ष्य शशिशेखरः ।
शक्रः सहस्रनेत्रश्च मुनयश्च शताननाः ॥ १२२७ ॥
सा विन्ध्योपवनासीनौ ज्ञात्वा तावसुराधिपौ ।
तत्रैव पुष्पावचयं गत्वा चक्रे सुमध्यमा ॥ १२२८ ॥
तस्या विलासललितं लताञ्चलविसंष्ठुलम् ।
क्वचिन्मधुकरापातकृतसीत्कारविभ्रमम् ॥ १२२९ ॥
क्वचिद्वालानिलालोलदुकूलचलनाकुलम् ।
बभौ मनोभवाभोगविभागसुभगं वपुः ॥ १२३० ॥
दृष्ट्वा तौ मधुसंमत्तौ तां कुरङ्गविलोचनाम् ।
ममैवेयं ममेवेयमित्युक्त्वा भेदमापतुः ॥ १२३१ ॥
ततः समुद्यतगदौ समरे युद्धदुर्मदौ ।
मिथः प्रहारैः स्फुटितावभूतां गतजीवितौ ॥ १२३२ ॥

उलूपीदर्शनम् ।

इत्येव योषितो राजन्भेदस्य व्यसनस्य च ।
पराभवस्य च पदं सेवेताशङ्कितोऽथ ताः ॥ १२३३ ॥
भ्रातृभेदस्त्वया राजन्रक्षणीयः प्रयत्नतः ।
असिधाराव्रतमिदं यदेकस्त्रीनिषेवणम् ॥ १२३४ ॥
नारदेनेति कथितं निशम्य पाण्डुनन्दनाः ।
जायायां समयं चक्रुर्मिथोभेदाद्विशङ्किताः ॥ १२३५ ॥
कृष्णया संगतं भ्राता भ्रातरं यो विलोकयेत् ।
स चरेद्वादश समास्तीर्थसेवी वनेचरः ॥ १२३६ ॥
इति संविदमादाय नारदस्य पुरो मुनेः ।
ररक्षुः पृथिवीं वीरा दोर्भिर्भोगीन्द्रसन्निभैः ॥ १२३७ ॥
ततः प्रयाते देवर्षौ कदाचिच्छक्रनंदनः ।
शुश्रावाक्रन्दितं दूराद्विप्रस्यार्तप्रलापिनः ॥ १२३८ ॥

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१ क- पुस्तकेऽयं श्लोको न दृश्यते. २ तौ दानवाधिपौ–क. ३ ०रसना०–क. ४ सेवेत शंकिता जनाः–क. ५ ०संभवः–ग.

दस्युभिः पापचरितैर्दुर्बलस्य बलाधिकैः।
ह्रियते गोधनं मेऽद्य पार्थो रक्षतु मां ततः॥ १२३९॥

इति द्विजन्मनः श्रुत्वा फूत्कृतं क्षिप्रमर्जुनः।
न भेतव्यमिति क्षिप्रमवदत्कार्मुकोन्मुखः॥ १२४०॥

स व्रजन्नायुधागारं स्थितं तत्र युधिष्ठिरम्।
द्रौपद्या सहितं ज्ञात्वा क्षणं चिन्ताकुलोऽभवत्॥ १२४१॥

अप्यायुधार्थी संस्मृत्य प्रतिज्ञां न विवेश सः।
ब्रह्मस्वविप्रलोपं च न सेहे मानिनां वरः॥ १२४२॥

इतः समयभङ्गो मे धर्महानिरितः परा।
इति ध्यात्वा विविग्नोऽभूत्संदेहात्सत्यधर्मयोः॥ १२४३॥

वरं मे वनवासोऽस्तु द्विजोपेक्षां तु न क्षमे।
इति निश्चित्य जग्राह स प्रविश्यायुधं निजम्॥ १२४४॥

ततो विधाय दलशः सायकैर्दस्युमण्डलम्।
ब्राह्मणाय ददौ पार्थो गोधनं यशसां निधिः॥ १२४५॥

युधिष्ठिरमथाभ्येत्य प्राह प्राञ्जलिरर्जुनः।
राजन्समयविभ्रंशात्स्वस्ति गच्छाम्यहं वनम्॥ १२४६॥

प्रस्थितं तीर्थसेवायै मामनुज्ञातुमर्हसि।
असत्यं नोत्सहे राजन्धर्मराज तवानुजः॥ १२४७॥

तच्छ्रुत्वा विप्रियं राजा सबाष्पस्तमभाषत।
पुरास्माभिः कृतः पार्थ समयो धर्षणे मिथः॥ १२४८॥

न मन्युस्त्वयि मे भ्रातर्न चाहं धर्षितस्त्वया।
अकिल्बिषो हि मद्वाक्यान्नास्मान्संत्यक्तुमर्हसि॥ १२४९॥

तच्छ्रुत्वा शक्रतनयो राजानमवदत्कृती।
धर्ममाचरति व्याजात्कथमस्मद्विधो जनः॥ १२५०॥

इत्युक्त्वा नृपमामन्त्र्य प्रतस्थे पाण्डुनन्दनः।
नियतैरितिहासज्ञैः सहितो ब्रह्मवादिभिः॥ १२५१॥

स गत्वा पुण्यतीर्थानि सेवमानः सह द्विजैः।
गङ्गाद्वारं समासाद्य स्नातुं स्वयमवातरत्॥ १२५२॥

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१ द्विजे-क. २ इतो-ख. ग. ३ प्रस्तुतं-क. ४ धर्षणान्मयः-(?) क; दर्शनान्मिथः-ग. ५ दर्शित-ग.

तत्र तं मन्मथाकारं दृष्ट्वा नागेन्द्रकन्यका ।
ऐरावतकुले जाता चकर्ष स्मरमोहिता ॥ १२५३ ॥
उलूपी नाम सा कान्ता निवेद्यास्मै निजं कुलम् ।
कृताग्निकार्यं तं तत्र भज मामित्यभाषत ॥ १२५४ ॥
साभिलाषं वचः श्रुत्वा तस्यास्तरलचक्षुषः ।
ध्यात्वा मुहूर्तं प्रोवाच पार्थः पृथुललोचनः ॥ १२५५ ॥
कान्तिकल्लोलवलितां नयनामृतवाहिनीम् ।
भजमानं स्वयं सुभ्रु कस्त्वां न बहुमन्यते ॥ १२५६ ॥
किंत्वहं द्वादश समा ब्रह्मचर्यप्रदीक्षितः ।
चरामि पुण्यतीर्थानि समयोऽयं गुरोर्गिरा ॥ १२५७ ॥
इत्यर्जुनवचः श्रुत्वा भुजङ्गपतिकन्यका ।
प्रोवाच लज्जाविनमन्नेत्रांशुशबलस्तनी ॥
अयं कन्याविरुद्धो मे क्रमः कमललोचन ।
तवापि पुरतो वच्मि प्रगल्भललनेव यत् ॥ १२५८ ॥
जाने सर्वमहं नाथ युष्मत्समयसत्कथाम् ।
किं त्वहं त्वत्परित्यक्ता यत्किमुक्तेन तेन वा ॥ १२६० ॥
रक्ष वा समयं नाथ जीवितं मे प्रयातु वा ।
योषिद्वधे च सत्ये च चिन्त्यतां गुरुलाघवम् ॥ १२६१ ॥
इति तस्या मृगदृशः श्रुत्वा प्रणयिवत्सलः ।
विलाससरसं भेजे तत्संगममहोत्सवम् ॥ १२६२ ॥
ततः परेह्नि तां बालामामन्त्र्य विनयानता ।
उन्मज्ज्य सलिलात्पार्थस्तीर्थानि प्रययौ कृती ॥ १२६३ ॥

चित्राङ्गदासंगमः ।

स गत्वा हिमवत्पार्श्वं दृष्ट्वागस्त्यवटं तथा ।
वसिष्ठपर्वतं पुण्यं भृगुतुङ्गं च पाण्डवः ॥ १२६४ ॥
नानातीर्थेषु पुण्यात्मा ब्राह्मणेभ्यो यतव्रतः ।
गोभूमिहेमलक्षाणि प्रददौ मन्दिराणि च ॥ १२६५ ॥

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१ समयेन-क. २ किं त्वियं त्वत्परेत्युक्ता-ख; किंत्वियं त्वत्पुरेत्युक्त्वा-ग. ३ वा प्रयच्छ मे-ख. ग. ४ विनताननाम्-ग.

हिरण्यबिन्दोस्तीर्थे च स्नात्वा प्राचीं दिशं ययौ ।
नदीमुत्पलिनीं गत्वा नैमिषारण्यमाययौ ॥ १२६६ ॥
नन्दामपरनन्दां च कौशिकीं च गयां तथा ।
अतीत्याङ्गांश्च वङ्गांश्च प्रययौ जलधेस्तटीम् ॥ १२६७ ॥
महेन्द्रपर्वतं दृष्ट्वा मणिपूरपुरं गतः ।
सादरं पूजितस्तत्थौ चित्रवाहनभूभुजा ॥ १२६८ ॥
तस्य चित्राङ्गदां नाम सुतां लावण्यशालिनीम् ।
ददर्श हर्षविकसल्लोचनस्तत्र फल्गुनः ॥ १२६९ ॥
तां वीक्ष्य चन्द्रवदनां तन्वीं ललितलोचनाम् ।
अशिक्षितोऽप्यर्थनायां स ययाचे चित्रवाहनम् ॥ १२७० ॥
तेनार्थितोऽब्रवीत्सोऽपि प्रहृष्टो रचिताञ्जलिः ।
धन्योऽस्मि पार्थ यस्य त्वं स्वयं संबन्धमीहसे ॥ १२७१ ॥
किं त्वस्माकं कुले शंभोर्वरात्संततिरक्षया ।
एकपुत्रक्रमेणैव द्विःप्रसूतिर्न विद्यते ॥ १२७२ ॥
सेयमेकैव मे जाता कन्यापि तनयो यथा ।
अस्याः सुतो मे भविता राज्ये वंशविवर्धनः ॥ ११७३ ॥
पुत्रप्रदानशुल्केन गृहाणेमां ममात्मजाम् ।
इति पाण्डुसुतायासौ समयेनैव तां ददौ ॥ १२७४ ॥
रममाणस्तया तत्र त्रस्तसारङ्गनेत्रया ।
तिस्रो वसन्तसुभगाः स निनाय समाः समाः ॥ १२७५ ॥

बभ्रुवाहनजन्म ।

तामामन्त्र्य ततो यातः स्मृत्वा समयमर्जुनः ।
दक्षिणे सागरानूपे पञ्चतीर्थान्यवाप्तवान् ॥ १२७६ ॥
तत्रैकस्मिन्नथ स्नातो जानुलग्नं महाबलम् ।
उज्जहार बलाद्वीरो ग्राहं कुञ्जरसंनिभम् ॥ १२७७ ॥
तेनोद्धृतः स सहसा क्षणेन ललनाभवत् ।
दिव्याभरणरोचिष्णुः प्रभापल्लविताकृतिः ॥ १२७८ ॥

१० क्लान्तकलिङ्गाश्च–क. २ प्रायाज्जलनिधेस्तटम्–क. ३ वलित०–ग. ४ ०तः प्रार्थनासु–क. ५ श्वेतवाहनः–क.

पार्थेन सावदत्पृष्टा वयं पञ्च सुराङ्गनाः ।
कृत्वा तपस्विनो विघ्नं तच्छापाद्ग्राहतां गताः ॥ १२७९ ॥
कश्चिदुद्धृत्य वो वीरः शापशान्तिं विधास्यति ।
प्रार्थितेनेति तेनैव शापमुक्तिरुदाहृता ॥ १२८० ॥
स प्रवीरस्त्वमेव प्राक्कथितो नारदेन नः ।
अद्यास्मत्पुण्यनिवहैः प्राप्तो नाथ महीमिमाम् ॥ १२८१ ॥
शापान्महाभयादस्मादहं संतारिता त्वया ।
चतस्रोऽन्याः समुद्धर्तुं करुणाब्धे त्वमर्हसि ॥ १२८२ ॥
इत्यर्थितः शक्रसुतस्तया त्रिदिवयोषिता ।
शापादुद्धृत्य ताः प्रायान्मणिपूरपुरं पुनः ॥ १२८३ ॥
तत्र चित्राङ्गदाकेलिविलासरसिकश्चिरम् ।
बालचूतनिकुञ्जेषु विजहार स्मरोपमः ॥ १२८४ ॥
तस्यामजीजनत्पार्थः काले कमललोचनम् ।
बभ्रुवाहननामानं जयन्तं मघवानिव ॥ १२८५ ॥

सुभद्राहरणम् ।

मातामहाय तं दत्त्वा स यातः पश्चिमां दिशम् ।
प्रभासं तीर्थमासाद्य तस्थौ दाता यतव्रतः ॥ १२८६ ॥
तं तीर्थसेविनं दृष्ट्वा प्रियं सुहृदमच्युतः ।
प्रीतिं भेजे समभ्येत्य सहसा तेन संगतः ॥ १२८७ ॥
तावन्योन्यं परिष्वज्य हर्षविस्तारितेक्षणौ ।
स्ववृत्तान्तं मिथः पृष्ट्वा तस्थतुः प्रेमनिभरौ ॥ १२८८ ॥
ततस्तौ रथिनौ गत्वा दृष्ट्वा रैवतकं गिरिम् ।
हृष्टौ विविशतुर्वीरौ द्वारकामुत्सवाकुलाम् ॥ १२८९ ॥
बलभद्रप्रभृतिभिः पूजितो वृष्णिपुंगवैः ।
विजहारार्जुनस्तत्र प्रद्युम्नप्रमुखैः सह ॥ १२९० ॥
अथ रैवतकं यात्रामहोत्सवविभूषितम् ।
वृष्णयः सह कान्ताभिर्ययुः सर्वे स्वलंकृताः ॥ १२९१ ॥

१ यःकश्चिदुद्धृतो वीरः क्लेशशांतिं विधास्यति–क. २ ०शान्ति०–क.
३ त्रिदश०–क.

तेषां मध्ये बभौ स्रग्वी किरीटी लोलकुण्डलः।
रतिऽमन्वेष्टुमायातो मनोभव इवापरः ॥ १२९२ ॥
तस्मिन्महोत्सवे तत्र प्रयाते ललनागणे।
कृष्णानुजा बभौ कन्या सुभद्रा ललिताकृतिः ॥ १२९३ ॥
करपल्लविनी श्यामा कटाक्षभ्रमराकुला।
सहासकुसुमा भेजे वसन्तमिव यौवनम् ॥ ११९४ ॥
शुशुभे शशिशुभ्रेण हारेण हरिणेक्षणा।
सा फेनवलयेनेव नवयौवनवाहिनी ॥ १२९५ ॥
तां ददर्शार्जुनः कामसर्द्मविभ्रमशालिनीम्।
कुर्वाणां दक्षिणेभागेन कर्णोत्पलमिवात्मनः ॥ १२९६ ॥
निजकान्तिवितानेन संदहितविभूषणाम्।
सुधागर्भसमुद्भूतामिव शीतांशुदेवताम् ॥ १२९७ ॥
तां विलोक्य विलासार्द्रसौभाग्यतरुमञ्जरीम्।
पुष्पायुधशरासारलक्ष्यतामर्जुनो ययौ ॥ १२९८ ॥
तदालोकनसंजातविस्मयालोलकन्धरः।
सोऽब्रवीद्वत लोलाक्ष्या लावण्यलोलितं वपुः ॥ १२९९ ॥
अविभागममर्यादमसामान्यमनुत्तमम्।
अहो नु लोचनैर्लेह्यं किमप्येतद्रसायनम् ॥ १३०० ॥
गणयन्निति सोत्कण्ठः स धीरोऽप्यगमन्मुहुः।
स्मरसंतापकम्पानां क्रीडाकन्दुकतामिव ॥ १३०१ ॥
ततो महोत्सवव्यग्रसमग्रजनमण्डले।
कृष्णस्यानुमतो वीरो रथी जिष्णुर्जहार ताम् ॥ १३०२ ॥
हृतां तामथ विज्ञाय संहताः सर्ववृष्णयः।
चुक्षुभुर्युद्धसंनद्धा दिधक्षव इवाग्नयः ॥ १३०३ ॥
आमुक्तहेमकवचे पर्याणिततुरङ्गमे।
आरोपितमहाचापे जाते तेषां रणोद्यमे ॥ १३०४ ॥
बीभत्सुं निन्दति क्रोधकम्पिते लाङ्गलध्वजे।
व्यावलिकुण्डलच्छायाराचितेन्द्रायुधत्विषि ॥ १३०५ ॥

१ भोग–ग. २ तमन्वेष्टुं समायातो–ग. ३ प्रवृत्तललनागणे–क. ४ साहेन व–ल्ये०–ग. ५ वनलावण्यवाहिनी–क. ६ कामछद्म०–क. ७ दक्षिभागेन–ग. ८ ०विभागेन–क. ९ ०लोकबन्धनः–क. १० ०सलिलं–क. ११ लोचनोल्लिख्यं किम–न्येषां रसायनम्–ख. ग. १२ चुक्रुधुः–क. १३ महो०–क.

उग्रभीष्मोष्मसंतप्तमुग्रसेने श्वसत्यलम् ।
शम्बरं शङ्कमाने च साम्बेऽम्बरविलोकिनि ॥ १३०६ ॥

चारुदोष्णे समाकृष्टखड्गभ्राजिष्णुदोष्णि च ।
वीरानुत्कण्ठिते हन्तुं सारणे तरसा रणे ॥ १३०७ ॥

अनिरुद्धेऽपि संनद्धे विकृते कृतवर्मणि ।
अक्रूरे क्रूरतां याते समुद्यतगदे गदे ॥ १३०८ ॥

मुहूर्तं मौनमालम्ब्य निर्विकाराननो हरिः ।
ऊचे हर्षक्षणे कोऽयं युष्माकं कोपविप्लवः ॥ १३०९ ॥

अवश्यं दीयते कन्या कस्मैचिद्गुणशालिने ।
कथ्यतां च जगत्यस्मिन्गुणवान्कोऽर्जुनाधिकः ॥ १३१० ॥

पृथ्वीरक्षामणेर्यस्य मूल्यमल्पं नरेन्द्रता ।
आखण्डलभुवा तेन संबन्धः कस्य न प्रियः ॥ १३११ ॥

धन्विना क्षिप्रहस्तेन समरे बहुबाहुना ।
अर्जुनेनार्जुनेनेव वैरं कस्य जयश्रिये ॥ १३१२ ॥

सुभद्रापतये तस्मै दासीहयरथद्विपैः ।
प्रेष्यतां द्रविणं पूर्वं पक्षोऽयं प्रतिभाति मे ॥ १३१३ ॥

इति कृष्णस्य मन्त्रेण दाशार्हास्तूर्णमत्यजन् ।
विचारपदमासाद्य रुषं विषमिवाहयः ॥ १३१४ ॥

हरणहारिका ।

अत्रान्तरे कृतोद्वाहः संपूर्णसमयव्रतः ।
युधिष्ठिरान्तिकं प्रायात्सोत्कण्ठः श्वेतवाहनः ॥ १३१५ ॥

सुभद्रासहितं प्राप्तं दृष्ट्वा धर्मसुतोऽर्जुनम् ।
जगत्परिमितं मेने हर्षसंपूर्णमानसः ॥ १३१६ ॥

नृपभीमौ प्रणम्याथ यमाभ्यामभिवादितः ।
कृष्णां प्रसादयामास प्रच्छन्नेर्ष्याविषोल्बणाम् ॥ १३१७ ॥

प्रौढौ चाभ्यर्थिता तेन सा प्रीतिमधिकां ययौ ।
प्रेम प्रणयकोपान्ते मानिनीनां हि वर्धते ॥ १३१८ ॥

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१ संतप्ते उग्र०-क. २ संरुद्धे-क. ३ सुरेन्द्रता-क. ४ तूर्ण-क. ५ प्रौढेनाभ्य-क.

सुभद्रापि समभ्येत्य पृथायाः पादवन्दनम् ।
कृत्वा द्रुपदजां प्रीत्या प्रणनाम प्रियंवदाम् ॥ १३१९ ॥
स्नेहविस्फारितदृशः पाञ्चाल्याः केशवस्वसा ।
पुरो बभौ प्रणयिनी रतेः प्रीतिरिवाग्रतः ॥ १३२० ॥
सुभद्रां तत्र पूर्णेन्दुवदनां मदनारणिम् ।
योषितोऽप्यनिमेषेण चक्षुषा सुचिरं पपुः ॥ १३२१ ॥
ततः स्वयं समभ्येत्य रामेण सह केशवः ।
वैवाहिकं ददौ हृष्टः पार्थाय मणिमौक्तिकम् ॥ १३२२ ॥
हयानां वातवेगानां मदांधानां च दन्तिनाम् ।
रथानां हेमनद्धानां सहस्राणि ददौ हरिः ॥ १३२३ ॥
असंख्यं जातरूपं च कामधेनुसमाश्च गाः ।
दत्त्वा तुतोष कंसारिः पूज्यमानः पृथासुतैः ॥ १३२४ ॥

अभिमन्युजन्म ।

ततो याते हलधरे पार्थानामन्त्र्य सानुगे ।
उवासार्जुनसौहार्दात्स्वयं तत्रैव केशिहा ॥ १३२५ ॥
सुभद्रापि स्मरवति रममाणा किरीटिना ।
असूत तनयं कान्तं काले कमललोचनम् ॥ १३२६ ॥
बालोऽप्यभून्मन्युमांश्च सोऽभिमन्युस्ततः स्मृतः ।
कृष्णयोः सदृशः शौर्ये व्यवर्धत महाबलः ॥ १३२७ ॥
स पितुः सर्वविद्यासु मातुलस्य च संगमात् ।
अस्त्रेषु चाभवद्वीरः प्रियो राकेन्दुसुन्दरः ॥ १३२८ ॥

द्रौपदेयोत्पत्तिः ।

कृष्णापि पाण्डुपुत्रेभ्यः कालेन तनयान्क्रमात् ।
अजीजनत्पृथुगुणान्पृथुतुल्यपराक्रमान् ॥ १३२९ ॥
प्रतिविन्ध्यो नरपतेः सुतसोमश्च मारुतेः ।
अर्जुनाच्छ्रुतकर्मा च कर्मणा भुवि विश्रुतः ॥ १३३० ॥

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१ एतत् श्लोकत्रयं-ख.-ग.-पुस्तकयोर्नास्ति. २ केशवः-क. ३ दर्पणः-क.
४ शास्त्रेषु-ग. ५ गुरु०-क.

नकुलाच्च शतानीकः श्रुतसेनः कनीयसः ।
इत्येते पञ्च पाञ्चाल्या बभूवुर्बलशालिनः ॥ १३३१ ॥

श्वेतक्युपाख्यानम् ।

क्षितिं क्षितिभृतां धुर्ये संरक्षति युधिष्ठिरे ।
रामादिचरिते लोको बभूव शिथिलादरः ॥ १३३२ ॥

शासनालानसंलीना राजगन्धमतङ्गजाः ।
उष्णं निःश्वसुर्नित्यं तत्प्रतापवशीकृताः ॥ १३३३ ॥

दानमानहृता भृत्या परित्राणहृताः प्रजाः ।
बभूवुर्यशसे तस्य मान्याश्च विनयाहृताः ॥ १३३४ ॥

गुणैः संपत्तया त्यागस्तेन कीर्तिः सुधासिता ।
तया जनानुरागश्च सदा तस्य व्यवर्धत ॥ १३३५ ॥

कदाचिदथ कृष्णेन सहितः शक्रनन्दनः ।
प्रययौ यमुनातीरं जलकेलिकुतूहली ॥ १३३६ ॥

तत्रार्द्रवञ्जुललताकुञ्जकूजद्विहङ्गमे ।
तीरे बालानिलालोलवानीरतरुपल्लवे ॥ १३३७ ॥

स सुभद्रादिभिः सार्धं कान्ताभिः कमलेक्षणः ।
हारीकृताम्बुधाराभिर्विजहार हरिप्रियः ॥ १३३८ ॥

तस्य केयूररत्नांशुजातैरिन्द्रायुधैर्जलम् ।
विबभौ प्रावृषेण्यानां मेघानां पतितैरिव ॥ १३३९ ॥

मुरारिणा सहोत्तीर्य प्रविश्योद्यानमन्दिरम् ।
सुखासीनोऽथ शुश्राव गीतं हरिणचक्षुषाम् ॥ १३४० ॥

स नर्मपरिहासेषु दन्तदीधितिचामरैः ।
बभौ केलिपरिश्रान्ताः कान्ता निर्वापयन्निव ॥ १३४१ ॥

अथाययौ द्विजः कश्चित्स्वतेजःपुञ्जनिर्भरः ।
परमेष्ठीव वासाब्जरजःपिञ्जरिताकृतिः ॥ १३४२ ॥

माहात्म्यमिव साकारं हेमाद्रिमिव जङ्गमम् ।
तं दृष्ट्वोत्तस्थतुः कृष्णौ रत्नपीठात्कृताञ्जली ॥ १३४३ ॥

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१ पितृ०—क. २ लुब्धाः—ग. ३ कामं—ग. ४ ०पिंगलः—क.

स चोपसृत्य शनकैः स्वस्तिवादं विधाय च ।
उदाच बहुभुग्विप्रः क्षुधितोऽल्पाशनादहम् ॥ १३४४ ॥
युवां वदान्यौ संप्राप्तः श्रुत्वेति द्विजभाषितम् ।
ऊचतुः पार्थवार्ष्णेयौ प्रियं भोजनमुच्यताम् ॥ १३४५ ॥
ततोऽब्रवीत्पुनर्विप्रः प्रत्यक्षीकृतविग्रहः ।
पावकोऽहं वनमिदं दग्धुमिच्छामि खाण्डवम् ॥ १३४६ ॥
तक्षको निवसत्यत्र शक्रस्य दयितः सखा ।
तत्प्रीत्या गुप्तमिन्द्रेण प्रवेष्टुं नास्ति मे गतिः ॥ १३४७ ॥
तस्माद्भवद्भुजोत्सृष्टशरजालनिवारितैः ।
शक्रप्रयुक्तमेघौघैर्निर्मुक्तं वनमर्थये ॥ १३४८ ॥
इति कृष्णार्जुनौ तत्र याचितौ कृष्णवर्त्मना ।
साध्विति कृत्वा सन्नद्धावभूतां तत्समीहिते ॥ १३४९ ॥
श्वेतकिर्नाम राजाभूदिक्ष्वाकुकुलनन्दनः ।
सदा जज्वाल यस्याग्निः सत्रे द्वादशवार्षिके ॥ १३५० ॥
याजकास्तस्य बहुभिर्वितानैः कर्मविस्तरैः ।
खिन्ना घनाज्यधूमेन प्रययुर्नष्टलोचनाः ॥ १३५१ ॥
स याजकैः परित्यक्तस्तपसाराध्य शंकरम् ।
दुर्वाससं मुनिवरं तादृशं प्राप याजकम् ॥ १३५२ ॥
तस्य त्रिलोचनादिष्टे यज्ञे द्वादशवार्षिके ।
अविच्छिन्नाज्यनिवहैर्जाड्यं प्राप हुताशनः ॥ १३५३ ॥
स मन्ददीधितिः क्षीणो जाड्यादरुचिमाश्रितः ।
खाण्डवं ब्रह्मणादिष्टं सत्त्वाढ्यं दग्धुमाययौ ॥ १३५४ ॥
घृतेन जाड्यमुत्पन्नं जाङ्गलैरेव शाम्यति ।
इत्याशया प्रजज्वाल खाण्डवे दहनस्ततः ॥ १३५५ ॥
तं क्षिप्रं करकामेघैरसकृत्पाकशासनः ।
शान्तिं निनाय तेनासौ बभूव चिरमातुरः ॥ १३५६ ॥
ततः कालेन स प्राप नरनारायणौ भुवि ।
कृष्णौ चतुर्मुखादिष्टो वर्षविघ्नोपशान्तये ॥ १३५७ ॥

१ मेघौघं निर्विघ्नं–क. २ वार्षसहस्रके–क. ३ अयं पाठः–ग. पुस्तके नास्ति. ४ करकैर्मेघै–क. ५ °भूवाधिकमातुरः–क. ६ हृष्टश्च–ख. ग.

पुच्छखण्डनम् ।

पार्थोऽब्रवीत्तं भगवन्दिव्यान्यस्त्राणि सन्ति मे ।
किंतु कर्मक्षमं नास्ति कार्मुकं समरोचितम् ॥ १३५८ ॥

सामान्येन रथेनात्र क्षयिभिः सायकैस्तथा ।
संयुक्तोऽपि भवत्कार्ये सज्ज एवास्मि केवलम् ॥ १३५९ ॥

मुरारेरपि दोर्दण्डखण्डस्य[1] दृढकर्मठम् ।
प्रतापसदृशं नास्ति त्वत्कार्यक्षममायुधम् ॥ १३६० ॥

इत्यर्जुनवचः श्रुत्वा ददामीत्यनलोऽवदत् ।
सस्मार वरुणं देवं स च ध्यातः समाययौ ॥ १३६१ ॥

वह्निना प्रेरितः सोऽथ गाण्डीवं पाण्डुसूनवे ।
अक्षय्यौ चेषुधी प्रादाद्रथं च नगरोपमम् ॥ १३६२ ॥

विपुलाः प्रांशवो यस्मिन्हयाः पवनरंहसः ।
विबभुश्चन्द्रधवलाः शरन्मेघा इवाम्बरे ॥ १३६३ ॥

सुदर्शनं च कृष्णाय चक्रं कौमोदकीं तथा ।
दत्त्वा कृशानुमामन्त्र्य प्रययौ यादसां पतिः ॥ १३६४ ॥

सोमेन राज्ञा विजितं पुरा येन जगत्त्रयम् ।
अर्जुनस्तद्धनुः प्राप्य त्रिपुरारिरिवाबभौ ॥ १३६५ ॥

रथं ततः समारुह्य महाभूतनिनादितम् ।
सुवर्णरत्नदीप्ताभं घोरवानरकेतनम् ।
धनंजयोऽब्रवीद्वह्निं सद्यस्त्वं खाण्डवं विश ॥ १३६६ ॥

इति ब्रुवाणे सानन्दं पाण्डवे सजनार्दने ।
ताभ्यामेव सह प्रायात्सप्तार्चिस्तन्महावनम् ॥ १३६७ ॥

धूमकेतुस्ततस्तूर्णं स्वयं जज्वाल खाण्डवे ।
ज्वालाविलोलजिह्वाभिर्जगद्वित्रासयन्निव ॥ १३६८ ॥

धूमान्धकारितं व्योम बभूवाग्निशिखाकुलम् ।
प्रदीप्तश्मश्रुकेशानां रक्षसामुपमाक्षमम् ॥ १३६९ ॥

तिरश्चीनाभिरभितो ज्वालाभिः ककुभो बभुः ।
प्रत्यग्रगलितस्येव मेरोः काञ्चनवीचिभिः ॥ १३७० ॥

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१ ०दर्पशौंडस्य कर्मठम्-क. २ क. पुस्तकेऽयं श्लोको न दृश्यते. ३ सज्ज-ग.

क्षणेन कानने तस्मिन्गृहीते चित्रभानुना।
विकोशार्किंशुकाशोकतुलां सर्वे ययुर्द्रुमाः ॥ १३७१ ॥
ततश्चटचटारावो बभूवाघट्टिताम्बरः।
ब्रह्माण्डस्फुटनारम्भग्रन्थिभेद इवोत्कटः ॥ १३७२ ॥
क्वचिद्विरचितोत्कारा[1] क्वचिद्वल्लीविलासिनः।
[2]शिखितां क्वचिदाजग्मुर्विभङ्गाः पावकार्चिषाम् ॥ १३७३ ॥
विप्रुष्टविचटत्कीटपटलैराशुशुक्षणिः।
कक्षेष्ववास्तवान्क्षिप्रं पूर्णा इव तिलाहुतीः ॥ १३७४ ॥
वह्नेः शिखाग्रविच्छेदा गगनाङ्गनैसांङ्गिनः।
चक्रुः खचारिणां हेमविमानवलनाभ्रमम् ॥ १३७५ ॥
ततः प्रवृत्ते भूतानां मेदसा विमलेऽनले।
निर्धूमैरर्चिषां चक्रैर्हेमं जगदिवाभवत् ॥ १३७६ ॥
घोरः कहकहाशब्दो बभूवाथ हविर्भुजः।
शिखाभिर्लिह्यमानानामाक्रन्दः ककुभामिव ॥ १३७७ ॥
स्फुलिङ्गनिचया वह्नेर्विचेरुस्तरलत्विषः।
दग्धानामिव सत्त्वानां जीवा गगनगामिनः ॥ १३७८ ॥
अर्धविप्रुष्टवपुषो विद्रुताः काननौकसः।
चक्रन्दुर्भूतसंघाश्च प्रलयानलशङ्किनः ॥ १३७९ ॥
सिंहानां केसरसटा ज्वालावलयिता बभुः।
मत्तेभकुम्भनिर्भेदष्विव रक्तच्छटाङ्किताः ॥ १३८० ॥
दह्यमाना महाकाया मुहूर्तं गजयूथपाः।
पृथुकाञ्चनसंनाहैः संवृता इव बभ्रमुः ॥ १३८१ ॥
कृष्णार्जुनाभ्यामभितः खण्डिताः शरमण्डलैः।
निरुद्धगतयः पेतुः सर्वे वह्नौ वनेचराः ॥ १३८२ ॥
दह्यमानं ततः श्रुत्वा देवेभ्यस्त्रिदशेश्वरः।
खाण्डवं स्वयमभ्येत्य ददर्श जलदैर्वृतः ॥ १३८३ ॥
तडिद्भनाकुलं व्योम ज्वालाधूमावृतं वनम्।
परस्परोपमापात्रमभूद्भूतभयंकरम् ॥ १३८४ ॥

१ क्वचित्पत्त्रिविनाशिनः–क. २ शिखराभाः क्वचिज्जग्मुः–क. ३ ०चुंबिनः–क. ४ तटे–ख; तले–ग. ५ रोचिषां–ग. ६ ०वर्तशंसिनः–क; ०वर्तसंगिनः–ख. ७ ०मुद्राभिः–ख. ग. ८ संभृताः–ख. ग.

हन्यमानेषु सत्त्वेषु गाण्डीवेन किरीटिना ।
प्रागेव च कुरुक्षेत्रं प्रयाते तक्षके भयात् ॥ १३८५ ॥
तत्पुत्रमश्वसेनाख्यं जननी नागवल्लभा ।
निर्गीर्य प्रययौ भीता पुच्छशेषेण सूचितम् ॥ १३८६ ॥
पाण्डवोऽपि तमालोक्य पुच्छं चिच्छेद कोविदः ।
भल्लेन पृथुधारेण माययात्यन्तकोपितः ॥ १३८७ ॥
भविष्यस्यप्रतिष्ठस्त्वं तं शशापेति चार्जुनः ।
पावको वासुदेवश्च समुत्तीर्णं स्वमायया ॥ १३८८ ॥

इन्द्रपराजयः ।

अथ बाहुप्रमाणाभिर्धाराभिर्मरुतां पतिः ।
स्फटिकस्तम्भसंभारं बभारेव नभस्तले ॥ १३८९ ॥
निरुद्धा शरजालेन मुहूर्तात्सव्यसाचिना ।
आखण्डलोज्झिता वृष्टिः शशाम दहनोष्मणा ॥ १३९० ॥
शतमन्युस्ततः क्रुद्धस्त्रिदशैरुद्यतायुधैः ।
सह दिव्यास्त्रवर्षेण धनंजयमपूरयत् ॥ १३९१ ॥
तदस्त्राणि निवार्याशु प्रत्यस्त्रैः श्वेतवाहनः ।
अयोधयत्सुरान्सर्वान्सायकैः पूरयन्नभः ॥ १३९२ ॥
ततः शक्रसमुत्सृष्टं शृङ्गं मन्दरभूभृतः ।
चकार तिलशः पार्थो जातज्वालशिलं शरैः ॥ १३९३ ॥
अथार्जुनेन विजिते सुरचक्रे सुरेश्वरः ।
ऐरावणस्थो विबभौ चित्रस्थ इव विस्मयात् ॥ १३९४ ॥
तमुवाच नभोवाणी शक्र मा साहसं कृथाः ।
तक्षकस्ते सुहृन्नात्र स्थितो युद्धेन किं वृथा ॥ १३९५ ॥
नरनारायणौ देवौ कृष्णौ ते विदितौ ध्रुवम् ।
एतौ न जेतुं समरे शक्यौ शक्रशतैरपि ॥ १३९६ ॥
इत्याकर्ण्य ययौ शक्रो लज्जाकुटिलकन्धरः ।
हृष्टश्च सुतमालोक्य स्वप्रभावाधिकं रणे ॥ १३९७ ॥

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१ पावकं वासुदेवश्च समुत्तीर्णमुपाययौ-ग. २ ०रुद्धता०-ग. ३ रुन्धानः सायकैर्नृप-क.

मयरक्षणम् ।

ततोऽर्जुनशरासारशकलीकृतविग्रहान् ।
वनेचरान्भूतयक्षदैत्यराक्षसपन्नगान् ॥ १३९८ ॥
कवलीकृत्य भगवान्पावकः स्वास्थ्यमाययौ ।
ज्वालाभिर्निर्विकाराभिर्हर्षमावेदयन्निव ॥ १३९९ ॥
भवनात्तक्षकस्याथ मयं दैत्येन्द्रमुत्थितम् ।
वित्रासविद्रुतं वह्निर्ज्वालयितभुजो जवात् ॥ १४०० ॥
ससर्पाघट्टयन्विश्वं संरम्भगुरुगर्जितैः ।
कृतान्त इव धूमालीकृष्णः सर्पन्व्यलोक्यत ॥ १४०१ ॥
मयीऽपि पावकं वीक्ष्य पश्चात्क्रुद्धमभिद्रुतम् ।
चक्रिणं च प्रहर्तारं त्रायस्वेत्यभ्यधाज्जयम् ॥ १४०२ ॥
तं पार्थः शरणं यातं ररक्ष करुणानिधिः ।
आपन्नत्राणविमुखं चरितं न महात्मनाम् ॥ १४९३ ॥
एवं मयोऽश्वसेनश्च मुक्तस्तस्मान्महाभयात् ।
सारङ्गकाश्च चत्वारो रक्षिताः स्वयमग्निना ॥ १४०४ ॥

मन्दपालाख्यानम् ।

बभूव मन्दपालाख्यो ब्रह्मचारी मुनिः पुरा ।
यस्य श्रुतविदो विद्या विविशुः स्वयमाशयम् ॥ १४०५ ॥
देहं संन्यस्य कालेन प्रयातस्त्रिदशालयम् ।
लेभे तपोजितांल्लोकानपुत्र इव नैव सः ॥ १४०६ ॥
देवानां शासनाद्गत्वा पुत्रार्थं वसुधां पुनः ।
विहङ्गवध्वा संगम्य प्राप पुत्रचतुष्टयम् ॥ १४०७ ॥
खाण्डवे वर्तमानेषु स सुतेषु महामुनिः ।
समुत्थितं वह्निभयं ज्ञात्वा तुष्टाव पावकम् ॥ १४०८ ॥
तत्स्तोत्रतुष्टो भगवाननलो न ददाह तान् ।
भयान्मात्रा परित्यक्तान्स्वयं च स्थितिकारिणः ॥ १४०९ ॥

१ कृष्णः सर्पं व्यलोकयत्–क. कृष्णसर्पो व्यलोकयत्–ग. २ चक्रिणो भयत्रातारं–क३ श्रुतिविदो–क. ४ वसुधातलम्–ख. ग. ५ वर्धमानान्–क. ६ उपस्थितं–ग.

खाण्डववनदाहः ।

मन्दपालसुतान्बालान्परिवर्ज्याथ शार्ङ्गिकान् ।
कर्मणा विस्मितस्तेन समेत्याथ सुरेश्वरः ॥ १४१० ॥
अस्त्राणि पार्थ दास्यामि काले ते रुद्रदर्शिनः ।
भविष्यत्यक्षया प्रीतिः कृष्ण पाण्डुसुतेन ते ॥ १४११ ॥
तयोर्वितीर्येति वरं तुष्टः प्रायान्निविष्टपम् ।
ततो वह्निः समामन्त्र्य निर्वृतौ कृष्णपाण्डवौ ।
जगामाभिमतं देशं हिमाद्रेः श्रियमागतः ॥ १४१२ ॥
अवतीर्य रथाभ्यां च कृष्णौ निर्झरिणीतटे ।
विश्रान्ति प्रापतुर्बालैः कदलीपल्लवानिलैः ॥ १४१३ ॥

श्वेतकेतोर्नरपतेर्बहुवत्सरयाजिनः ।
अविश्रान्तं निपीयाज्यं जाड्यं यत्प्राप पावकः ॥ १४१४ ॥
पराक्रमेण तज्जिष्णोः प्रभावाच्चासुरद्विषः ।
तत्याज खाण्डवं दग्ध्वा हव्यानां चाभवत्क्षमः ॥ १४१५ ॥
इति हुतभुगकाण्डे प्रौढपार्थेषुपक्षा-
निलबहुलविलासः खाण्डवं निर्ददाह ।
हठविधुरितलोकः किंच संकोच्य चण्डै-
र्विजयशरवितानैर्वृष्टिमाखण्डलस्य ॥ १४१६ ॥

इति व्यासदासापराख्यक्षेमेन्द्रविरचितायां महाभारतमञ्जर्यामादिपर्व समाप्तम् ।

१६मे श्लोकाः क. पुस्तके न दृश्यन्ते. २ बहुशं वरयाजिनः–क. ३ ०गकाण्ड-प्रौढ०–क. ४ स्ववधिरितरलोकः–क. ५ ४ खण्डैः–ग.

सभापर्व ।

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

सभाप्रवेशः ।

तस्मान्महाभयान्मुक्तो रचिताञ्जलिरर्जुनम् ।
किं ते प्रियं करोमीति दैत्यराजोऽभ्यधान्मयः ॥ १ ॥
तमब्रवीत्पाण्डुसुतः प्रीतिरेवास्तु मे तव ।
प्राणसंरक्षणे मूल्यं कथमस्मद्विधः स्पृशेत् ॥ २ ॥
निषिद्ध इति पार्थेन विश्वकर्मा सुरद्विषाम् ।
कृष्णवाक्यात्सभां कर्तुमुद्ययौ धर्मजन्मनः ॥ ३ ॥
ततः सुखोषितः शौरिः पितरं द्रष्टुमुत्सुकः ।
संभाष्य कृष्णां नत्वा च कुन्तीमाभाष्य चानुजाम् ॥ ४ ॥
अजातशत्रुमामन्त्र्य पश्चाद्यातं सहानुजैः ।
विनिवर्त्य ययौ तूर्णं शैव्यसुग्रीववाहनः ॥ ५ ॥
पुण्ये मुहूर्तेऽथ मयो वृषपर्वसभामणिम् ।
आदाय बिन्दुसरसः कैलासोत्तरवर्तिनः ॥ ६ ॥
गदां भीमाय शङ्खं च देवदत्तं किरीटिने ।
दत्त्वा चक्रे मणिमयस्तम्भभास्वत्प्रभां सभाम् ॥ ७ ॥
यत्र संभोगशालासु मण्डने हरिणीदृशाम् ।
रत्नकुट्टिमरस्यासु विस्मृतो दर्पणादरः ॥ ८ ॥
अनश्वरं नवनवं बभौ सर्वानुकारकम् ।
प्रतिबिम्बमयं चित्रं यस्यां माणिक्यभित्तिषु ॥ ९ ॥
वैडूर्यनालरुचिरैः पद्मरागमयच्छदैः ।
भ्रेजे यत्र सरिच्चित्रैः कमलैर्हेमकर्णिकैः ॥ १० ॥
निजतेजश्छटापुञ्जरञ्जिताखिलदिङ्मुखाम् ।
यां वहन्ति स्म भीमाख्याः किंकराः कामचारिणः ॥ ११ ॥
ततो महोत्सवारम्भे ब्रह्मघोषपुरःसरः ।
राजाभिः सहितो राजा तां विवेश युधिष्ठिरः ।
पृथुरत्नासनवतीं सर्वर्तुकुसुमोज्ज्वलाम् ॥ १२ ॥

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१ पाण्डुराजो–ख. ग. २ वास्तु संदर्श्यतां त्वया–ग. ३ ०क्षणान्मूल्यं–क. ४ ०माश्वास्य–ख. ग. ५ सैन्य०–क. ६ ग. पुस्तकेऽयं पाठो नास्ति. ७ सर्वासु काननम्–ख. ग.

अथाविशन्मुनिवरास्तां सभां दीप्ततेजसः ।
नमत्समस्तभूपालकिरीटमणिपाटलाम् ॥ १३ ॥
गन्धर्वाधिपतिस्तत्र चित्रसेनः सहानुगः ।
सिषेवे पाण्डवं सर्वराजमण्डलमण्डनम् ॥ १४ ॥

कञ्चित्कम् ।

ततः सुरमुनिर्देहप्रभापिञ्जरिताम्बरः ।
विवेश नारदो राजसभां पार्थनमस्कृतः ॥ १५ ॥
स रत्नासनमासाद्य धर्मसूनुं कृताञ्जलिम् ।
ऊचे दन्तांशुकर्पूरैः पूरयन्निव तां सभाम् ॥ १६ ॥
कञ्चित्त्वामर्थनिपुणं लोकः पार्थ निषेवते ।
गुरुर्हि धनवानग्रे सर्वविद्यावतामपि ॥ १७ ॥
कच्चिद्धर्मफलोऽर्थस्ते लुब्धस्य हि धनागमः ।
आङ्गारिकस्येव तरुर्न फलाय भवेत्पुनः ॥ १८ ॥
कच्चिद्बालानिलालोलनीलोत्पलविलोचनाः ।
अविस्मृतात्मनो रामा रमयन्ति मनस्तव ॥ १९ ॥
कच्चित्स्तुतिप्रिया मूर्तिश्चित्तज्ञैर्न विलुण्ठ्यते ।
विबुधैस्त्यक्तमूर्खस्य कच्चित्ते रक्ष्यते मतिः ॥ २० ॥
कच्चिन्निगूढमन्त्रस्य प्रजाकार्याणि पश्यतः ।
जितनिद्रस्य ते दृष्टिरविलुप्ता मनोरमैः ॥ २१ ॥
इति दिव्यमुनेर्वाक्यैः प्रहृष्टो जगतीपतिः ।
बभूव चन्द्रकिरणैश्चन्द्रकान्त इवोज्ज्वलः ॥ २२ ॥

लोकपालसभावर्णनम् ।

ईदृशी दृष्टपूर्वान्या किं सभेति महीभुजा ।
युधिष्ठिरेण पृष्टोऽथ बभाषे नारदो मुनिः ॥ २३ ॥
देवराजसभा पुण्या भाति पार्थ मनोरमा ।
यस्यां शतक्रतुः शच्या सहितः सेव्यते सुरैः ॥ २४ ॥

१ तदा-ग. २ अत्र क. पुस्तके ' तत्रापश्यमहं व्यासशिष्यमध्यस्थितो दिशाम्-' इति पाठो दृश्यते. ग. पुस्तके ' नमत्समस्तभूपालाः किरीटमणिपाटलाः' इति पाठः. ३ ०नैपुण्यं-ग. ४ अंगारकस्येव तरो-क-तनुः-ग. ५ सु (स्तु.?) तैः प्रियैर्भूतैः-क-६ विलुप्यते-क.

तस्यां सभायां राजेन्द्र हरिश्चन्द्रो विराजते ।
मण्डलं वारिवाहानां सर्वे च मरुतां गणाः ॥ २५ ॥

यमस्य तैजसी रम्या विश्वकर्मकृता सभा ।
दिलीपरामशर्यातिभरताद्यैर्वृता नृपैः ॥ २६ ॥

वरुणस्य सभा शुभ्रा यस्यां नागाः सभासदः ।
या दशग्रीवसुग्रीववालिमुख्यैर्निषेव्यते ॥ २७ ॥

निर्मिता स्वयमुन्निद्रहेमाम्बुरुहदीर्घिका ।
कुबेरस्य सभा साक्षाद्यत्रास्ते सगणः शिवः ॥ २८ ॥

पुरा सूर्येण नीतोऽहमपश्यं ब्रह्मणः सभाम् ।
विभ्राजितां महाचक्रैर्मुनीनामूर्ध्वरेतसाम् ॥ २९ ॥

मनुष्यलोके नान्यस्य दृष्टपूर्वा मया सभा ।
यथेयं भवतः पार्थ दिव्याभिप्रायशालिनी ॥ ३० ॥

श्रुत्वेति धर्मतनयः पुनः पप्रच्छ नारदम् ॥ ३१ ॥

सर्व एव महीपाला वैवस्वतसभासदः ।
एक एव हरिश्चन्द्रः कथमिन्द्रसभां श्रितः ॥ ३२ ॥

पाण्डुस्त्वां पृथिवीपालो राजमध्ये किमभ्यधात् ।
पृष्टः पाण्डुसुतेनेति गीर्वाणमुनिरब्रवीत् ॥ ३३ ॥

अतीत्यान्यान्नरपतीन्स राजा राजते दिवि ।
राजसूयमखे प्राप्य साम्राज्यं स जगज्जयी ।
इन्द्रलोकं हरिश्चन्द्रः प्राप राजेन्द्रचन्द्रमाः ॥ ३४ ॥

राजसूयमखे यष्टा भवेति त्वां पितावदत् ।
तस्मिन्योग्यश्च यज्ञे त्वमित्युक्त्वा प्रययौ मुनिः ॥ ३५ ॥

तस्मिन्महर्षिसहिते द्वारकाभिमुखं गते ।
प्रदध्यौ निःश्वसन्राजा राजसूयमनन्यधीः ॥ ३६ ॥

राजसूयमन्त्र ।

आलोच्य कृष्णमुनिना धौम्येन च नरेश्वरः ।
इन्द्रसेनं विसृज्यारादानिनाय जनार्दनम् ॥ ३७ ॥

१ रम्यां–क. २ ग.–पुस्तकेऽयं पाठो न दृश्यते. क पुस्तके 'महाचक्रैः' इत्येतस्य स्थाने 'पुरा चक्रैः' इति पाठे वर्तते.

शैब्यसुग्रीवयुक्तेन रथेनानिलरंहसा ।
कैटभारिः समभ्येत्य ववन्दे धर्मनन्दनम् ॥ ३८ ॥

राजसूये धृतमतिं तं ज्ञात्वा कंससूदनः ।
अपायोपायविद्धत्वात्वा वक्तुं समुपचक्रमे ॥ ३९ ॥

जातस्य नाहुषकुले सत्यं समुचिता मतिः ।
राजसूयप्रयत्नेऽस्मिंस्तव भीमार्जुनाग्रज ॥ ४० ॥

किंतु जीवति दुर्धर्षे जरासंधमहीभुजि ।
न शक्यते क्रतुप्राप्तिरपि देवैः सवासवैः ॥ ४१ ॥

शिशुपालादयः सर्वे दन्तवक्त्रादयो नृपाः ।
मुरभौमहयग्रीवा यमेकं पर्युपासते ॥ ४२ ॥

नीरन्ध्रं व्रजतो यस्य समस्तनृपतिद्रुहः ।
त्यक्ता सा मथुरास्माभिर्वृष्टिकालाशनेर्भयात् ॥ ४३ ॥

जामातरं संनिहतं श्रुत्वा कंसं मया युधि ।
स्थितोऽद्य सर्वदाशार्हसंहारैककृतक्षणः ॥ ४४ ॥

स बभूव सुसंनद्धो हंसेन हिडिकेन च ।
योधाभ्यामधिकं हृतः शूराभ्यामजितो जयी ॥ ४५ ॥

अपरं निहतं हंसं श्रुत्वाथ हिडिको ययौ ।
प्रलपन् तं निशम्यैवं हंसोऽपि निधनं गतः ॥ ४६ ॥

तयोर्वसुमतीपुण्यैर्यमुनाम्भसि मज्जयोः ।
मन्ये हीनबलः किंचिज्जरासंधोऽद्य वर्तते ॥ ४७ ॥

चण्डीशं यष्टुकामेन शिरःकमलमण्डलैः ।
षडशीतिनृपतयस्तेन बद्धा गिरिव्रजे ॥ ४८ ॥

विजेयाः समरे प्रायस्तस्य शेषाश्चतुर्दश ।
पूर्णं स वाञ्छति शतं पशूनामिव भूभुजाम् ॥ ४९ ॥

यस्तं जित्वा जगच्छास्तुं तान्मुञ्चति नरेश्वरान् ।
सर्वैश्वर्यपदं प्राप्य स साम्राज्यमिहाश्नुते ॥ ५० ॥

अजातशत्रुः श्रुत्वेति श्लथारम्भ इवाभवत् ।
युद्धं ससंशयं तेन भ्रातृणामनुचिन्तयन् ॥ ५१ ॥

१ सौम्य०–क; सैन्य–ग. २ ०नलवर्चसा–ख. ग. ३ बध्नतो–क. ४ ०क्षयः –क. ५ न्यस्ता–क. ६ ०धिकं–ग. ७ ०मिदम्–क. ८ युद्धे च संशयम्–क.

जरासंधोत्पत्तिः।

पराक्रमस्य कालोऽयं जरासंधनिपातने।
श्रुत्वेति भीमार्जुनयोर्बभाषे केशवं नृपः॥ ५२॥
भगवन्कंसविध्वंस[1] चाणूरमुरसूदन[2]।
मागधः किं प्रभावोऽसौ यस्त्वयापि न निर्जितः॥ ५३॥
इति पृष्टो नरेन्द्रेण व्याजहार ततो हरिः।
अभूद्बृहद्रथो नाम मगधाधिपतिः पुरा॥ ५४॥
फलं पुत्रार्थिने तस्मै महर्षिश्चण्डकौशिकः।
आम्रवृक्षान्निपतितं ददौ तुष्टः सुमन्त्रितम्[3]॥ ५५॥
तद्भक्षयित्वा तद्भार्ये सुषुवाते भयंकरे।
एकाक्षिबाहुचरणे गर्भार्धे तेजसावृते॥ ५६॥
तच्छरीरार्धयुगलं त्यक्तं ताभ्यां चतुष्पथे।
यदृच्छयागतापश्यज्जरा नाम निशाचरी॥ ५७॥
संहितो विग्रहार्धाभ्यां तयाभूद्दारकः क्षणात्।
तद्दवाघट्टिते लोके निर्ययौ मगधाधिपः॥ ५८॥
जरा तस्मै ददौ पुत्रं जरासंधं तमुत्कटम्।
पञ्चास्यमिव यं संख्ये न सहन्ते नृपद्विपाः[4]॥ ५९॥
कालेन हंसडिम्भौ तस्य धात्रा भुजाविव।
छिन्नौ तद्रहितं राजन्नहि तं समयो ह्ययम्[5]॥ ६०॥

जरासंधवधः।

श्रुत्वेति धर्मतनयो दाशार्हवचने स्थितः।
व्यादिदेश जरासंधवधे भीमधनंजयौ॥ ६१॥
तौ कृष्णसहितौ वीरौ कृतस्वस्त्ययनौ द्विजैः।
भुजायुधौ प्रययतुर्मागधं समरोत्सुकौ॥ ६२॥
ते व्रजन्तः समुत्तीर्य पर्वतान्सरितस्तथा।
अवापुर्गिरिदुर्गान्तं कृष्णार्जुनवृकोदराः॥ ६३॥
ततो भित्त्वा गिरेः शृङ्गं प्रविश्य विपुलौजसः।
ददृशुर्मागधपुरं स्वर्गं भुवमिवागतम्॥ ६४॥

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१ केशिविध्वंसिन्–क. २ कंसचाणूरसूदन–क. ३ स्वयंत्रितम्–क. ४ पंचायविक्रमं–क. ५ नगरान्तरं–क.

बलादाहृत्यं ते माल्यं महार्हं च विलेपनम् ।
अलंकृत्यात्मनात्मानं विविशुर्नगरान्तरम् ॥ ६५ ॥
द्विजराजन्यवेशांस्तानालोक्य कमलेक्षणान् ।
बभूव पौरकान्तानां कोऽपि कौतुकविभ्रमः ॥ ६६ ॥
राजधानीं प्रविश्याथ स्थगयन्त इवौजसा ।
राजसेवकलोकानां मनांसि च वचांसि च ॥ ६७ ॥
कक्ष्यात्रयमतिक्रम्य स्नातकव्यञ्जना इव ।
दातारमर्थिवात्सल्यात्तूर्णमभ्युद्गतं स्वयम् ॥ ६८ ॥
ददृशुस्ते जरासंधं तेजोमूर्तिमिवाश्रितम् ।
बिभ्राणमुरसा हारं सत्त्वं मूर्तमिवात्मनः ॥ ६९ ॥
प्रसादनार्हास्ते वीरास्तं वीक्ष्य क्षितिपाशनिम् ।
पुरः पद्मवनानीव चक्रुः कोपारुणेक्षणैः ॥ ७० ॥
मागधोऽप्यथ संभाष्य तानूचे दशनांशुभिः ।
यशः सर्वनरेन्द्राणां पीतं प्रकटयन्निव ॥ ७१ ॥
अर्थिनो गृहमायाता यूयं मे प्रीतिहेतवः ।
आकल्पः किंतु भवतामयं भ्रमयतीव माम् ॥ ७२ ॥
माल्यवन्तोऽनुलिप्ताश्च स्नातकव्रतवादिनः ।
अशस्त्राश्च भुजस्तम्भव्यञ्जितार्जितविक्रमाः ॥ ७३ ॥
के यूयं द्विजराजन्यवेशसंकरकारिणः ।
प्रविष्टाः कटकद्वारमपद्वारेण मे पुरम् ॥ ७४ ॥
विप्राणां न निषेधोऽस्ति मद्गृहे गुप्तगोपुरे ।
अप्यर्धरात्रे विवृतः कोशो मे नित्यमार्थिषु ॥ ७५ ॥
तच्छ्रुत्वोवाच कंसारिः क्षिप्तं कोपस्मितत्विषा ।
पुष्पितामिव बिभ्राणः कपोलफलकश्रियम् ॥ ७६ ॥
पुष्पवन्तः श्रिया जुष्टा वयं च स्नातकव्रताः ।
अविरुद्धोऽयमस्माकं वेशो विकमलाञ्छनः ७७ ॥
अद्वारेण विशन्त्येव बुद्धिमन्तो रिपोर्गृहम् ।
अकृत्वा धर्षणां पूर्वं कथं युद्धं प्रवर्तते ॥ ७८ ॥
स्वेच्छावेशविहाराश्च दातारो नार्थिनो वयम् ।
इति कृष्णवचः श्रुत्वा विस्मयान्मागधोऽवदत् ॥ ७९ ॥

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१ अत्र क पुस्तके ' द्विजराजन्यसंपूर्णं नानागारेषु शोभितम् ॥ तानापतत आलोक्य सुवेशान्कमलेक्षणान् ' इति पाठो वर्तते. २ छादयन्तः–क. ३ प्राप्ताः समर्थास्ते वीरा–क. ४ विवृतद्वारे–क. ५ क्षिप्र.–ग ६ पुष्पवर्तिश्रिया–क. ७ विभ्रमकांक्षिताः–क.

अहो नु वैरं युष्माभिरज्ञातैर्न स्मराम्यहम् ।
न ह्यप्रसिद्धचरिता जरासंधस्य शत्रवः ॥ ८० ॥
अकिल्बिषे मयि पुनर्युष्माकं नोपपद्यते ।
वैरिसंभावना सन्तो न हि निर्वैरवैरिणः ॥ ८१ ॥
तच्छ्रुत्वोवाच भगवान्हसन्हलधरानुजः ।
अहो नु जगतः शत्रुर्निर्वैरोऽसि महीपते ॥ ८२ ॥
अयमैश्वर्यदर्पः किं मोहः संवृतिरेव वा ।
यत्किल्बिषं महत्कृत्वा निष्पाप इव भाषसे ॥ ८३ ॥
यद्युमिच्छसि भूपालमुण्डषण्डैः कपर्दिनम् ।
अनपेतः पशुपतेः कथमन्यान्निघांससि ॥ ८४ ॥
अपि विप्रियलेशेन क्षिप्रं यो याति विक्रियाम् ।
स कथं प्राणसंदेहं कुर्यादन्यस्य हेलया ॥ ८५ ॥
प्रवर्तते कथं राज्ञः पुरुषप्रोक्षणे मतिः ।
यदि नाचारविभ्रंशो यदि नागमविप्लवः ॥ ८६ ॥
सहामहे नहि वयं धर्मस्थितिविपर्ययम् ।
धनंजयोऽयं भीमोऽयं कृष्णोऽहं कुरु यत्क्षमम् ॥ ८७ ॥
भुजदर्पावलेपेन मावमंस्थाः पराञ्नृप ।
सिंहाः सन्ति गजेन्द्राणां शरभाश्च गजद्विषाम् ॥ ८८ ॥
मुञ्च सर्वान्नरपतान्रक्ष कीर्तिं सहायुषा ।
एषामर्थे समुद्युक्तः स्वयं राजा युधिष्ठिरः ॥ ८९ ॥
अथवा भुजदर्पान्धो युध्यस्वैकतमेन नः ।
युद्धाद्वा राजमोक्षाद्वा तृतीया नास्ति ते गतिः ॥ ९० ॥
इति श्रुत्वा जरासंधो निधाय स्वभुजे दृशम् ।
उवाच धीरगंभीरः संरम्भेऽपि गतभ्रमः ॥ ९१ ॥
अदृष्टपूर्वा प्रतिभा बत पश्यामि ते हरे ।
स एवाहं जरासंधस्त्वमन्यः किं स एव वा ॥ ९२ ॥
छद्मना निहते कंसे यत्पुरा ज्ञातिघातिना ।
प्रातं मत्तस्त्वया युद्धं प्रमाणं तत्र वृष्णयः ॥ ९३ ॥
त्वमेव वद मुञ्चामि नृपान्कथमनिर्जितः ।
न च पश्यामि लोकेषु सत्यं जेतारमात्मनः ॥ ९४ ॥

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१ मोहसंवृत्तिः–क. २ ०वधात्–ग. ३ ०लेपेन–क. ४ प्रोक्षणा–क.
५ धीरो गम्भीरसंरम्भो विगतभ्रमः–ख. ग. ६ सदृशं जेतारं कञ्चिदात्मनः–ग.

जितस्त्वं कृष्ण बहुशो बीभत्सुः पेशलाकृतिः ।
प्रथमं प्रार्थये युद्धं भीमेन भुजशालिना ॥ ९५ ॥
इत्युक्त्वा रत्नमुकुटच्छायाशबलितत्विषा ।
संयम्य वाससा केशानुत्तस्थौ समरोन्मुखः ॥ ९६ ॥
अथाभवद्भुजाघातघोरघोषभयंकरः ।
भीमभूमिभुजोः क्षिप्रं युद्धारम्भो निरायुधः ॥ ९७ ॥
ततो विषमनिष्पेषभुजयन्त्रनिपीडनैः ।
जानुबन्धैश्च निबिडैर्दुर्लक्ष्यौ तौ बभूवतुः ॥ ९८ ॥
मुहुस्तच्चरणघातकम्पमाने महीतले ।
अकालप्रलयारम्भशङ्काभूत्पुरवासिनाम् ॥ ९९ ॥
मर्मविस्फोटटङ्कारिमुष्टिपातोत्थितस्तयोः ।
वेणूनां दह्यमानानामिवाभूद्दारुणो रवः ॥ १०० ॥
उदभूत्कार्तिके युद्धं तयोर्दश निशाः समम् ।
ततोऽभवज्जरासंधः किंचिच्छ्रमविसंष्ठुलः ॥ १०१ ॥
श्रान्तं मागधमालोक्य कृष्णो भीममभाषत ।
मा पीडयैनं निबिडं बलं प्राप्नोत्ययं पुनः ।
संधिं विघटयैवास्य विश्लिष्टो हि विनश्यति ॥ १०२ ॥
इति कृष्णस्य वचसा भीमो भीमबलं रिपुम् ।
भ्रामयामास वेगेन शतक्रत्वस्तरुं यथा ॥ १०३ ॥
रुधिरोद्गारिणं भूमौ विनदन्निष्पिपेष तम् ।
पृष्ठे जानुं समादाय गाढं मन्दरगौरवः ॥ १०४ ॥
तस्य निष्पेषघोषेण गर्जितेन च मारुतेः ।
महतामपि भूतानां भयमाविरभून्मुहुः ॥ १०५ ॥
ततस्त्याज तं भीमो व्यसुं भूमिभृतां वरम् ।
विदीर्णकटकं भिन्नं वज्रेणेव समाहतम् ॥ १०६ ॥
तस्य दिव्यहयोदारं निहतारिमनोरथम् ।
आरुरोह रथं शौरिर्भीमार्जुनसखस्ततः ॥ १०७ ॥
तस्मिन्रथे युगान्ताग्निदुष्प्रेक्ष्यः क्षपितद्विषः ।
ध्वजाग्रे पुष्कराक्षस्य तार्क्ष्यः सन्निहितोऽभवत् ॥ १०८ ॥

१ ०हतभुजा०-ख. ग. २ अकाण्ड०-क. ह्येष नश्यति-क. ३ गाढमन्दर०-ग.
४ ०कटकाबंधम्-क. ५ मनोरथः-ग.

ततो गिरिव्रजाद्भूपान्विमुच्य प्रेणतान्हरिः ।
जरासंधसुतं राज्ये सहदेवं विधाय च ॥ १०९ ॥
कार्यं भवद्भिः साहाय्यं राजसूये महीभुजः ।
करप्रदैरिति नृपानुक्त्वा तत्सहितो ययौ ॥ ११० ॥

दिग्विजयः ।

राजभिः सहितः शौरिर्दृष्ट्वा हृष्टं युधिष्ठिरम् ।
जगाम द्वारकां यज्ञे समेष्यामीति संविदा ॥ १११ ॥
स्वं स्वं देशं प्रयातेषु भूमिपालेषु फाल्गुनः ।
युधिष्ठिराज्ञया जेतुं प्रययौ दिशमुत्तराम् ॥ ११२ ॥
प्राचीं भीमो ययौ भीमः प्रतीचीं नकुलो दिशम् ।
दक्षिणां सहदेवश्च राज्ञो यज्ञविभूतये ॥ ११३ ॥
कुलिन्दविषयं जित्वा कालकूटांश्च हेलया ।
सैनिकानर्जुनश्चक्रे सुमण्डलमुखान्नृपान् ॥ ११४ ॥
ततः प्राग्ज्योतिषपुरं प्रविश्य शतमन्युजः ।
चकार दिवसानष्टौ भगदत्तेन संगरम् ॥ ११५ ॥
अर्जुनस्याथ शौर्येण तुष्टः प्राग्ज्योतिषेश्वरः ।
द्रविणं प्रददौ भूरि शक्रस्य दयितः सखा ॥ ११६ ॥
स उलूकपतिं जित्वा बृहन्तं पाण्डुनन्दनः ।
कश्मीरानजयद्वीरो दशभिर्मण्डलैः सह ॥ ११७ ॥
बाह्लीकान्वृषिकान्वीरान्काम्बोजांश्च विजित्य सः ।
अष्टौ शुकोदरच्छायान्प्रापाश्वान्वातरंहसः ॥ ११८ ॥
स निष्कुटं हिमगिरिं जित्वा च श्वेतपर्वतम् ।
विवेश हाटकं नाम देशं गुह्यकरक्षितम् ॥ ११९ ॥
ततोऽपि तित्तिरिच्छायान्हयानादाय पाण्डवः ।
विजित्य किन्नरपुरं प्रययावुत्तरान्कुरून् ॥ १२० ॥
मनुष्याणामगम्योऽयं देशः पार्थ सुरोचितः ।
निवर्तस्वेति ते चाहुरर्जुनं धनवर्षिणः ॥ १२१ ॥

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१ प्राहिणोद्धरिः–क. २ वीरः–क. ३ कुविन्द०–ग. ४ कालकूटीं च–ग. ५ दैशिकान्–ग. ६ स्वमण्डलसुखान्–ग. ७ इयं पंक्तिः–क. पुस्तके न दृश्यते. ८ कुलता०–क. कुलुता०–ग. ९ सेवितं–क. १० पुरोदितः–ख. ग. ११शर०–ग.

प्रीत्या वितीर्णं तैर्भूरि मणिकाञ्चनमौक्तिकम् ।
आदाय विनिवृत्तोऽथ शनैः प्रायाद्धनंजयः ॥ १२२ ॥
विधेयो धर्मराजस्य राजसूये समागमः ।
इति भूपान्समाभाष्य जगाम स्वपुरं ततः ॥ १२३ ॥
वाहिनीभिः परिवृतो रत्नाकर इवापरः ।
अपूरयद्धर्मसुतं तत्र द्रविणराशिभिः ॥ १२४ ॥
अस्मिन्नवसरे भीमो वीरः पाञ्चालसृञ्जयान् ।
विदेहांश्च दशार्णांश्च पुलिन्दांश्चाजयद्रणे ॥ १२५ ॥
चेदिराजं च युक्तिज्ञो यज्ञागमनसंविदा ।
विदधे करदं प्रीत्या शिशुपालं महाबलम् ॥ १२६ ॥
जित्वा कुमारविषये श्रेणिमन्तं नरेश्वरम् ।
दीर्घयज्ञमयोध्यायां कौसलं च बृहद्बलम् ॥ १२७ ॥
मत्स्यं च काशिराजं च निषादाधिपतिं तथा ।
सुक्षत्रकथकिरातेन्द्रान्राधेयं चाङ्गभूपतिम् ॥ १२८ ॥
वीतसंख्यांश्च भूपालान्कृत्वा सेनानुयायिनः ।
धनं विपुलमाधाय युधिष्ठिरमुपाययौ ॥ १२९ ॥
सहदेवोऽपि निर्जित्य शूरसेनान्पटच्चरान् ।
दन्तवक्त्रं च राजानं कुन्तिभोजं सजंभकम् ।
पौण्ड्रं च भोजराजं च जित्वा माहिष्मतीं ययौ ॥ १३० ॥
बभूव युद्धं तत्रास्य नीलेन जगतीभुजा ।
गजवाजिरथोद्भूतरजःपिहितदिङ्मुखम् ॥ १३१ ॥
ततः कृशानुरदहत्सहदेवस्य सैनिकम् ।
वरदः स हि नीलस्य राष्ट्रं रक्षति सर्वदा ॥ १३२ ॥
शुचिः प्रयतवाक्चित्तः स्तुत्वा माद्रीसुतोऽथ तम् ।
त्वदर्थमयमारम्भः प्रणयादित्यभाषत ॥ १३३ ॥
ततः साक्षाद्धुतभुजा तुष्टेनाभ्येत्य रक्षितः ।
क्षणेन सहदेवोऽभूदजय्यस्त्रिदशैरपि ॥ १३४ ॥
प्रसादितोऽथ नीलेन प्रीत्या द्रविणसंचयैः ।
गत्वा विजिग्ये ससुतं भीष्मकं पृथिवीपतिम् ॥ १३५ ॥

१ ०वर्षणम्-ग. २ ग. पुस्तकेऽयं पाठो नास्ति. ३ ०प्रज्ञम्-क. ग. ४ निषधा०-ग. ५ ब्रह्म-ग. ६ क्रीथ-क; क्राथ-ग. ७ ०जृम्भकम्-ग.

विन्दानुविन्दावावन्त्यौ विजित्य पृथुविक्रमौ ।
पाण्ड्यद्रविडकांश्चोण्ड्रान्केरलान्सतिमिङ्गिलान् ॥ १३६ ॥
सौपारकान्निषादांश्च कर्णप्रावरणांस्तथा ।
एकपादान्कालमुखान्यवनाव्राक्षसानपि ॥ १३७ ॥
मरुकच्छस्थितो दूतैः कृत्वा लङ्घापतेः शनैः ।
मूर्ध्नि यौधिष्ठिरीमाज्ञां दिव्यमालामिवोज्ज्वलाम् ॥१३८ ॥
आदाय द्रविणं पूर्णं यज्ञसंभारसिद्धये ।
धर्मराजं समभ्यायादश्रान्तबलवाहनः ॥ १३९ ॥
नकुलोऽपि शनैर्गत्वा जित्वा रोहीतकाधिपम् ।
त्रिगर्तशिबिशैरीषवाटधानांश्च पार्थिवान् ॥ १४० ॥
हारहूणान्सरमठानम्बष्ठांश्च समालवान् ।
विधाय मातुलं शल्यं साम्ना मद्राधिपं वशे ॥ १४१ ॥
करं भूमिगुणं प्राप्य प्रययौ धर्मनन्दनम् ।
कुर्वाणः कुञ्जरानीकैः क्ष्मां विलोलाचलामिव ॥ १४२ ॥

राजसूयारम्भः ।

अथाभ्येत्य स्वयं कृष्णः सात्यकिप्रमुखैः सह ।
प्रददौ धर्मपुत्राय तोषाद्बहुगुणं धनम् ॥ १४३ ॥
हेमकूटविशालं तं हेमराशिमनन्तकम् ।
विलोक्य यज्ञसंभारं चक्रे कृष्णाज्ञया नृपः ॥ १४४ ॥
अथ दीक्षाव्रतक्षामा प्राच्येव शशिनः कला ।
बभौ कृशा च रम्या च वन्द्या च नृपतेस्तनुः ॥ १४५ ॥
सर्ववित्स्वयमभ्येत्य पाराशर्यो मुनीश्वरः ।
ब्रह्मत्वमकरोत्तस्य मुनिचक्रपुरस्कृतः ॥ १४६ ॥
अध्वर्युर्याज्ञवल्क्योऽभूत्सुसामा सामगस्तथा ।
होता धौम्यश्च पैलश्च मुनयोऽन्ये च होत्रगाः ॥ १४७ ॥
पुण्ये मुहूर्ते विधिवत्प्रवृत्ते मङ्गलार्चिते ।
राजसूयसमारम्भे पृथिव्यां रत्नवर्षिणि ॥ १४८ ॥

१ पृथिवीश्वरौ-ख. ग. २ पौण्ड्रान्-ग. ३ सौपरिकान्-क; सौदारकान्-ग. ४ ०वृद्धये-क. ५ ०धारांश्च-ग. ६ हारान् हरान्-क. ७ सरमदान्-क; समरतान्-ग. ८ पु (तु) ष्यन्-क. ९ मेरु०-क. १० ०विशालाभं-क. ११ वंन्या-ग. १२ क. पुस्तकेऽयं श्लोको न दृश्यते. १३ क-पुस्तके न दृश्यत इयं पंक्तिः. १४ पोतश्च-क; पौष्यश्च-ग.

निमन्त्रितः समभ्यायान्माद्रीपुत्रेण सानुगः ।
दुर्योधनो हरिखुरोट्टङ्कितावखिलमण्डलः ॥ १४९ ॥
यज्ञाङ्गनं समासाद्य धर्मसूनोर्नृपाकुलम् ।
अप्यनेकगजानीको न स स्फुटमलक्ष्यत ॥ १५० ॥
अन्ये च पृथिवीपाला विविशुर्विपुलश्रियः ।
रुन्धाना इव दिक्चक्रं रत्नोपायनपाणयः ॥ १५१ ॥
धृतराष्ट्रः सविदुरो भीष्मो द्रोणः सगौतमः ।
पूजिताः प्रथमं राज्ञा रत्नासनजुषोऽभवन् ॥ १५२ ॥
अथोपविविशुः सर्वे भूपाला यज्ञसंसदि ।
जगद्राजमयं सर्वं कुर्वाणा इव संगताः ॥ १५३ ॥
तत्कुण्डलाङ्गदशिरोरत्नरश्मिच्छटा बभुः ।
प्ररोहा इव हर्षस्य यज्ञप्रीत्या हविर्भुजः ॥ १५४ ॥
तेषां चामरपर्यन्तनर्तितोष्णीषशोभिनाम् ।
उरःसु रेजिरे हारा अट्टहासा इव श्रियः ॥ १५५ ॥
भक्ष्यभोज्यपरिद्रष्टा तत्र दुःशासनोऽभवत् ।
द्रौणिश्च द्विजपूजासु संजयो राजसत्कृतौ ॥ १५६ ॥
कृताकृतपरीक्षासु द्रोणः शान्तनवस्तथा ।
धनव्ययेषु विदुरो ग्रहणे च सुयोधनः ॥ १५७ ॥
व्यग्रा बभूवुरन्ये च नियुक्ता धर्मजन्मना ।
विजह्रुर्निजवत्तत्र कुरुवृद्धास्तथा परे ॥ १५८ ॥
वर्तमाने सुविपुले क्रतौ तस्मिन्महाधने ।
देवाश्च भूमिदेवाश्च भेजिरे प्रेमुदश्रियम् ॥ १५९ ॥
आभिषेचनिकं सर्वमादाय नृपतिश्रिये ।
अन्तर्वेदीं प्रविविशुर्नारदप्रमुखास्ततः ॥ १६० ॥
कर्मान्तरेषु विप्राणां वेदशास्त्रविपश्चिताम् ।
तदभूद्विविधैर्वादैर्ब्रह्मलोकानिभं सदः ॥ १६१ ॥
तत्रापर्यन्तमालोक्य समाजं जगतीभुजाम् ।
दिव्यदृङ्नारदोऽपश्यत्कृष्णं तत्क्षयदीक्षितम् ॥ १६२ ॥

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१ ०संपदः–क. २ वृद्धस्य–क. ३ उरांसि रेजिरे हारैः साट्टहास (सैः) इव श्रियः–क. ४ भोज्याभोज्य०–ख. ग. ५ प्रमद०–ग. ६ अन्तर्वेदीः–क; अन्तर्वेदीषु विविशुः–ग.

शिशुपालवधः ।

संवत्सरे ततो याते प्राप्ते चार्घोचितार्हणे ।
कृताकृतपरिद्रष्टा नृपं भीष्मोऽभ्यभाषत ॥ १६३ ॥
अर्घ्यार्हणस्य कालोऽयं संप्राप्तो[1] नृप पूज्यताम् ।
राजकं महतां पूजाक्रमो हि क्रतुरुत्तमः ॥ १६४ ॥
ऋत्विक्प्रियो[2] नृपाचार्यो संयुक्तः स्नातकस्तथा[3] ।
षडर्घ्यस्योचितं प्राहुः पदं श्रुतिविदः किल ॥ १६५ ॥
पितामहवचः श्रुत्वा धर्मसूनुरभाषत ।
पूर्वं कस्मै महार्हाय मन्यसे[4] दीयतामिति ॥ १६६ ॥
ततः शान्तनवः क्षिप्रं ध्यात्वा राजानमब्रवीत् ।
स्वयं स्थिते हृषीकेशे पूजामर्हति कोऽपरः ॥ १६७ ॥
न हि नाम[5] जगत्कोशप्रकाशनविशारदे ।
अभ्युद्गते सहस्रांशौ विभासन्ते ग्रहादयः ॥ १६८ ॥
इत्युक्तवति गाङ्गेये धर्मराजेन चोदितः ।
प्रददौ वासुदेवाय सहदेवो यथाविधि ॥ १६९ ॥
शिशुपालस्तदालोक्य भ्रूकुटीकुटिलाननः ।
उद्यत्प्रकोपहुतभुग्धूमेनेनेवारुणेक्षणः ॥ १७० ॥
मिथ्यास्मितकलालक्ष्यशुभ्रदन्तमरीचिभिः[6] ।
आत्मानं मन्युसंतप्तं व्यजनैर्वीजयन्निव ॥ १७१ ॥
निवार्य वन्दिवृन्दानां गिरः कङ्कणराविणा[7] ।
भुजेन विजयोदारद्विपेन्द्रालानशोभिना[8] ॥ १७२ ॥
मौनावलम्बिनो भूपान्दृशैव परिभर्त्सयन् ।
आदधे घनगम्भीरगर्जिताडम्बरां गिरम्[9] ॥ १७३ ॥
अविशेषज्ञता मोहाद्बालानामियमुद्यता ।
अपि हास्यैकजननी हृदयानि दुनोति नः ॥ १७४ ॥
अहो विशृङ्खलधियां लोको वचसि वर्तते[10] ।
केन वा कृतिना छिन्ना जिह्वा स्वच्छन्दवादिनी[11] ॥ १७५ ॥
ऋत्विक्प्रियनृपाचार्यसंयुक्तस्नातकान्स्वयम् ।
उक्त्वार्हान्[12] गोपमेवार्हं पश्चाद्भीष्मो ब्रवीति यत्[13] ॥ १७६ ॥

१ संप्राप्तः क्षमाप-क. २ ऋत्विक्प्रियनृपाचार्यसंयुक्तः स्नातकः सदा-क. ३ मखा०-क. ४ राजन्-क. ५ शुभ्रदन्तमरीचिभिः-ग. ६ ग पुस्तकेऽयं पाठो नास्ति. ७ ग पुस्तकेऽयं पाठो नास्ति. ८ सौदर्य-ग. ९ गिरां-ग. १० कुञ्जरा०-क. ११ घोर०-क. १२ ०वादिनाम्-ग. १३ उक्त्वा च कृष्ण०-ग.

ऋत्विग्व्यासो गुरुर्द्रोणः प्रिया मान्याश्च भूमिपाः ।
मुनयः स्नातकाश्चान्ये तेषु कोऽयं जनार्दनः ॥ १७७ ॥

एते निजभुजस्तम्भस्तम्भितारिमनोरथाः ।
अवस्तुबुद्ध्या पार्थेषु नृपा मान्या निरुत्तराः ॥ १७८ ॥

प्रमादादवलेपाद्वा मन्यते यदसांप्रतम् ।
साधु तद्यदि न क्लैब्यं वीरगोष्ठीषु गण्यते ॥ १७९ ॥

भारद्वाजादयः पूज्या वृद्धाश्च द्रुपदादयः ।
वदन्तु सर्वसामान्यां न्यक्कृतिं नः प्रमार्ष्टि कः ॥ १८० ॥

धिगहो दीक्षितस्यास्य गोपमर्चयतः प्रियम् ।
इन्दुकुन्दाङ्कुराकारं यशो दम्भोलिना हतम् ॥ १८१ ॥

मान्या विमाननां नेते सहन्ते मानिनो नृपाः ।
वात्सल्याद्वयमायाता न तु कौन्तेयशासनात् ॥ १८२ ॥

पाण्डवा देवपुत्रा वा द्रष्टा भीष्मोऽपि लक्षितः ।
गोपो दृष्टश्च धृष्टोऽयं यो गृह्णात्यर्घ्यमर्हवत् ॥ १८३ ॥

इत्युक्त्वोत्थाय संरम्भान्महतः काञ्चनासनात् ।
सरम्भंशिथिलोष्णीषो राजभिः सह निर्ययौ ॥ १८४ ॥

तमभिद्रुत्य कौन्तेयः प्रोवाच रचिताञ्जलिः ।
मिथ्यैव पृथिवीपाल कोपान्मा विक्रियां गमः ॥ १८५ ॥

सत्यं जानासि जानें त्वं तत्त्वेन मधुसूदनम् ।
किंतु कर्मवशादेष जातस्ते मतिविप्लवः ॥ १८६ ॥

कुले महति जातस्य शूरस्य गुणशालिनः ।
मानिनस्तव भूपाल मात्सर्यं नैव शोभते ॥ १८७ ॥

अजातशत्रौ संरम्भादिति वादिनि संसदि ।
भीष्मः प्रोवाच मा राजन्मिथ्यास्मिन्विनतो भव ॥ १८८ ॥

प्रार्थनाप्रणतेर्योग्यो नैष नीचतरो नृपः ।
मन्त्राहुतिं श्मशानाग्निर्न हि नामार्हति क्वचित् ॥ १८९ ॥

अनर्हं पुण्डरीकाक्षं मन्यते यदि चेदिपः ।
तदेष एव गोविन्दादधिकं प्रब्रवीतु नः ॥ १९० ॥

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१ वा यदि वा—क. २ प्रियात्—क. ३ श्लाघ्यस्य—क.

अन्यो मधुवधूगण्डपाण्डिमन्यासकोविदः।
को जहारासुरस्त्रीणां स्वच्छायाचौरमञ्जनम् ॥ १९१ ॥

सहस्रबाहोर्बाणस्य हेलया हरिणीदृशाम्।
तुल्यालिङ्गनजामीर्ष्यां रथाङ्गेन जहार कः ॥ १९२ ॥

इति ब्रुवाणं गाङ्गेयं सहदेवोऽभ्यभाषत।
हंहो नृपतयः सर्वे ममेदं श्रूयतां वचः ॥ १९३ ॥

दोषान्न सहते यो यः केशवं पूजितं मया।
विन्यस्तस्तस्य तस्यायं पादो मूर्ध्नि निरीक्ष्यताम् ॥ १९४ ॥

इत्युक्त्वा सहदेवेन दर्शिते चरणे पुरः।
कोऽप्यभूद्भूमिपालानां समरारम्भविभ्रमः ॥ १९५ ॥

ततोऽब्रवीच्चेदिपतिः किंचिदावृत्तकंधरः।
विलोलकुण्डलोद्द्योतैः क्षणमाविद्धमण्डलः ॥ १९६ ॥

बालोऽयं भूमिपालानां वीराणां गणनास्पदम्।
सहदेवः कथं नाम त्वं तु वृद्ध विबोध्यसे ॥ १९७ ॥

भीष्म मिथ्यास्तुतिपदैर्ज्ञातकृष्णपराक्रमान्।
किमर्थं भ्रामयस्यस्मान्मूढ पाण्डुसुतानिव ॥ १९८ ॥

शौर्यशिष्टः प्रभुः कंसो हतः सा स्त्री च पूतना।
वन्दिनेव त्वया शौरेर्नैवं किं नाम वर्ण्यते ॥ १९९ ॥

अहो नु त्वद्विधैर्धूर्तैर्गोविन्दो गुणवान्कृतः।
उक्तिवैचित्र्यमात्रेण प्रायशो ह्रियते जनः ॥ २०० ॥

यथेष्टवादी कुशलस्त्वं तु प्रच्छन्नकिल्बिषः।
वैरं सृजसि पार्थानां राजभिः स्वयमक्षमः ॥ २०१ ॥

धर्मवादी वृथाचारो हंसोऽभूद्वाम्भिकः पुरा।
अण्डानि तस्य निक्षिप्य विश्वस्ताः प्रययुः खगाः ॥ २०२ ॥
स तानि नित्यं संभक्ष्य तस्थौ कृतकनिःस्पृहः।
तथा त्वमपि बन्धूनां भीष्म मित्रमुखो रिपुः ॥ २०३ ॥
पतितस्त्वं सतां मार्गाद्ब्रह्मचर्यमिदं वृथा।
वंशविच्छेदपापिष्ठं मन्ये शाठ्यव्रतं तव ॥ २०४ ॥

१ ०श्यामण्डितः–ग. २ ०नोज्जहार–क. ३ ०कुन्तल,–क. ४ गौररिष्टः (?)–क. ५ कुटिलः–क. ६ तस्मै–क.

ब्रवीषि वचसा सर्वं न च जानासि तत्त्वतः ।
तदिक्षुभारवाहीव न च तच्चर्वणे विभुः ॥ २०५ ॥

मा साहसं कुरुष्वेति भूलिङ्गो[1] विहगः सदा ।
विरौति सिंहदंष्ट्राग्रात्क्षयं मांसं च खादति ॥ २०६ ॥

सभासु धर्मवादीति कथ्यसे जिह्मचेष्टितः ।
परस्तुतौ न जानासि किं निन्दासदृशं फलम् ॥ २०७ ॥

हतो व्याजाज्जरासंधो यद्विजव्यञ्जनैस्त्रिभिः ।
तदेव किं न पर्याप्तं सत्यं ते केशवस्तुतेः ॥ २०८ ॥

शिशुपालवचः श्रुत्वा भीमसेनो भयंकरम् ।
बभार कोपं कल्पान्तकरालानलदुःसहम् ॥ २०९ ॥

त्रिशिखा भ्रुकुटिस्तस्य ललाटे समलक्ष्यत ।
उद्गतेव प्रतापाग्नेरग्रे धूमावलिस्त्रिधा ॥ २१० ॥

कोपारुणं मुखं तस्य दृष्ट्वा दष्टरदच्छदम् ।
लोकनाशपरित्रस्ताः स्वस्तीति मुनयो ब्रुवन् ॥ २११ ॥

तमुत्पतन्तं वेगेन शिशुपालजिघांसया ।
जग्राह बलवान्भीष्मो भुजाभ्यां गिरिगौरवम् ॥ २१२ ॥

चेदिराजस्तमालोक्य हसन्प्रोवाच सस्वनम् ।
मुञ्चैनं भीष्म यात्वेष मत्कोपाग्निपतङ्गताम् ॥ २१३ ॥

अभिपत्य बलाद्बालं नैनं हन्मि सह त्वया ।
न हि कात्यायनीसिंहः क्रोष्टारमभिधावति ॥ २१४ ॥

तच्छ्रुत्वाधिकसंजातकोपवह्निं वृकोदरम् ।
ऊचे भीष्मः स्मितच्छायानिर्झरैः स्नपयन्निव ॥ २१५ ॥

भीम भीम मदान्धेऽस्मिन्मा कुधश्चेदिपांसने ।
चक्रांशुदंष्ट्राविकटो मृत्युरस्य मुरान्तकः ॥ २१६ ॥

दमघोष इति ख्यातश्चेदीनामाभवन्नृपः ।
वसुदेवस्वसा तस्य सात्वती वल्लभाभवत् ॥ २१७ ॥

सा चेदिराजमहिषी त्र्यक्षमेनं चतुर्भुजम् ।
अजीजनद्वचश्चेदं शुश्रावाकाशचारिणाम् ॥ २१८ ॥

१ कलिंगो--क; त्वलिङ्गो--ग. २ चन्द्रांशुदंष्ट्राविकटे--ग. ३ ०स्यासुरा०--ग.

यस्याङ्केऽभ्यधिकाङ्कत्वमस्य बालस्य हीयते ।
सोऽस्य मृत्युरिति श्रुत्वा न्यस्तोऽङ्के भूभुजां तया ॥ २१९ ॥

बन्धुलोके ततः प्राप्ते कृष्णस्याङ्के समर्पितः ।
जनन्या शिशुपालोऽभूद्विगताधिकदृग्भुजः ॥ २२० ॥

ततस्तद्दर्शनत्रासात्सात्वती मधुसूदनम् ।
ययाचे तनयस्नेहादभयं दीयतामिति ॥ २२१ ॥

शतमस्यापराधानां क्षमिष्यामीति केशवः ।
ददौ तस्यै वरं तेन निर्भयोऽयं महीपतिः ॥ २२२ ॥

इति वादिनि गाङ्गेये चेदिराजो जनार्दनम् ।
उवाच पृथुसंरम्भशिथिलांशुकशेखरः ॥ २२३ ॥

मूढैः समर्पितां पूजां स्थितेष्वखिलराजसु ।
अनर्हः कोऽनुगृह्णाति निर्लज्जस्त्वां विना हरे ॥ २२४ ॥

विडम्बितो वा हासाय मन्ये त्वं पाण्डुनन्दनैः ।
पूजा तवाद्य काकस्य कण्ठे हार इवार्पितः ॥ २२५ ॥

वध्यस्त्वं भूमिपालानां मम कृष्ण विशेषतः ।
सर्वावमानिनं नीचं सहन्ते मानिनः कथम् ॥ २२६ ॥

तच्छ्रुत्वा भगवान्कृष्णो निःसंरम्भस्तमभाषत ।
लीलास्मितश्रिया कुर्वन्पाञ्चजन्यमिवानने ॥ २२७ ॥

दिष्ट्या निकारगणना समक्षं सर्वभूभुजाम् ।
संपूर्णास्य पृथग्लोकान्कः प्रत्यापयितुं क्षमः ॥ २२८ ॥

मयि प्राग्ज्योतिषपुरं याते द्वारवतीमसौ ।
ददाह स्फाटिकस्तम्भशुभ्रां कीर्तिमिवात्मनः ॥ २२९ ॥

अहरच्चाश्वमुत्सृष्टमश्वमेधे पितुर्मम ।
किं वान्यैः कथितैश्चास्य निकारैः पापचेतसः ॥ २३० ॥

इत्युक्त्वा तस्य चक्रेण कण्ठं हारविभूषितम् ।
राहोरिवाशु चिच्छेद सद्यःपीतस्नुतामृतम् ॥ २३१ ॥

तस्मिन्विलूनशिरसि क्षमापाले सहसा क्षितौ ।
पतिते हेमपीठाग्रान्मेरोः शृङ्ग इवोन्नते ॥ २३२ ॥

१ ऽध्य--ग. २. तवांधकाकस्य--क; तवेयं हास्याय--ग.

तत्तेजः पश्यतां राज्ञामतिसूर्यानलद्युति ।
विवेश वदने शौरेः पिङ्गीकृतदिगन्तरम् ॥ २३३ ॥

ततश्चचाल वसुधा लोलसागरमेखला ।
अनभ्रे प्रववर्ष द्यौर्महाशनिपुरःसरम् ॥ २३४ ॥

तद्दृष्ट्वा भूमिपालानां निःशब्दमभवत्सदः ।
मन्थावसानमूकस्य दुग्धाब्धेः श्रियमुद्वहन् ॥ २३५ ॥

दुर्योधनसंतापः ।

शिशुपालसुतं तूर्णमभिषिच्य युधिष्ठिरः ।
सभार्योऽवभृथस्नानं चकार मुनिशासनात् ॥ २३६ ॥

ततः समाप्ते विधिवद्यज्ञे विपुलदक्षिणे ।
साम्राज्यविजयोष्णीषबद्धमौलिर्बभौ विभुः ॥ २३७ ॥

यथार्हैरथ सत्कारैः प्रीताः प्रतिययुर्नृपाः ।
आमन्त्र्य पाण्डुतनयान्प्रणामाश्रितमौलयः ॥ २३८ ॥

तेषु यातेषु दाशार्हः क्ष्मापमामन्त्र्य सानुजम् ।
ययौ त्यक्तः कथंचित्तैरतृप्तैः संगमामृते ॥ २३९ ॥

गतेषु कुरुवृद्धेषु सत्कृतेषु सहर्षिभिः ।
विवेश सानुजो राजा राजधानीं श्रिया युतः ॥ २४० ॥

एको दुर्योधनस्तत्र शकुनिश्चास्य मातुलः ।
उवास ज्ञातिभोगेन विभूष्यन्ते हि भूतयः ॥ २४१ ॥

अनेककौतुकां लक्ष्मीं स पश्यन्धर्मजन्मनः ।
अन्तर्द्वेषविषोध्मातः पुटपाकमदह्यत ॥ २४२ ॥

सर्वोपचारैर्यत्नेन सेव्यमानो नृपाज्ञया ।
दासीभिर्नृत्यगीताद्यैस्तस्थौ दुर्योधनश्चिरम् ॥ २४३ ॥

दिव्याभिप्रायरुचिरां स सभां मयनिर्मिताम् ।
वैदूर्यस्तम्भसुभगां तप्तकाञ्चनजालिकाम् ॥ २४४ ॥
वीक्ष्यमाणः शशिमणिप्राकारकृतचन्द्रिकाम् ।
स्फाटिकं कुट्टिमं प्राप्य जलाशङ्की न्यवर्तत ॥ २४५ ॥

१ व्यक्तः--ग. २ तृप्तः--क. ३ ०मादते--क. ४ ०रुषा०--क. ५ रुचिरां--ग. ६ ०स्रत०--क.

व्रजन्नुत्क्षिप्तवस्त्रोऽथ ददर्श विमलं सरः ।
स्फटिकाशङ्कया तत्र स ममज्ज सहांशुकः ॥ २४६ ॥

मेने द्वारं च विवृतं वैमल्यान्मणिवेश्मनि ।
दृष्टेति विप्रलब्धं तं जहसुस्तत्र किंकराः ॥ २४७ ॥

हर्म्यस्था राजललनाः सानुजश्च वृकोदरः ।
स्मितश्रिया कपोलान्ते दन्तपत्राणि चक्रिरे ॥ २४८ ॥

अवमानाग्निना तेन दह्यमानः सुयोधनः ।
लज्जया संवृतिं चक्रे पार्श्वालोकनहेलया ॥ २४९ ॥

युधिष्ठिरमथामन्त्र्य स गच्छन्गजसाह्वयम् ।
चिन्ताविवर्णवदनो भूतग्रस्त इवाभवत् ॥ २५० ॥

ध्यानमूकं तमालोक्य कृशाङ्गं भारवेदिनम् ।
पथ्यविद्वेषिणं बालं दीर्घरोगमिवातुरम् ॥ २५१ ॥

उवाच शकुनिः कोऽयं तवापि धृतिविप्लवः ।
सर्वैश्वरस्य पश्यामि न हि ते दुःखकारणम् ॥ २५२ ॥

तच्छ्रुत्वा दीर्घनिःश्वाससंशुष्काधरपल्लवः ।
दुर्योधनोऽवदद्दुःखज्वरेण कथितेन किम् ॥ २५३ ॥

दृष्ट्वापचितमात्मानं श्रियं पूर्णां च वैरिषु ।
अमर्षणश्च मानी च कथं जीवति मद्विधः ॥ २५४ ॥

रुद्धप्रवेशान्भूपालान्द्वाःस्थैः पाण्डववेश्मनि ।
विलोक्य म्लानमानस्य निधनं मे महोत्सवः ॥ २५५ ॥

स यज्ञः सा सभा सा श्रीस्ते भोगाः स परिच्छदः ।
मातुं मनोरथेनापि न शक्यो मे महोत्सवः ॥ २५६ ॥

मुरारिणा हते चैद्ये तस्मिन्नृपतिमण्डले ।
अहो बताभवज्जीवः पार्थभीत्या न कस्यचित् ॥ २५७ ॥

अवहासं सभायां तं शात्रवं विभवं च तम् ।
मर्तुमाहितसंकल्पो न सेहे किं करोम्यहम् ॥ २५८ ॥

इति दुर्योधनवचः श्रुत्वा प्रोवाच सौबलः ।
पार्थाः स्वभुजवीर्येण जाता विभवशालिनः ॥ २५९ ॥

१ व्रजंस्तु ततः (?) वस्त्रोऽथ--क. २ विप्रलम्भं--ग. ३ ग पुस्तकेऽयं श्लोको न दृश्यते.

हृता तव न तैः शक्तिर्न रुद्धो भूम्यनन्तरः ।
पृथ्वी भगवती पृथ्वी भव त्वमपि दिग्जयी ॥ २६० ॥
अजित्वा पाण्डुतनयान्मन्यसे न जयं यदि ।
न हि नाम प्रकाशन्ते पुरस्तेजांसि तेजसाम् ॥ २६१ ॥
अत्रापि श्रूयतां राजन्कृष्णार्जुनवृकोदरान् ।
जाने जेतुं सपाञ्चालाञ्जम्भारिरपि दुर्बलः ॥ २६२ ॥
एक एवास्त्युपायोऽत्र निरपायो विसंशयः ।
अक्षज्ञोऽहमनक्षज्ञं जेतुं धर्मसुतं क्षमः ॥ २६३ ॥
द्यूतेन तच्छ्रियं सर्वां जित्वा दास्याम्यहं तव ।
राजसूयव्रतस्थोऽसौ न चाहूतो निवर्तते ॥ २६४ ॥
धृतराष्ट्रज्ञया किंतु करोमि त्वत्समीहितम् ।
इत्युक्त्वा विरते तस्मिन्क्षत्ते हृष्टः सुयोधनः ॥ २६५ ॥
विपत्सु च परित्राणं संपत्सु च विभूषणम् ।
बन्धुचूडामणिः सत्यं भवानेवं किमुच्यते ॥ २६६ ॥
दुःखितं धृतराष्ट्राय मां मातुल निवेदय ।
अवश्यमनुजानाति द्यूतं स सुतवत्सलः ॥ २६७ ॥
एवं ब्रुवाणे प्रणयाज्जातहर्षे सुयोधने ।
तूर्णमभ्येत्य शकुनिर्धृतराष्ट्रं व्यजिज्ञपत् ॥ २६८ ॥
राजन्विवर्णवदनः शोकार्तो भृशमातुरः ।
दुर्योधनस्तव सुतो वर्तते व्याधिना विना ॥ २६९ ॥
प्रज्ञाचक्षुस्तदाकर्ण्य सुतमानाय्य निर्जने ।
पप्रच्छ सर्वसंभोगसुभगं दुःखकारणम् ॥ २७० ॥
कीर्तिरङ्कुरिता दिक्षु पुष्पिता श्रीः सुहृद्गृहे ।
रणे च वैरिमुण्डेषु फलितस्तव विक्रमः ॥ २७१ ॥
गीतं वेणुरवाविद्धं शृणोषि हरिणीदृशाम् ।
दधासि विपुलाभांसि वासांसि सह कङ्कणैः ॥ २७२ ॥
जङ्गमाद्रिनिभैर्नागैस्तुरगैश्च मनोजवैः ।
प्रयासि सततं पुत्र कृशः केनासि निःसुखः ॥ २७३ ॥
निशम्येति पितुर्वाक्यं शनैर्दुर्योधनोऽवदत् ।
अभेषजेन किं तात दुःखेन कथितेन ते ॥ २७४ ॥

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१ पूर्णा–ख, ग. १ बहु०–ग. २ ० च्छ्रितहर्षे–ख. ग.

परेषामधिकां लक्ष्मीं दृष्ट्वा न्यूनां तथात्मनः।
वनं न याति यो मानी प्रमाणीक्रियते स कैः॥ २७५॥
अन्तर्निर्दह्यमानेन शक्तिहीनेन शत्रुषु।
संनतिः क्रियते येन निन्द्यं धिक्तस्य जीवितम्॥ २७६॥
यश्रितो देशकालाभ्यां सहते यः पराभवम्।
तस्यालकावली मन्ये रशना च विभूषणम्॥ २७७॥
युधिष्ठिरस्य भूपाल रत्नोपायनसंग्रहे।
मयापि राजपूज्येन कोशाध्यक्षायितं क्रतौ॥ २७८॥
दुःखेऽप्यदुःखितेनैव हर्षः प्रकटितो मया।
नटेनेव रिपोर्गेहे तत्किं न मरणं मम॥ २७९॥
नम्रः कृतकसंमानं कृतं वै पूर्ववैरिणा।
दुःसहं सहते भारं धिक्तं पुरुषगर्दभम्॥ २८०॥
छत्रं दैन्यध्वजं मूर्ध्नि वृथेदं मम मानिनः।
योऽहमभ्यधिकान्पार्थान्पश्याम्यपचितः शनैः॥ २८१॥
राजसूये मया दृष्टा सा श्रीः पाण्डवभूपतेः।
वोढुं मनोरथेनापि यां न शक्ता नरेश्वराः॥ २८२॥
यत्र यत्र दृशं पार्थः प्रददौ जगतीभुजाम्।
तत्र तत्राञ्जलिवनैर्बभुः पद्माकरा इव॥ २८३॥
दिक्चक्रं चामरमयं गजवाजिमयी मही।
तस्मिन्नराजघटामर्दे नभश्छत्रमयं बभौ॥ २८४॥
अलब्धान्तःप्रवेशाश्च तत्रान्ये वसुधाधिपाः।
व्यलम्बन्त चिरं द्वारि ग्राम्या इव करप्रदाः॥ २८५॥
नानादेशागतैस्तत्र बभूवुर्धनराशिभिः।
एकीकृतमहाशैला दिशाः पुञ्जीकृता इव॥ २८६॥
मुक्तवत्यँखिलं भोगं लक्षे लक्षे द्विजन्मनाम्।
शङ्खशब्देन संज्ञाभूद्यज्ञे तस्मिन्दिवानिशम्॥ २८७॥
तैः शङ्खनादैरसकृत्सर्वाशापूरणक्षमैः।
सततं भूभुजां तत्र श्रवणौ बधिरीकृतौ॥ २८८॥
अभिषेके पृथासूनोश्छत्रव्यजनपाणयः।
अहंपूर्विकया सर्वे तत्र तस्थुर्नरेश्वराः॥ २८९॥

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१ °न्नाग०–क. २ °खिलैर्भोगैः–क.

शक्रस्तां कथमाप्नोति दूरे वैश्रवणस्य सा ।
या श्रीः पाण्डुसुतस्याभूद्यज्ञे कनकवर्षिणः ॥ २९० ॥
तस्य रत्नविचित्रायां सभायामनभिज्ञवत् ।
पतितः स्फटिकाशङ्कावित्रलब्धोऽहमम्भसि ॥ २९१ ॥
स एव हृदि मे सक्तः शोकः शङ्कुरिवायसः ।
जहास साक्षिसंकोचं तत्र यन्मां वृकोदरः ॥ २९२ ॥
सोऽहं त्वदाज्ञया तात शकुनिं समुपाश्रितः ।
द्यूतनैव हरिष्यामि श्रियं तां धर्मजन्मनः ॥ २९३ ॥

द्यूतम् ।

इति पुत्रवचः श्रुत्वा स्वकुलक्षयशङ्कितः ।
धृतराष्ट्रोऽभ्यधाद्वत्स कोऽयं ते व्यसनागमः ॥ २९४ ॥
भ्रातुर्विभवमालोक्य पुत्र किं परितप्यसे ।
तवापि संपदः सन्ति स्पृहणीया महीभुजाम् ॥ २९५ ॥
सहायैः पाण्डुतनयैः स्वाधीनभुजविक्रमः ।
जित्वा त्वमपि भूपालान्यजस्व बहुभिर्मखैः ॥ २९६ ॥
यः परद्रविणादानेष्वुद्यमो लुब्धचेतसाम् ।
को भवेदापदां पात्रं स्यात्स चेन्निजरक्षणे ॥ २९७ ॥
इत्थं विबोध्यमानोऽपि पित्रा दुर्योधनोऽसकृत् ।
नात्यजद्द्यूतनिर्बन्धं दैवाल्लोभवशीकृतः ॥ २९८ ॥
ततः कथंचित्साकम्पस्तनयस्नेहविह्वलः ।
तथेत्युक्त्वा कुरुपतिः सभां क्षिप्रमकारयत् ॥ २९९ ॥
भवितव्यतया सत्यं मुद्रितः सर्वदा जनः ।
आम्बिकेयोऽपि यत्सूनोः समीहितममन्यत ॥ ३०० ॥
ततो रत्नमयीं रम्यां कुशलैः शिल्पिभिः कृताम् ।
सभां कृत्वा समाहूय विदुरं सोऽभ्यभाषत ॥ ३०१ ॥
गत्वा युधिष्ठिरं क्षत्तः क्षिप्रमानय मत्त्रिरा ।
कृता मच्छिल्पिभिश्चित्रा तत्सभासदृशी सभा ॥ ३०२ ॥
पाण्डवानां मम सुतैर्द्यूतक्रीडाविहारिणाम् ।
प्रीतिसंभोगसुभगस्तस्यामस्तु समागमः ॥ ३०३ ॥

१ मम:—ग. २ पुत्र स्वामी तन्निजरक्षणे—ग. ३ दैवमोहवशीकृतः—क. ४ क-पुस्तकेऽयं श्लोको न दृश्यते. ५ क. पुस्तकेऽयं पाठो नास्ति.

तच्छ्रुत्वा विदुरो द्यूतं निन्दन्कलहदोहदम्[1] ।
विधातृचोदितेनाथ भूभुजा प्रेरितो ययौ ॥ ३०४ ॥
स गत्वा पाण्डवपुरं विषण्णवदनः शनैः ।
अवाप्य धर्मतनयं प्राप्तपूजासनोऽवदत् ॥ ३०५ ॥
धर्मराज महाराजो वक्ति त्वामम्बिकासुतः ।
मत्सभामेहि सुभगां विहाराय सहानुजः ॥ ३०६ ॥
शकुनिप्रमुखैस्तत्र सुहृद्द्यूतं प्रवर्तते ।
सारं मन्ये विभूतीनां सुहृद्बन्धुसमागमम् ॥ ३०७ ॥
इत्यहं धृतराष्ट्रेण प्रेषितो भवदन्तिकम् ।
भयंकराश्च कितवास्तत्र सर्वे समागताः ॥ ३०८ ॥
अनर्थविपदां मूलं द्यूतं तु कलहोदयम् ।
विचार्य सर्वं कौन्तेय कर्तुमर्हसि सांप्रतम् ॥ ३०९ ॥
अजातशत्रुस्तच्छ्रुत्वा तं पृष्टकुशलोऽभ्यधात् ।
जानामि कलहं घोरं द्यूतमुन्मूलनं श्रियः ॥ ३१० ॥
शकुनिप्रमुखाज्ञाने कितवान्क्षुद्रदेविनः ।
आहूतो न निवर्तेऽहं किं तु मे समयः क्रतोः ॥ ३११ ॥
यथेष्टकारिणं[2] दैवं को हि नामातिवर्तते ।
इत्युक्त्वा धर्मतनयः प्रतस्थे सानुजः कुरून्[3] ॥ ३१२ ॥
व्रजन्गजघटाबन्धैर्वाजिवृन्दैश्च पाण्डवः ।
उद्धूतधूलिपटलैरकालरजनीं व्यधात् ॥ ३१३ ॥
द्रौपदीसहितः प्राप्य सानुजो हस्तिनापुरम् ।
विवेश भूषितोत्साहः साम्राज्यविजयश्रिया ॥ ३१४ ॥
प्रत्युद्गतैः[4] ससचिवैः सह दुर्योधनादिभिः ।
प्रविश्य कौरवपतिं वृद्धांश्च प्रणनाम सः ॥ ३१५ ॥
धृतराष्ट्रसमादिष्टमासाद्य मणिमन्दिरम् ।
निजवद्रिजहाराथ राजोद्यानेषु पाण्डवः ॥ ३१६ ॥
कृष्णा च कुरुपत्नीनां[5] मध्ये हरिणलोचना ।
बभौ त्रिदशकान्तानां पौलोमीव श्रिया युता ॥ ३१७ ॥
भुक्तोत्तरमथासीनान्पाण्डवान्सह कौरवैः ।
वीक्ष्य प्रमुदिता नार्यो नृत्यगीतैः सिषेविरे ॥ ३१८ ॥

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१ कलदोहदम्–क. २कारि यद्दैवं- क. ३ ०प्रस्थितः–क. ४ प्रत्युद्गतः–ग. ०कन्यानां–ग.

ततो रजन्यां यातायामुदिते तिग्मरोचिषि ।
शकुनिप्रमुखा धूर्ताः संहता विविशुः पुरम् ॥ ३१९ ॥
रत्नोज्ज्वलामथ सभां कुरुपुंगवस्य
पार्थोऽनुजैः सह निषक्तसुवर्णपीठाम् ।
राधेयसौबलसुयोधनसिन्धुराज-
दुःशासनादिकितवोपचितां विवेश ॥ ३२० ॥
द्यूतं सुहृत्प्रणयनाटकसूत्रधारं
प्रावर्त्यतामिति ततः शकुनौ ब्रुवाणे ।
प्रोवाच पाण्डुतनयः शशिमौलिशैल-
शृङ्गश्रियं प्रतिहसन्निव दन्तभाभिः ॥ ३२१ ॥
गान्धारराज कुरुनाथसुतस्य कोऽयं
मोहस्त्वया कितव चेतसि संप्रदिष्टः ।
द्यूतप्रतारणमिषेण नरेन्द्रलक्ष्मी-
बालक्षपाकरकलानववारिवाहः ॥ ३२२ ॥
श्रीराजयक्ष्मणि यशःशशिसैंहिकेये
संभोगचूतवनवह्निमुखे त्वयायम् ।
अक्षावटे व्यसनवारिनिधेरपारे
किं क्षिप्यते कुरुपतिर्बत हेलयैव ॥ ३२३ ॥
सर्पन्तु दुर्विलसितैकनिधेर्विधातु-
र्हेलाविलोडनविशृङ्खलचेष्टितानि ।
नश्यन्तु कीर्तिकलहंसकुलानि नाम
लोकापवादजलदागमशङ्कितानि ॥ ३२४ ॥
अक्षान्क्षिप क्षपय सच्चरितं क्षितीशं
दीक्षां विपत्सु दिश दर्शय पाणिदाक्ष्यम् ।
आहूत एव ननु संप्रति राजसूय-
यज्वा न पाण्डुतनयो विमुखोऽस्मि यस्मात् ॥ ३२५ ॥
एतद्युधिष्ठिरवचः शकुनिर्निशम्य
मायाप्रपञ्चकृतसंवृतिरित्युवाच ।
दुर्योधनाननसरोजविकासहेतुं
दृष्टिं क्षिपन्क्षणखणामुखराक्षहस्तः ॥ ३२६ ॥

१०सूत्रधारैः–क.ग. २ संप्रविष्टः–क. ३ अक्षाभिधे–क. ४ ०वारिनिधावपारे–क. ५ ०लोलविशृंखलानि–ग. ६ ०हांसिरुतानि–ग. ७ गर्जितेन–क.

गोष्ठीनवामृतरसप्रथमावदंशः
सौहार्दरत्नविनिबन्धनहेमकर्म।
बुद्धिप्रसादनविधिः स्मरकेलिभूषा
द्यूतं हि नागरकलाकुशलोपदेशः॥ ३२७॥

श्रुत्वेति पाण्डुतनयः प्रमाणं भवितव्यताम्।
भाषमाणः पणं पृष्टः परैः प्रोवाच संसदि॥ ३२८॥

भीष्मद्रोणकृपादीनामिदमग्रे न सांप्रतम्।
राजसूयव्रतश्चाहं न निवर्ते पणोऽस्त्वयम्॥ ३२९॥

लक्ष्मीस्मितं नयनकैरवकोशचन्द्रः
साम्राज्यवारिनिधिफेनमहाट्टहासः।
हाराग्रगो मणिरयं द्युतिपट्टबन्धो
गान्धारराज रुचिरांशुवरः पणो मे॥ ३३०॥

एतदाकर्ण्य शकुनिः क्षिप्त्वाक्षान्मायया पुरः।
जितोऽसीत्यभ्यधात्पार्थं स चोवाच पणं पुनः॥ ३३१॥

अभ्रंलिहध्वजपटप्रकटाट्टहासो
घण्टावलीरवविघट्टितदिग्विभागः।
अस्पृष्टभूतलहयाष्टकसंनिविष्टो
राजन्रथो रिपुमनोरथहृत्पणो मे॥ ३३२॥

जित्वा तमथ गान्धारः पुनः पप्रच्छ पाण्डवम्।
तन्मायामविदित्वैव सरलः सोऽप्यभाषत॥ ३३३॥

आस्ते पणः करिगणो मम गेहघण्टा-
टाङ्कारसारबधिरीकृतनाकरन्ध्रः।
यात्रासु यस्य विषमाश्रितकर्णतालै-
रुद्घाटिताश्च पिहिताश्च दिशो भवन्ति॥ ३३४॥

इत्युक्तवति कौन्तेये जित्वा तमपि हेलया।
पणं पप्रच्छ शकुनिः स च पृष्टोऽभ्यभाषत॥ ३३५॥

नेत्रोत्पला वदनबिम्बसहस्रपत्रा
लोलालकान्तमधुपाः स्मितहंसमालाः।
भ्रूलास्यवीचिरचनाः स्तनचक्रवाका
दास्यः पणो मम मनोभवकेलिवाप्यः॥ ३३६॥

१ नाम सकलाकुशलोपदेशः–क. २ तु–क. ३ क पुस्तकेऽयं श्लोको न दृश्यते. ४ क पुस्तकेऽयं श्लोको न दृश्यते. ५ पृष्टः पार्थो–ग. ६ ०कोकमाला–ग.

जित्वा दासीसहस्राणामयुतान्यथ सौबलः ।
पप्रच्छान्यं पणं पृष्टो जगाद च युधिष्ठिरः ॥ ३३७ ॥
उत्तप्तमाहतमनङ्कितजातरूपं
द्रोणीसहस्रविनिवेशनिधानसंस्थम् ।
सर्वं धनं मम पणो मणिमौक्तिकाङ्कं
हित्वा सुरद्विजधनं सकला च पृथ्वी ॥ ३३८ ॥

श्रुत्वैतद्विदुरोऽवादीद्धृतराष्ट्रं सभास्थितम् ।
अनयोऽयं ध्रुवं राजन्कुलान्ताय तवोत्थितः ॥ ३३९ ॥
आपातमात्रहर्षेऽस्मिन्दुःखान्ते मा मनः कृथाः ।
परस्वसंग्रहो राजन्निदाघहिमसंनिभः ॥ ३४० ॥
अथवा सुतवात्सल्याद्विस्मृता तव सन्मतिः ।
बुध्यस्व पाण्डवत्यागात्पुत्रत्यागस्तवोचितः ॥ ३४१ ॥
द्यूतं सर्वापदां मूलं वैराद्येन प्रवर्तितम् ।
त्यक्ते दुर्योधने तस्मिञ्शाम्यन्ति कुरवः सुखम् ॥ ३४२ ॥
शेषैः सह सुतैः पार्थान्रक्ष त्यक्त्वा सुयोधनम् ।
परित्यज्य गजानीकमास्थां मा जम्बुके कृथाः ॥ ३४३ ॥
इति ब्रुवाणे विदुरे कोपाद्दुर्योधनोऽवदत् ।
प्राज्ञंमन्यो वृथैवासि किमपृष्टोऽभिभाषसे ॥ ३४४ ॥
गृहे गृहे भवत्येव स्वजनव्यञ्जनो रिपुः ।
शङ्कितास्तद्वचो नित्यं किंतु प्राज्ञा न कुर्वते ॥ ३४५ ॥
कुरूणां गणको नै त्वं भाविनोऽर्थस्य सूचकः ।
प्रागल्भ्यमथवायाति बलात्स्वख्यातये जनः ॥ ३४६ ॥
विदुर ब्रूहि तं गत्वा यः शृणोति तवादरात् ।
वृद्धशून्या सभा नेयं यस्यां त्वमसि पण्डितः ॥ ३४७ ॥
इति दुर्योधनेनोक्ते पाण्डवं सौबलोऽब्रवीत् ।
विजितोऽसि महीपाल कथ्यतामपरः पणः ॥ ३४८ ॥
ततोऽब्रवीद्धर्मसुतो नकुलोऽयं पणो मम ।
विमुक्तसौन्दर्यमदो मन्ये यं वीक्ष्य मन्मथः ॥ ३४९ ॥
एतदाकर्ण्य शकुनिर्मायया विचरन्क्षणात् ।
गणयन्न कुलाचारमजयन्नकुलं ततः ॥ ३५० ॥
तमुवाच पुनः पार्थः सहदेवः पणो मम ।
यस्य लोके च शास्त्रे च परं पारं गता मतिः ॥ ३५१ ॥

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१ नवोद्गतः—ग. २ जीवन्तु—क. ३ नित्यं—क.

इत्युक्तवति कान्तेये तमप्यजयदक्षवित् ।
शकुनिः कैतवे व्याजं शस्त्रे विषमिवोद्वहन् ॥ ३५२ ॥
ततोऽवदद्धर्मसुतः पणोऽयं मे धनंजयः ।
भगदत्तादयो येन दिग्जये स्थापिता वशे ॥ ३५३ ॥
शक्रेभकुम्भनिर्मग्ना यस्य नामाङ्किताः शराः ।
कथयन्त्यमरावत्यां प्रौढं खाण्डवविक्रमम् ॥ ३५४ ॥
युधिष्ठिरवचः श्रुत्वा विजितोऽसीति सौबलः ।
तमूचे पणमन्यं च पप्रच्छ निकृतिं श्रितः ॥ ३५५ ॥
तं पाण्डवः प्रत्युवाच भीमसेनः पणो मम ।
जरासंधभिदो यस्य गीयते राजभिर्यशः ॥ ३५६ ॥
इत्युक्त्वा विजितं श्रुत्वा तमपि भ्रातरं नृपः ।
पृथ्वीरक्षामणिं पश्चादात्मानं विदधे पणम् ॥ ३५७ ॥
अभिधाय जितोऽसीति ततस्तं सुबलात्मजः ।
उवाच राजन्कृष्णैका तवास्त्यविजितः पणः ॥ ३५८ ॥
तच्छ्रुत्वोवाच कौन्तेयः पणो मे द्रुपदात्मजा ।
इन्दीवरवनानीव भान्ति यस्या दृशा दिशः ॥ ३५९ ॥
अनक्षज्ञं ततोऽक्षज्ञः शकुनिर्धर्मनन्दनम् ।
क्षणादयं जितोऽसीति प्रोवाच निकृतिं श्रितः ॥ ३६० ॥
अथाब्रवीद्धार्तराष्ट्रो विदुरं हृष्टमानसः ।
आनय द्रौपदीं गच्छ दासीं द्यूतजितां मम ॥ ३६१ ॥
ततो जगाद विदुरः सहसा कोपकम्पितः ।
अहो नु कालपक्वस्त्वं न बिभेषि भयेऽपि यत् ॥ ३६२ ॥
नेयं क्रकचतुल्यानां मर्मविच्छेदवादिनाम् ।
तिष्ठत्यमृतगर्भोत्था लक्ष्मीः कमललोचना ॥ ३६३ ॥
वैरमात्मविनाशाय विहितं पाण्डवैस्त्वया ।
वृक्षशाखां समारुह्य मोहात्त्वं छेत्तुमुद्यतः ॥ ३६४ ॥
ध्रुवं लक्ष्मीमदान्धस्त्वं पतितो व्यसनावटे ।
विनष्टुं कौरवकुलं यस्य दैवात्त्वमग्रणीः ॥ ३६५ ॥

१ क-पुस्तकेऽयं श्लोकः–' जरासंधजयो यस्य गीयते राजभिर्यशः । भीमोऽयं भीमकर्मा च पणोऽयं स्थापितो मया ॥ ' इति पठ्यते. २ बले–ग. ३ ०र्णवे–क. ४ चैव त्व०–ग.

भाषितो विदुरेणेति सावलेपं सुयोधनः ।
परावृत्य निजं सूतं प्रातिकामिनमब्रवीत् ॥ ३६६ ॥
भयं न तेऽस्ति पार्थेभ्यो न च त्वं विदुरो यथा ।
सदा द्वेषपरोऽस्मासु गच्छ कृष्णां समानय ॥ ३६७ ॥
तच्छ्रुत्वान्तःपुरं गत्वा सूतः पाण्डववल्लभाम् ।
अब्रवीद्देवि पाञ्चालि प्रभुस्तेऽद्य सुयोधनः ॥ ३६८ ॥
नकुले सहदेवे च पार्थे च सवृकोदरे ।
हारिते धर्मजेनाक्षैः पश्चादात्मापि हारितः ॥ ३६९ ॥
ततस्त्वमपि भूपेन पणिता निर्जिता परैः ।
तदागच्छ जितां द्रष्टुमर्हते त्वां सुयोधनः ॥ ३७० ॥
सूतस्येति वचः श्रुत्वा पार्षती दुःखितावदत् ।
गच्छ धर्मेण विजिता नाहं कौरवभूभुजा ॥ ३७१ ॥
आत्मैव हारितः पूर्वं येन स्वच्छन्दचेतसा ।
स मां युधिष्ठिरो राजा पणीकर्तुं कथं विभुः ॥ ३७२ ॥
एतत्कृष्णावचो गत्वा धार्तराष्ट्राय सूतजः ।
न्यवेदयन्निषण्णात्मा ततो दुर्योधनोऽवदत् ॥ ३७३ ॥
इहैवाभ्येत्य पाञ्चाली स्वयं न्यायं ब्रवीतु नः ।
न हि सभ्यैरनिर्णिक्तं लभन्ते स्वार्थमर्थिनः ॥ ३७४ ॥
इत्याज्ञया कुरुपतेर्गत्वा सूतस्ततः पुनः ।
रजस्वलामेकवस्त्रां द्रौपदीं तदभाषत ॥ ३७५ ॥
कृष्णा प्रोवाच तत्रस्थाः सभ्या धर्मसुतोऽपि वा ।
वदन्तु किमहं पूर्वं पश्चाद्वा विजिता परैः ॥ ३७६ ॥
इति तद्वचसा क्षिप्रं निवृत्तं वीक्ष्य सूतजम् ।
दुःशासनं तदाह्वाने कुपितः कौरवोऽदिशत् ॥ ३७७ ॥
स गत्वा पृथुसंरम्भो मत्तद्विप इव श्वसन् ।
हर्तुं विनिश्चयं चक्रे तां राजकदलीमिव ॥ ३७८ ॥
कृष्णापि तं समालोक्य भ्रकुटीकुटिलाननम् ।
चकम्पे व्याघ्रवित्रस्तहरिणीहारिलोचना ॥ ३७९ ॥
तरलप्रेक्षितैः क्षिप्रं तस्याश्चलितचक्षुषः ।
दिक्षु शक्रायुधानीव तद्रक्षायै समुद्ययुः ॥ ३८० ॥

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१ °देहि–ग. २ नरपते–क. ३ वन्य°ग. ४ हरिणीव सुलोचना–क. ५ बभूवुः प्रावृषि यथा–क.

दुःशासनस्ततोऽवादीद्रुदतीं तां रजस्वलाम्।
पुरन्ध्रीव्रतमुत्सृज्य निर्लज्जा भज कौरवान्॥ ३८१॥

अधुना धार्तराष्ट्रस्य दासी त्वं द्यूतनिर्जिता।
वचो दुःशासनस्येति निशम्य द्रुपदात्मजा॥ ३८२॥

अन्तःपुरे कुरुस्त्रीणां दुद्राव शरणार्थिनी।
विद्रुतायास्ततस्तस्याः पश्चाज्जग्राह कौरवः॥ ३८३॥

वेणीं स्वकुलदावाग्नेर्धूमलेखामिवासिताम्।
साकृष्यमाणा बलिना तेनैकवसना सती॥ ३८४॥

ऊचे रजस्वलास्मीति बाष्पगद्गदभाषिणी।
अनाहृत्यैव तद्वाचं तां सभामनयज्जवात्॥ ३८५॥

कृष्णे विक्रोश गोविन्दं पार्थं वेति वदन्मुहुः।
राजसूयजलार्द्रेषु केशेष्वाकृष्य तेन ताम्॥ ३८६॥

न्यस्तां वीक्ष्य पुरो वृद्धाः शल्यविद्धा इवाभवन्।
द्रोणे करतलन्यस्ततललाटे ध्याननिश्चले॥ ३८७॥

मनसा निन्दति मुहुर्गाङ्गेये चिरजीविताम्।
विदुरे दुःखनिःस्पन्दे निर्जीवित इव स्थिते॥ ३८८॥

म्लानीकृताधरदलं तप्तं श्वसति बाह्लिके।
पुत्राणां जयमाकर्ण्य श्रोत्रसंजातचक्षुषि॥ ३८९॥

धृतराष्ट्रे विभक्तास्ये निस्पन्दोत्तालितभ्रुवि।
कर्णे लीलास्मितचलत्कपोलफलके मुदा॥ ३९०॥

शकुनावुत्क्षिपत्यक्षान्मुहुः शिक्षानकङ्कणे।
लीलालसं वीक्षमाणे द्रौपदीं च सुयोधने॥ ३९१॥

नोचिरे कृष्णया पृष्टाः सभ्यास्ते धर्मसंशयम्।
ततः शान्तनवो ध्यात्वा याज्ञसेनीमभाषत॥ ३९२॥

सूक्ष्मा धर्मगतिः पुत्रि वाचा तां विवृणोति कः।
हारितात्मा नृपो नेशः पतिः स्त्रीणां च दैवतम्॥ ३९३॥

इत्यस्मिन्धर्मसंदेहे न्याय्यं को वक्तुमर्हति।
इदमेव हि जानामि वञ्चितो यद्युधिष्ठिरः॥ ३९४॥

१ °वायतीम्--क. २ च विस्मितवलत्क°--क. ३ लीलया संवीक्ष्यमाणे--क

इत्युक्तवति गाङ्गेये द्रौपदीं न्यायवादिनीम् ॥ ३९५ ॥

वचोभिर्भर्त्सयामास तीक्ष्णैर्दुःशासनः क्रुधा ।
कृष्णाकटाक्षनिर्दग्धस्ततो भीमो ज्वलन्निव ॥ ३९६ ॥

उवाच भ्रातरं ज्येष्ठमुत्पतन्कनकासनात् ।
अहो निर्मानता नाम क्षान्तिरित्युच्यते बुधैः ॥ ३९७ ॥

पराभवेऽपि दाराणामुपेक्षां क्षमते नु कः ।
विधात्रा किं कृतो ज्येष्ठो निर्वैरस्त्वं युधिष्ठिर ॥ ३९८ ॥

यस्यार्होऽसि न तद्वाच्यं किमन्यद्गुरुगौरवात् ।
इति त्रैलोक्यसंहारसज्जपावकवर्चसम् ॥ ३९९ ॥

ब्रुवाणं मारुतसुतं शमयामास फल्गुनः ।
ततो विकर्णः क्रोशन्तीं द्रौपदीं वीक्ष्य संसदि ॥ ४०० ॥

उवाच भूपतीन्सर्वानस्या न्यायो विविच्यताम् ।
इति ब्रुवन्समालोक्य मूकं सकलराजकम् ॥ ४०१ ॥

पुनर्जगाद धर्मस्थो विकर्णो धृतराष्ट्रजः ।
स्त्रियोऽक्षा मृगया पानं व्यसनं पृथिवीभुजाम् ॥ ४०२ ॥

धर्माधर्मौ न जानन्ति व्यसनस्थास्तु पार्थिवाः ।
व्यसनस्थेन पार्थेन प्रथमं हारितात्मना ॥ ४०३ ॥

पञ्चानामियमायत्ता याज्ञसेनी पणीकृता ।
स्वयं शकुनिना चैषा प्रार्थिता विस्मृतः पणः ॥ ४०४ ॥

तस्मान्न विजिता कृष्णा सर्वे सभ्या वदन्तु वा ।
विकर्णेनेति गदिते साधु साध्विति भूभुजाम् ॥ ४०५ ॥

संपूरितसभागर्भः समुत्तस्थौ महारवः ।
ततः कर्णः परावृत्य संरम्भशिथिलांशुकः ॥ ४०६ ॥

उवाच कोपात्साकम्पः कुर्वन्कुण्डलताण्डवम् ।
अनौचित्यं महत्तत्र दुर्निमित्तं च लक्ष्यते ॥ ४०७ ॥

यत्र तिष्ठत्सु वृद्धेषु बालो वदति वृद्धवत् ।
भर्ता विभुः स्वदाराणां नेत्यहो हास्यकारकम् ॥ ४०८ ॥

१ ०मुत्पत्य--क. २ जनैः--क. ३ वेति--ग. ४ नः--ग. ५ स्थितेषु--क.

विकर्ण विगतप्रज्ञस्त्वदन्यः को नु भाषते।
इदं च शृणु लोकेषु विश्रुतं श्रुतवर्जित ॥ ४०९ ॥

दृष्टपञ्चनरा नार्यः स्वच्छन्दा न पदं ह्रियः।
सेयं सभां समानीता स्वदासी बन्धकी यदि।
तद्धर्मवादसंदेहसंरम्भः कोऽयमीदृशः ॥ ४१० ॥

हर दुःशासनास्यास्त्वं वासः पश्यन्तु कौरवाः।
एनां गामिव निर्लज्जां किं सतीगौरवैर्वृथा ॥ ४११ ॥

इत्युक्ते सूतपुत्रेण कालपाशवशीकृतः।
केशपाशं विकृष्यास्या वासो जग्राह कौरवः ॥ ४१२ ॥

यथा यथा जहाराशु स तस्या रुचिराम्बरम्।
तथा तथा नवनवं प्रादुरासीत्ततस्तनौ ॥ ४१३ ॥

ततो निवृत्ते शनकैः श्रान्ते दुर्योधनानुजे।
धिक्शब्दो भूमिपालानामुदतिष्ठदधोदृशाम् ॥ ४१४ ॥

अथ कोपात्समुत्थाय कम्पव्यालोलकुण्डलः।
बभाषे निःश्वसन्भीमः केसरीव केशाहतः ॥ ४१५ ॥

अस्य क्षुद्रपशोर्भित्त्वा वक्षः फेनिलमुद्गतम्।
पास्यामि पश्यतां राज्ञां रुधिरं स्मर्यतां वचः ॥ ४१६ ॥

दुःशासनवधाबद्धनिश्चयेनेति भाषिते।
भीमेन विदुरो दुःखात्समुत्क्षिप्तभुजोऽवदत् ॥ ४१७ ॥

अहो बत सभा सभ्यैरियं मौनादधःकृता।
सन्तो वदन्ति यत्सत्यं सभां न प्रविशन्ति वा ॥ ४१८ ॥

प्रियाप्रियविवेकोऽस्ति यस्य न्याये पुरः स्थिते।
नरकेषु क्षयस्तस्य पाशैर्बद्धस्य दारुणैः ॥ ४१९ ॥

स्वसुतेऽप्यप्रियं ब्रूते वक्ति शत्रावपि प्रियम्।
विचारकर्कशःप्रीतेर्न हि वश्यो महाजनः ॥ ४२० ॥

प्रह्लादतनयेनाभून्मुनिसूनोः सुधन्वनः।
वादः कन्यार्थिताहेतोर्गुणाभिजनशीलतः ॥ ४२१ ॥

गत्वा प्रह्लादमेवाथ तं पप्रच्छतुरन्तरम्।
शरीरयोः पणं कृत्वा संघर्षात्पृथुसाहसौ ॥ ४२२ ॥

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१ विमुच्य--क. २ तला०--ग. ३ विचारकर्कशप्रीतिर्न हि वश्यः सदा जनः--क.

ततो जगाद प्रह्लादस्तनयं स्वं विरोचनम् ।
त्वत्तः सुधन्वाभ्यधिकः कुलद्वयसमुन्नतः ॥ ४२३ ॥
इत्युक्ते दैत्यपतिना सुधन्वाङ्गिरसोऽवदत् ।
सत्यव्रतेन भवता भाषितं धर्मकर्कशम् ॥ ४२४ ॥
पुत्रस्ते प्राणसंदेहान्मुक्तः पणकृतान्मया ।
इति स्वपुत्रेऽप्यभवन्निष्पक्षो दितिनन्दनः ॥ ४२५ ॥
तस्मात्सर्वे वदन्त्वत्र कृष्णाया धर्मनिर्णयम् ।
गोकर्णशिथिलाः सत्ये न भवन्ति विपश्चितः ॥ ४२६ ॥
विदुरेणेति कथिते मूकीभूते सभातले ।
भीष्मः प्रोवाच जानाति सर्वमेतद्युधिष्ठिरः ॥ ४२७ ॥
ततो दुर्योधनः क्रीडास्मितपल्लविताधरः ।
अभ्यधात्पाण्डुतनया वदन्त्वग्रजमप्रभुम् ॥ ४२८ ॥
अप्रमाणं स्वमात्मानं भाषतां च युधिष्ठिरः ।
ततो दास्याद्विमुञ्चामि त्वामहं द्रुपदात्मजे ॥ ४२९ ॥
इत्युक्ते कुरुराजेन ते राजानः सभासदः ।
पाण्डवाः किं नु वक्ष्यन्तीत्यभवन्कौतुकाकुलाः ॥ ४३० ॥
उत्कंधरेषु सर्वेषु लिखितेष्विव तत्क्षणम् ।
निश्चलेषु नरेन्द्रेषु भीमसेनोऽभ्यभाषत ॥ ४३१ ॥
अयं वसुमतीनाथः प्रभुर्नो धर्मनन्दनः ।
सहामहे परिभवं शासनेनास्य यन्त्रिताः ॥ ४३२ ॥
प्रमाणं पृथिवीपालो यदि नायं क्षमाधनः ।
तत्को नु मद्भुजायत्रात्स्वस्तिमान्कौरवो व्रजेत् ॥ ४३३ ॥
इति ब्रुवाणं साकम्पं संदष्टदशनच्छदम् ।
क्षमयामासुरव्यग्राः स्वयं भीष्ममुखाः क्षणम् ॥ ४३४ ॥
ततो दुर्योधनो दर्पविलासरसमन्थरः ।
ऊरुं गजकराकारं पाञ्चाल्याः समदर्शयत् ॥ ४३५ ॥
भीमसेनोऽथ संरम्भात्क्रूरक्रोधारुणेक्षणः ।
ऊचे तवोरू भेत्स्यामि सत्यं कदलिकोमलौ ॥ ४३६ ॥
इति तस्य ब्रुवाणस्य सधूमाः स्रोतसां मुखैः ।
निर्ययुः कालतुल्यस्य सहसा पावकार्चिषः ॥ ४३७ ॥

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१ सर्वं-क. २ ०प्रियम्.-ग. ३ प्रमाणं वा-क. ४ शासने न्यायर्यंत्रिताः-ग. ५ ० रंदन०-क. ६ सधूमैः-क.

अत्रान्तरे घोरतरं जम्बुकाः सह रासभैः।
रुरुवुर्वह्निशालाग्रे धृतराष्ट्रस्य मन्दिरे॥ ४३८॥
ततः समेत्य गान्धार्या विदुरः कालमोहितम्।
धृतराष्ट्रं कुलं कृत्स्नं नेदमस्तीत्यभाषत॥ ४३९॥
आम्बिकेयोऽथ संत्रस्तः प्रसाद्य द्रुपदात्मजाम्।
मुमोच वरदस्तस्यै निःशेषं द्यूतनिर्जितम्॥ ४४०॥
धृतराष्ट्रं समामन्त्र्य सानुगोऽथ युधिष्ठिरः।
रथी रथवरैः प्रायात्कुरुवृद्धैः प्रसादितः॥ ४४१॥

अनुद्यूतम्।

ततः सौबलराधेयदुःशासनसुयोधनाः।
वैचित्र्यवीर्यमभ्येत्य दुःखतप्ता बभाषिरे॥ ४४२॥
अर्थशास्त्रविदा राजन्स्वयं वृद्धेन धीमता।
त्वया वयं जलनिधौ बद्धा क्षिप्ता महोरगैः॥ ४४३॥
अशान्तवैरा रिपवस्त्वयास्माकं प्रवर्धिता।
श्वभ्रान्ते लम्बमानानां पाशच्छेदोऽयमुच्यते॥ ४४४॥
त्यक्ता हस्तगता लक्ष्मीः कृतः कण्ठे महोरगः।
अहो नीतिविदा साधु विचार्यं विहितं त्वया॥ ४४५॥
वज्रपञ्जरबद्धस्य सिंहस्योत्पाट्य केसरम्।
को नु मुञ्चति तं पश्चाद्यो न कालेन चोदितः॥ ४४६॥
याता रथैः समुन्नद्धाः पाण्डवा भ्रुकुटीमुखाः।
लभन्ते नैव ते व्यक्तं निद्रां वैरतितीर्षवः॥ ४४७॥
इति दुर्योधनादीनां वचः श्रुत्वा जनेश्वरः।
पुनः प्रवर्त्यतां द्यूतमित्युक्त्वा दैवमोहितः॥ ४४८॥
वार्यमाणोऽपि भीष्मेण द्रोणेन विदुरेण च।
आनिनाय पुनः पार्थं व्रजन्तं प्रातिकामिना॥ ४४९॥
आहूतो न निवर्तेऽहमिति संकल्पयन्व्रतम्।
ततः सभां समायातं समेत्य कितवाः पुनः।
अवदन्सौबलमुखाः सानुजं धर्मनन्दनम्॥ ४५०॥
वयं द्वादशवर्षाणि विपिने द्यूतनिर्जिताः।

१ सहचारिभिः–ग. २ ग. पुस्तकेऽयं पाठो नास्ति. ३ ग. पुस्तकेऽयं श्लोको नास्ति. ४ रथैरथ समासाद्य–क. ५ अत्र ते–क. ६ शेखरम्–ख. ग. ७ सुसन्नद्धाः–क.

चरामश्चर्मवसना भवन्तो विचरन्तु वा ॥ ४५१ ॥
स्वजनेऽप्यनभिज्ञाता वत्सरं च त्रयोदशम् ।
ज्ञातानां पुनरेषैव वनवासकृता स्थितिः ॥ ४५२ ॥
एक एवाधुनास्माकमित्यस्तु विपुलः पणः ।
एतद्युधिष्ठिरः श्रुत्वा तथेत्यूचे विषण्णधीः ॥ ४५३ ॥
ततो जितोऽसीत्यवदक्षिप्त्वाक्षान्सौबलो नृपम् ।
हृदयाभीप्सितं तस्य चरन्त्यक्षाः सदैव हि ॥ ४५४ ॥
अथावमुच्य राजार्हं वासोभिः सह भूषणम् ।
रौरवाण्यजिनान्याशु राजा जग्राह सानुजः ॥ ४५५ ॥
समामन्त्र्य ततो वृद्धान्विपिनं गन्तुमुद्ययौ ।
द्रौपद्या सह विस्रस्तवेणीवस्त्रावलोलया ॥ ४५६ ॥
प्रस्थितान्पाण्डवान्दृष्ट्वा कर्णदुःशासनादयः ।
ऊचिरे सास्मिताः कृष्णां निवर्तस्व सुलोचने ॥ ४५७ ॥
अलं षण्ढतुलैः पार्थैर्नष्टश्रीकैरसंस्तुतैः ।
ये चर्मनद्धा दृश्यन्ते निर्विषाणा वृषा इव ॥ ४५८ ॥
एवंविधाः सुपरुषाः श्रुत्वा वाचो दुरात्मनाम् ।
उवाच भीमः कुपितः पुनरुक्तं वदाम्यहम् ॥ ४५९ ॥
कौरवाणां करिष्यामि योषितां साञ्जनास्रभिः ।
कृष्णानिकारगणनालेख्यपट्टं स्तनस्थलम् ॥ ४६० ॥
गदाभिन्नोरुदण्डस्य धार्तराष्ट्रस्य संगरे ।
पादेनालोडयिष्यामि शिरो व्याकीर्णमूर्धजम् ॥ ४६१ ॥
अर्जुनः सूततनयं सहदेवश्च सौबलम् ।
हनिष्यतीति संरम्भादुक्त्वा भीमो विनिर्ययौ ॥ ४६२ ॥
विदुरस्य गृहे कुन्तीं निक्षिप्योद्वाष्पलोचनाम् ।
सधौम्याः पाण्डुतनया ययुः कृष्णायुतास्ततः ॥ ४६३ ॥
निर्गतेष्वथ पार्थेषु शङ्कमानोऽम्बिकासुतः ।
पप्रच्छ विदुरं तेषां व्रजतां गतिचेष्टितम् ॥ ४६४ ॥
तमूचे दुःखितः क्षत्ता राजन् किल्बिषमात्मनः ।
स्वयं दिक्षु प्रतिष्ठाप्य शृणु मे पाण्डवचेष्टितम् ॥ ४६५ ॥
वस्त्रावृतमुखाम्भोजः प्रयातो धर्मनन्दनः ।

१ मृगा--ख. ग. २ ०सखा--क. ३ गच्छतां--क. ४ ख. ग. पुस्तकयोरयं पाठो नास्ति.

अन्यथा निर्दहेल्लोकं तच्चक्षुः कोपविप्लवैः ॥ ४६६ ॥
गतश्च निजमुष्टिभ्यां किरीटी सिकताः क्षिपन्।
शरानेवं मया क्षिप्तान्द्रक्ष्यन्तीति विचिन्तयन् ॥ ४६७ ॥
व्रजन्भीमो भुजौ चक्रे प्रकटौ परिघाविव।
इमौ मे कौरववधे सहायाविति दर्शयन् ॥ ४६८ ॥
पांसुव्याप्तश्च नकुलो लिप्तवस्त्रस्तथापरः।
यातौ रूपमवच्छाद्य स्त्रीणां चित्तप्रमोहनम् ॥ ४६९ ॥
द्रौपदी मुखमाच्छाद्य विप्रकीर्णैः शिरोरुहैः।
गता वदन्ती शत्रूणां निधने स्त्रीषु तां दशाम् ॥ ४७० ॥
इत्थं ते पाण्डुदायादा याताः सत्यधना वनम्।
धौम्येनाथर्वणैर्मन्त्रैः कृतरक्षापरिग्रहाः ॥ ४७१ ॥
विदुरेणेति कथितं निशम्य कुरुभूपतिः।
अभूत्सानुशयः क्षिप्रं शङ्कितस्तत्पराक्रमे ॥ ४७२ ॥
दुःखार्त्तं ध्याननिःस्पन्दं तमभाषत संजयः।
न हि पीतं विषं पूर्वं पश्चात्तापेन शाम्यति ॥ ४७३ ॥
अमन्त्रज्ञः फणिद्वेष्टा दुर्बलाग्निर्महाशनः।
ससंशयः प्रमादी च राजन्मन्दिरमापदाम् ॥ ४७४ ॥
वैरं विधाय निष्पारं पाण्डवैर्बलवत्तरैः।
प्राप्तोऽनुतापपदवीमधुना कस्य खिद्यसे ॥ ४७५ ॥
प्रोवाच भगवान्साक्षान्नारदोऽभ्येत्य संसदि।
इतश्चतुर्दशे वर्षे न भविष्यन्ति कौरवाः ॥ ४७६ ॥
लक्ष्यन्ते च निमित्तानि घोराणि जगतीपते।
येषामल्पतरं मन्ये फलं त्रैलोक्यसंक्षयः ॥ ४७७ ॥
संजयेनेति कथितं श्रुत्वा राजाम्बिकासुतः।
प्रमाणमधुना दैवमित्यवोचदधोमुखः ॥ ४७८ ॥

अथ पृथुगुणकृष्टैः पाण्डवाः पौरवृन्दै-
स्तपसि विहितनिष्ठैर्ब्राह्मणैश्चानुयाताः।
सह नगरनिवासान्निर्ययुः पौरनारी-
नयनजललवालीलालितोच्छ्वासवातैः ॥ ४७९ ॥

इति श्रीव्यासदासापराख्यक्षेमेन्द्रविरचितायां महाभारतमञ्जर्यां सभापर्वे द्वितीयं समाप्तम्

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१ लोकास्त०–क. २ ०विप्लवः–क. ३ निजां तत्स्त्रीषु–क. ४ ०थर्वणं स्मृत्वा ख. ग. ५ ग. पुस्तकेऽयं पाठो नास्ति. ६ असंशयः–क. ७ ग पुस्तकेऽयं श्लोको न दृश्यते. ८ ०निवेशाः प्राप्नुयुस्ते वनान्तम्–क. ९ निजविभवात्तलीलाला-लितोत्तालवीर्याः–क.

NOTES.

ÂDIPARVA.

भारतमञ्जरीः—भरतस्य गोत्रापत्यं पुमान् भारतः, भारतान् (भरतवंशीयान्) अधिकृत्य कृतो ग्रंथः भारतम्, भारतस्य भारतरूपवृक्षस्य मञ्जरी भारतमञ्जरी, 'a cluster of blossoms from the Bhârata.' The Mahâbhârata is compared to a vast tree in the opening chapter of the work itself, vs. 88–91. Accordingly, an epitome of the work is styled by the poet as भारतमञ्जरी, culling as he does the principal stories from the vast narrative of Vyâsa.

नारायणं नमस्कृत्य etc. This S'loka occurs at the beginning of every Parva in the Mahâbhârata. Kshemendra adopts the reading of 'व्यासं' for 'चैव' in the second line. **नारायणं**—Vishnu, the supreme Being. *Nil.* derives the word as नरो जीवः, तेन विषयीक्रते...ब्रह्माणि शुक्तौ रजतवत् कल्पितं चराचरं अप्-शब्दवाच्यं नारं (नरजं नारं) तदेव अयनं प्रवेशस्थानं यस्य स नारायणः, *i. e.* the Supreme Being who becomes the cause of this universe (signified by the word नारं, 'waters') by inspiring it with his presence. *Cf.* the etymology of 'नारायण' as given in *M. S.* and *Vish. P.*—आपो नारा इति प्रोक्ता आपो वै नरसूनवः। अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः॥ *i. e.* नारायण is so called because the waters (नाराः) were his first abode (or place of motion). **नरं**, 'the Individual Soul; the Primeval Man.' नरोऽविद्यावच्छिन्नं चैतन्यं जीवः, *i. e.* the Individual Soul or the Life-essence of the universe, modified by association with Mâya, the principle of illusion; **नरोत्तमं**, qual नरं, 'the best (or wisest) of all male beings.' नरोत्तमो जीवो हि चेतनत्वेन जडवर्गात् उत्कृष्टः—*Nil.*

Nil. further explains:—ततः (जीवात्) उत्कृष्टतरः कारणात्मा नारायणः, ततोऽपि उत्कृष्टतमं निरुपाधिचैतन्यं ब्रह्म नरोत्तमस्यानिरस्तविद्यस्य जीवस्य पारमार्थिकं रूपम्। 'पिण्डब्रह्माण्डनेतृत्वान्नरो जीवेश्वरावुभौ। तयोश्चनयनाच्छुद्धं ब्रह्मापि नर उच्यते॥ नरजानामयं कार्यं नारं ब्रह्माण्डमुच्यते। तदस्य वसतिस्थानं तेन नारायणो विभुः॥ स्वाविद्यासृष्टपिण्डेन तादात्म्यं योगतो नरः। स जीवः स परं ब्रह्म नरोत्तमपदाभिधम्॥"

देवीं सरस्वतीं—'Saraswati, the goddess of Learning'. She is represented as the wife of Brahmâ, the inventress of the Sanskrit language and patroness of arts and sciences. **व्यासं**, Vyâsa, the author of the Mahâbhârata and the Purâṇas. See note on **कृष्णद्वैपायन** in the next st. **जयम्**—*lit.* 'victory.'

i. e. 'the victory-giving poem,' *viz.* the Mahâbhârata. जय is the name given to the Mahâbhârata, because it enables one to conquer and transcend this worldly existence, propounding as it does the four ends of human life. *cf.* संसारजयिनं ग्रन्थं जयनामानमीरयेत्. जयो नामेतिहासोऽयं श्रोतव्यो विजिगीषुणा ।—Âdiparva, Chap, 60-20. Acc. to the *Bhav. P.*, जय is the name given to the Bhârata as well as to the Ramâyana and the Puranas.—अष्टादशपुराणानि रामस्य चरितं तथा । काण्वं वेदं पञ्चमं यन्महाभारतं विदुः ॥ तथैव विष्णुधर्माश्च शिवधर्माश्च शाश्वताः । जयेति नाम तेषां च प्रवदन्ति मनीषिणः ॥ *Nil.* explains:—"जयं जयो नामेतिहासोऽयम्, 'चतुर्णां पुरुषार्थानामपि हेतौ जयोऽस्त्रियामि'ति कोशादन्यं वा सर्वपुरुषार्थप्रतिपादक-ग्रन्थं शारीरकसूत्रभाष्यादिरूपम् ".—भारतभावदीप.

Perhaps the words नर and नारायण have a veiled reference to Arjuna and Krishna, who are represented in mythology as the incarnations of the two ancient sages नर and नारायण who were themselves the incarnations of the original eternal man and the Supreme Being, respectively, and who are said to have practised on the Himâlaya very severe penances which Indra attempted in vain to disturb. उदीरयेत् (causal of ईर् with उद्, 2 P.), 'should proclaim; should read aloud.'

1. According to the convention of the Mahâkâvya, the poet opens his poem with a stanza of salutation, आदौ नमस्क्रियाशीर्वास्तुनिर्देश एव वा—*Sâh. D.* 319. समस्तवदना°—समस्तानि यानि वदनानि तैः उद्गीतं ब्रह्म येन, तस्मै (ब्रह्मणे)—'who chanted the Veda with all his (*i. e.* four) mouths.' ब्रह्म, the Veda. ब्रह्म तत्त्वतपोवेदे न द्वयोः पुंसि वेधसि—Medinî. *Cf.* ब्रह्मादयो ब्रह्महिताय तप्त्वा परः सहस्राः शरदस्तपांसि —*Uttar.* 1. 15. कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।—*Bg.* 3. 15.

The four-fold Veda, consisting of the Rig, the Yajus, the Sâma, and the Atharva, is said to have emanated from the (four) mouths of Brahmâ, the creator. Brahmâ is represented as having four heads, facing the four directions, and hence he is called चतुर्मुख or चतुरानन. The *Vish. P.* thus describes from what mouth of Brahmâ each particular Veda arose:—गायत्रं च ऋचश्चैव त्रिवृत्स्तोमं रथन्तरम् । अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात् ॥ यजूंषि त्रैष्टुभं छन्दः स्तोमं सप्तदशं तथा । बृहत्साम तथोक्थं च दक्षिणादसृजन्मुखात् ॥ सामानि जगतीच्छन्दः स्तोमं सप्तदशं तथा । वैरूपमतिरात्रं च पश्चिमादसृजन्मुखात् ॥ एकविंशमथर्वाणमाप्तोर्यामाणमेव च । अनुष्टुभं च वैराजमुत्तरादसृजन्मुखात् ॥—I. 5. 52–55.

ब्रह्मणे—'to Brahmâ.' Brahmâ is regarded as the Supreme spirit manifested as the active creator of the universe.

प्रजापतिभ्यश्च—The प्रजापतिs are the ten 'lords or created beings,' who were first created by Brahmâ from his mind. Their names are Marîchi, Atri, Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Daksha, Vasishtha, and Nârada. They are the progenitors of all beings in every कल्प (*i. e.* the duration of the world which is only one day of Brahmâ, but 1000 yugas of mortals). "एवं भूतानि सृष्टानि चराणि स्थावराणि च । यदास्य ताः प्रजाः सर्वा न व्यवर्धन्त धीमतः । अथान्यान् मानसान्पुत्रान्सदृशानात्मनोऽसृजत् ॥ भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा । मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसात् ॥—*Vish. P.* I. 7. 3-5; दक्षो मरीचिरत्रिश्च भृग्वाद्याश्च प्रजेश्वराः । जगत्यत्र महाभागा नित्यं सर्गस्य हेतवः ॥—*Ibid.* 1. 7. 34. According to the Mbh., the प्रजापतिs are twenty-one in number, (ततः प्रजानां पतयः प्राभवन्नकविंशतिः—*Âdi.* I. 33) of which seven are the Rishis, मरीचि, अत्रि, अङ्गिरस्, पुलह, क्रतु, पुलस्त्य and वसिष्ठ, and fourteen are the Manus. *Cf.* ऋषयः सप्त पूर्वे ये मनवश्च चतुर्दश । एते प्रजानां पतय एभिः कल्पः समाप्यते ॥—*Brah. P.* कृष्णद्वैपायनाय—कृष्णश्चासौ द्वैपायनश्च तस्मै,—Vyâsa, the author of the Mahâbhârata, was called कृष्णद्वैपायन, from his dark complexion and from his his having been born on an island in the Jumna. द्वैपायनः—द्वीपं (island) अयनं (birth-place) यस्य स द्वीपायनः—स एव द्वैपायनः—अण् the *Taddhita* affix is added to denote the original meaning (स्वार्थे). कृष्णद्वैपायन afterwards came to be known as व्यास, *i. e.* 'arranger,' as he is supposed to have arranged the Vedas in their present form. *Cf.* विव्यासैकं चतुर्धा यो वेदं वेदविदां वरः—*Mbh.* Âdi. 68. 5; जातः स यमुनाद्वीपे द्वैपायन इति स्मृतः । व्यस्य वेदान्समस्तांश्च व्यासतामगमद्विभुः ॥—St. 214. Vyâsa is also said to have composed the eighteen Purâṇas, the Brahma-Sûtras, and several other works. But the title 'Vyâsa' seems to be common to many old authors and compilers, and the Purâṇas and the other works going under the name of Vyâsa might be the compositions of several authors. For the story of Vyâsa's birth, see अंशावतरणपर्व, st. 211–17.

2. **उग्रश्रवाः**—is the name of the son of सूत, who was otherwise called रोमहर्षण. सौतिः—सूतस्य अपत्यं पुमान्—सूत + इञ्, the *Taddhita* affix showing 'descendants' etc. **रोमहर्षणसंभवः**—रोमहर्षणात् संभवः यस्य सः, 'son of Romaharshaṇa.' Sûta, the narrator of the Purâṇas, was called रोमहर्षण, because so skilled was he in the art of narration that he thrilled his audience with his speech (रोमाणि हर्षयति इति रोमहर्षणः). Sûta was a pupil of Vyâsa and was himself learned in the Puráṇas. He is always represented in the Purâṇas as narrating the stories of the olden times.

पौराणिकः—पुराणं अधीते वेद वा [पुराण + ठक् (इक), a *Taddhita* term, showing 'one who studies it.'], 'one well-versed in the Purâṇas (*i. e.* mythology).' 'पुराणे कृतश्रमः'—*Nil.* नैमिशारण्यम्—a sacred forest near the Gomati (Gumti) river, celebrated as the residence of sages. नैमिश is derived as नेमिः (the felly of a wheel) शीर्यते अत्रेति. For the story how the forest came to be called नैमिश, see *com. V. l.* नैमिषारण्यं—this name is thus derived—यतस्तु निमिषेणेदं निहतं दानवं बलम् । अरण्येऽस्मिंस्ततस्तेन नैमिषारण्यसंज्ञितम् ॥—*Var. P.*

3. शौनकस्य,—We are not sure whether this शौनक is the same as the author of the Rig-veda Prâtisâkhya, the Brihaddevatâ, and other works on the Veda. Probably the works attributed to S'aunaka are the productions of more than one person. सत्रे:—सत्र (from सद्, 'to sit') is generally a sacrificial session that lasts from 13 to 1000 days. But there are references in the Mahâbhârata and the Purâṇas to सत्रs which lasted for a number of years, *e. g.* the द्वादशवार्षिक सत्र. Such सत्रs are known as दीर्घसत्रs. In a सत्र, the sacrificers, who are many in number, are themselves the officiating priests, and the merit resulting from the its performance is divided among them. बहुभ्यो दीयते यत्र तृप्यन्ति प्राणिनो बहु । कर्तारो बहवो यत्र तत्सत्रमित्यभिधीयते ॥. परिवार्य—the obj. is तम् (सौतिम्), 'surrounding him; gathering round him.' तपस्विनः—All the Brâhmans dwelling in the नैमिश forest were ascetics engaged in austerities and religious practices.

4. व्यासशिष्येण qualifies वैशंपायनेन in the second line. जनमेजयभूपतेः goes with सर्पसत्रे.

वैशंपायन—a pupil of Vyâsa, from whom he learned the Mahâbhârata, which he afterwards recounted to King Janamejaya at the सर्पसत्र *i. e.* a sacrifice performed by that king for the destruction of serpants. For the story, see the आस्तीकपर्व. जनमेजय—the son of Parikshit, the grandson of Arjuna. He is said to have listened to the Mahâbhârata in expiation of the sin of killing a Brâhmana. कथामृतम्-कथा (*i. e.* the story of the Mahabhârata) एव अमृतम्.

5. With this st. commences the narrative as recounted by Souti. धातारम्, the 'preserver or supporter,'—an epithet of Vishnu. Usually धातृ is an epithet of Brahmâ or Prajapati, the creator. विष्णुम्—(विष् 'to pervade' + नुक्, a *Krit.* affix). The Vish. P. derives the word from विश् 'to enter.' यस्माद्विष्टमिदं सर्वं तस्य शक्त्या महात्मनः । तस्मात्संप्रोच्यते विष्णुर्विशेर्धा-

तोःप्रवेशनात् ॥—*Vish. P.* III. 1. 45. अच्युतम्,-स्वरूपसामर्थ्यात् न च्युतः, अच्युतः, 'Undegraded One, Imperishable One.' It is one of the names of Vishnu, the Supreme Being. यस्मान्न च्युतपूर्वोऽहमच्युतस्तेन-कर्मणा।-*Bhág.* मतम्, 'the religious doctrine' as propounded by Vyâsa in the Mbh. *Nil.* explains मतम् as 'अथातोब्रह्मजिज्ञासेत्या-दिसूत्रैर्निर्णीतं यद्ब्रह्माद्वैतं तत्. अनघाः—नास्ति अघं येषां ते, 'sinless.'

6. Construe:—तमसा सर्वतः आवृते अस्मिन् लोके अव्ययं प्रजाकारणं एकं बृहत् अण्डं अभूत्. तमसावृते—'enveloped in darkness.' Before the creation of the universe, all was void and enveloped in darkness. The accounts of the origin and the creation of the universe as found in the Vedas, the Brâhmaṇas, the Puráṇas and the Smritis differ in many respects. A very sublime hymn of the Rigveda (X. 129) says that nothing existed in the beginning, all being void. Darkness and Space enveloped the undifferentiated waters. The one primordial substance (एकं) was produced by heat. Then Desire (काम), the first seed of the Mind (मनस्) arose. By this emanation, the gods came into being, and then the rest of the creation. In the Brâhmaṇas, the creator is प्रजापति, the personal ब्रह्म, who is the All. In all the Brâhmaṇa accounts, the starting point is either प्रजापति desiring offspring and creating, or else the primeval waters, on which floated the cosmic golden egg, हिरण्यगर्भ, whence is produced the spirit that desires and creates the universe. The *Chh. Br* (V. 19.) tells us that the not-being became being; the latter changed into an egg which, after a year, by splitting in two, became heaven and earth. According to the Manu-Smriti, the universe, before creation, was enveloped in darkness, and the self-existent Lord dispelled the gloom and manifested himself. He first created the waters and deposited in them his seed, which became a golden egg. In this egg, he himself was born as Brahmâ, the progenitor of the world. Brahmâ then divided the egg into two parts and constructed with them the heaven and the earth. The ten Prajâpatis were then created to carry on and complete the work of creation. For the account of the creation of the universe as given in the *Mbh.*, see Âdiparva. I. 29–40.

बृहत्,—vast; mighty. अण्डम्—the cosmic or primordial egg, from which the universe sprang. प्रजाकारणं,—'the source of all created beings.' अव्ययम्—नास्ति व्ययो यस्य, 'inexhaustible, immutable.' अव्यय is generally an epithet of the Supreme

Being. *Cf.*—विनाशमव्ययास्य न कश्चित्कर्तुमर्हति ।—*Bg.* 17. 1. वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।—*Ibid.* 2. 21. The primordial egg is thus described in *Mbh.*—निष्प्रभेऽस्मिन्निरालोके सर्वतस्तमसावृते । बृहदण्डमभूदेकं प्रजानां बीजमव्ययम् ॥ युगस्यादौ निमित्तं तन्महद्दिव्यं प्रचक्षते । यस्मिन्संभूयते सत्यं ज्योतिर्ब्रह्म सनातनम् ॥ अद्भुतं चाप्यचिन्त्यं च सर्वत्र समतां गतम् । अव्यक्तं कारणं सूक्ष्मं यत्तत्सदसदात्मकम् ॥—Âdi. I. 29–31.

7. तस्मात्, *i. e.* from the Egg. प्रजापतिः, the god presiding over creation *i. e.* Brahmâ. ततः, from him, *i. e.* Brahmâ. सर्गविस्तरः, 'the expanse of creation', *i. e.* all this vast creation. कालेन, *i. e.* at the end of a कल्प, the duration of the world, which is a period of 1000 *yugas* or 432 million years of mortals, but which is only a day of Brahma. See *M. S.* and *Vish.* P. I. 3. 4–27.

प्रलयं—The destruction of the whole universe. At प्रलय, whole creation is then turned into chaos. This chaos lasts for a period equal to a कल्प, which is the night of Brahmâ. During this period Brahmâ restored to his original form as Nârâyaṇa, goes to sleep. When he awakes at the end of the night, he again restores creation, and this process is repeated until his existence of a hundred years is brought to a close. When this period expires, the gods, the sages and the whole universe are resolved into nothing.

पुनश्च, *i e.* at the beginning of a new कल्प. विपुलभ्रमः,—'full of illusion.' According to the Vedânta of S'ankarâchârya, this universe is only an illusion, and appears to be real by virtue of the mysterious power called माया or अविद्या. *V. l.* विपुलक्रमः—*lit.* consisting of many successions;' *i. e.*, coming into existence and going to dissolution in regular endless succession. मायया:—माया is the mysterious Divine Power, which causes the production and destruction of things. It is otherwise called the परापकृति or दैवीप्रकृति in the *Bg. Cf*:–अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥–7. 5; ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ –*Bg.* 18. 61. *cf.* also मायां तु प्रकृतिं विद्धि मायिनं तु महेश्वरम्—*Gaudapáda's Kárikás.* Acc. to the S'ânkara Vedanta, माया is the cosmic illusion, the mysterious undefinable cause or power owing to which this *seems* to exist a material world which is really non-existent; for, whatever is, is in reality one and that is the Supreme Spirit, ब्रह्मन्. Being associated with माया, Brahman is enabled to project the appearance of the world,

just as a magician is enabled by his incomprehensible magical power to produce illusory appearances of animate and inanimate things. माया thus belongs to ब्रह्मन् as शक्ति and associated with this शक्ति, ब्रह्मन् is called ईश्वर, the Lord, the lower Brahman as distinguished from the Para-Brahman, *i. e.* Brahman, in its real nature as pure intelligence or thought (निरुपाधिकं चैतन्यं ज्ञानं वा). [Acc. to the Sânkhyas, माया is the प्रकृति or प्रधान, *i. e.* Nature (or Matter), the original source of the material world, consisting of the three qualities सत्त्व, रजस्, and तमस्. 'त्रिगुणात्मरूपा या सर्वशक्तिसमन्विता प्रधानं सृष्टिकरणे प्रकृतिस्तेन कथ्यते ॥ *-Br. V. P.-Prakriti Khanda, I.* | आदितः=आदौ; the termतस्—is used in the sense of the Locative. मनुः—In the Bombay and Calcutta editions of the Mbh., we read मह्य, but in the Southern redactions, the name given is मनु. We have adopted 'मनुः' as the correct reading, as the word मह्य, which is interpreted as an epithet of मनु, is not found anywhere in the Puranas as designating मनु, the progenitor of the Kshatriya race. It is well-known that वैवस्वत मनु is represented as the progenitor of the present human race as also the first of kings. It is this मनु that is referred to in this st. *Cf.* विवस्वतः सुतो विप्रः श्राद्धदेवो महाद्युतिः। मनुः स वर्तते धीमान्सांप्रते सप्तमेऽन्तरे ॥-*Vish. P.* III. 1. 30; वैवस्वतो मनुर्नाम माननीयो मनीषिणाम्। आसीन्महीक्षितामाद्यः प्रणवच्छन्दसामिव ॥—*Raghu.* 1. 11. बृहद्भानुमुखावरः—बृहद्भानुः मुखं (chief, eldest) येषां ते बृहद्भानुमुखाः तेषु अवरः, 'the youngest of Brihadbhânu and others.' दिवः पुत्रा बृहद्भानुश्चक्षुरात्मा विभावसुः। सविता स ऋचीकोऽर्को भानुराशावहो रविः ॥ पुत्रा विवस्वतः सर्वे मनु (मह्य) स्तेषां तथावरः।-*Mbh.*-Âdi. I. 42-43.

10. सहस्रवंशेभ्यः,—'from whom descended thousands of families.' कुरुवंश्यादयः-qualifies नृपाः, 'those born of the Kuru race and others.' कुरुवंश्याः-कुरोः वंश कुरुवंशः, कुरुवंशे साधवः. Here the *Taddhita* suffix यत् is साध्वर्थे and not भवार्थे, for, the भवार्थे यत् may be affixed to वंश, but not to compounds ending in वंश. 'राजवंश्याः सूर्यवंश्या इत्यादयः साध्वर्थे यो यत्तत्र साधुरिति तस्मिन्संभवन्ति। भवार्थे पुनर्दिगादिपाठेऽपि वंशशब्दस्य वंशशब्दादेव तत्र प्रत्ययः। ग्रहणवता प्रातिपदिकेन तदन्तविधेः प्रतिषेधात्'-Vâmana's *Kás'iká.* कुरुवंश्याः may also be derived thus,-वंशे भवाः वंश्याः, कुरोः वंश्याः कुरुवंश्याः. मान्धातृ°-qual. कुलावली. मान्धाता-a famous king of the Solar race. The Vish. and Bhâg. Puranas give an extro-ordinary story about his birth, which is probably based upon a forced derivation of the word. मान्धाता was born from the belly of his father Yuvanâs'va. As soon as he came out of the belly, the sages asked, 'जातो नामैष कं धास्यति' whereupon Indra

came down, and giving his finger for the child to suck, said 'मामयं धास्यति,' and the boy was therefore called मान्धातृ. See *Vish. P.* IV. 2. 13–19. नहुष–A king of the Lunar race, son of Ayus, grand-son of Purúravas, and father of Yayáti. In the *M. S.*, this king is mentioned as having come into conflict with the Brâhmans. The story is found in the *Mbh.* (Vana Parva, ch. 180, and Udyoga P., 10–16) and the Puráṇas. कुलावली—कुलानां आवली, 'the line of families.'

11. Construe:–अलुप्तात्मा द्वैपायनः मातुः अनुज्ञया भ्रातुः क्षेत्रे धृतराष्ट्रपुरोगमान् पुत्रान् अजीजनत्. भ्रातुः–*i. e.* of Vichitravîrya, the son of Satyavati and S'antanu. क्षेत्रे, 'on the wife.' मातुः' 'of his mother,' Satyavati. See अंशावतरणपर्व, st. 211–217. अजीजनत्, Aorist (3rd Variety), 3rd Sing. of जनय्, 'to beget' (the causal of जन्). अलुप्तात्मा—अलुप्तः आत्मा यस्य सः–*lit.* 'who has not lost control over himself,' *i. e.* self-possessed, self-controlled. Note the appropriateness of the epithet. द्वैपायन begot sons on his brother's wife, not out of lust, but only, at the bidding of his mother, to prevent the extinction of the Kuru race. धृतराष्ट्रपुरोगमान्–धृतराष्ट्रः पुरोगमः (पुरः गच्छतीति) येषां तान्, 'of whom Dhritaráshtra was the first *i. e.* eldest.' The sons were धृतराष्ट्र, पाण्डु and विदुर. See the कुरुपाण्डवोत्पत्ति-पर्व.

12. धृतराष्ट्रानुजः–धृतराष्ट्रस्य अनुजः, (अनु जायते इति अनुजः,) The younger brother of D.' क्षेत्रजान् 'begotten on his wife' by others *viz.* Dharma, Váyu, Indra and the As'vins. See the कुरुपाण्डवोत्पत्ति-पर्व. A क्षेत्रज son is thus described in Y. I. 68–69.–अपुत्रां गुर्वनुज्ञातो देवरः पुत्रकाम्यया। सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात्॥ आगर्भसंभवाद्गच्छेत्पतितस्त्वन्यथा भवेत्। तेन विधिना जातः क्षेत्रजोऽस्य भवेत्सुतः॥. The sons of धर्म, वायु, इन्द्र and the two अश्विन्s are respectively युधिष्ठिर, भीम, अर्जुन, नकुल and सहदेव.

13. पितर्युपरते—Loc. Abs. उपरत, *p. p.* of उप–रम्, 'to die.' धार्तराष्ट्रनिवेशने,—धार्तराष्ट्रस्य इदं धार्तराष्ट्रं, धार्तराष्ट्रं च तत् निवेशनं, तस्मिन् 'in the house of Dhritaráshtra.' After the death of Pándu, his sons lived with Dhritaráshtra, and were brought up along with Duryodhana and his brothers. दौर्योधनः—दुर्योधनस्य अयम्, 'of Duryodhana.' मन्युवन्हिः—मन्युः एव वन्हिः, 'the fire in the form of hatred'. द्यूतमारुतः, द्यूतः एव मारुतः यस्य, 'fanned by the wind in the form of gambling.' See the द्यूतपर्व (in the सभापर्व).

14. महारणे, 'in a great war,' known as the Bhârati war. जघ्नु, Perf., 3rd plu. of हन्, 'to kill.'

क्षत्रनिःशेषा येन भूरभृत, 'on account of which, the earth was rid of the entire Kshatriya race,' *i. e.* the Kshatriya race

became extinct. क्षत्रनिःशेषा—क्षत्रेण (क्षत्रकुलेन) क्षत्रैः (क्षत्रियैः) वा निःशेषा 'in which not a Kshatriya remained; cleared of the Kshatriya race.'

15. समन्तपञ्चके—The story of this sacred place is given in the next उपपर्व. समन्तपञ्चक, otherwise known as the कुरुक्षेत्र, was the scene of the great Bhárati war. महारथाः, 'the great car-warriors,' *i. e.* the Pándavas &c. A महारथ is thus defined.—एको दशसहस्राणि योधयेद्यस्तु धन्विनां। अस्त्रशस्त्रप्रवीणश्च विज्ञेयः स महारथः॥ मान्धातृ°—qualifies दिवम्—मान्धाता नहुषश्च एताभ्यां आचितम्-occupied by Mándhatri and Nahusha,' *i. e.* which was graced by their presence by Mândhatri and Nahusha, the ancestors of the combatants.

16. वैचित्रवीर्यः—विचित्रवीर्यस्य अपत्यं पुमान्—'the son of Vichitravirya,' *i. e.* Dhritaráshtra. भृशदुःखितः—भृशं दुःखितः—'deeply grieved'. स्मरन्पाण्डवविक्रमम्—See *Mbh.*-Adi-parva. Chap. I. 139–216. तरत्तरंग—object of समुद्वहन्-तरन्तः ये तरंगाः तद्वत तरलः यः संसारः तस्य विशरारुताम्-'the transitoriness of the worldly existence which is as inconstant as the rolling waves'. See *Mbh.* I. 220–248. आश्वासयामास, Perf. 3rd sing. of आश्वासय्, to console,' the causal of आ-श्वस् 2. P., 'to take heart,' 'to be at ease.'

18. समन्तपंचके क्षेत्रे कथां, 'the story of what had happened on the sacred place of Samantapanchaka.'

19. पुरा—*i. e.* at the end of the *Tretá* and in the beginning of the *Dwápara* Yuga.. क्षत्रक्षयं—'the extermination of the Kshatriya race.' भर्गशिष्यः the pupil of S'iva. Paras'uráma had learnt the science of arms (धनुर्विद्या) from S'iva himself.

भार्गवः—भृगोः गोत्रापत्यं पुमान् 'the descendant of Bhrigu.' Paras'uráma was the great-grandson of the famous sage Bhrigu, and son of Jamadagni. The story how he came to be the mortal enemy of the Kshatriyas is as follows: Once during the absence of Jamadagni's sons, the mighty king Kártavírya (the sovereign of the Haihaya tribe, endowed by the favour of Dattatreya with a thousand arms and a golden chariot that went wheresoever he willed it to go), came to his hermitage, where he was hospitably received by the Rishi's wife. But the king, proud of his prowess, not pleased with the reception, carried off by violence the chief milch-cow of the sage. When Ràma returned, his father told him what had happened. Filled with wrath, Ráma attacked Kârtavîrya, cut off his thousand arms, and slew him. The sons of Kártavîrya to revenge his death, attacked the hermitage

when Râma was away and killed the unresisting Jamadagni, engaged in austerities. When Râma returned, he found his father lying slain. He then took a vow of extirpating the whole Kshatriya race. Taking up his weapons in rage, he, first, single-handed destroyed the sons of Kârtavîrya and then launched on a crusade against the Kshatriyas, whom he killed twenty-one times, as each generation arose. Having 'cleared the earth of the Kshatriya race thrice-seven times,' he made with their blood five large lakes at समंतपंचक. From these he offered libations to his ancestors. Then Richîka, his departed great grandfather, and other Pitris appeared before him, and stopped him. At his desire, they granted him boons, freeing him from the sin incurred by the extermination of the Kshatriyas, and sanctifying the lakes of blood as Tîrthas. Râma then performed a great sacrifice, at the close of which he bestowed the whole earth on the sage Kas'yapa and retired to the *Mahendra* mountain, where he is believed to be still practising austerities. He is regarded as the sixth incarnation of Vishṇu. See *Mbh.*–Âdi-P. Chap. 2, and Vana-P. Chap. 116.

20. तत्पुण्यम्—the verb अभवत् is understood.—'It became holy,' *i. e.* became a Tîrtha. कुरुपाण्डवभूभुजाम्—कुरुपक्षीयाः पाण्डवपक्षीयाश्च ये भूभुजः तेषाम्, 'between kings on the side of the Kurus (Kauravas) and those on the side of the Pándavas'. भूभुज्–भुवं भुनक्ति इति;–भुज् 7. P., 'to rule, govern.' अक्षौहिण्यः—An अक्षौहिणी is a large army consisting of 21870 chariots, as many elephants, 65610 horse, and 109350 foot. ऊहः समूहः, सोऽस्यास्ति इनि ऊहिनी (ऊह्+इति); अक्षाणां रथचक्राणां लक्षणया रथानां ऊहिनी इति अक्षौहिणी. (अक्ष+ऊहिनी–णत्वं वृद्धिश्च).

21-22. These two S'lokas give the composition of an अक्षौहिणी, which may be thus given in a tabular form :—

Chariots	Elephant	Horse	Foot	Name of the division.
1	1	3	5	Patti.
3	3	9	15	Senâmukha.
9	9	27	45	Gulma.
27	27	81	135	Gaṇa.
81	81	243	405	Vâhinî.
243	243	729	1215	Pritanâ.
729	729	2187	3645	Chamú.
2187	2187	6561	10935	Anîkinî.
21870	21870	65610	109350	Akshauhiṇî.

क्रमाद्यैसप्त, etc., 'each of these is successively threefold of the former; *i. e.* three पत्ति make a सेनामुख; three सेनामुख, a गुल्म; three गुल्म, a गण; three गण, a वाहिनी; three वाहिनी, a पृतना; three पृतना, a चमू; three चमू, an अनीकिनी.

अनीकिनीं दशगुणाम् etc.–'ten times one Anîkinî is called by the learned as one Akshauhinî.' Of these, the words, वाहिनी, पृतना, चमू and अनीकिनी are also used in literature for army in general.

23. वेदवेदाङ्गसंयुक्तम्–वेदाः वेदाङ्गानि च, तैः संयुक्तम्, 'containing (*lit.* joined with) the (sense of the) Vedas and the Vedângas.' The Vedángas (*lit.* members of the Veda) are the six lores, auxiliary to the Vedas, the study of which is regarded as necessary for the correct reading, the right understanding, and the proper sacrificial employment of the Veda. The six doctrines comprehended under the title of *Vedángas* are, 1 शिक्षा, 'the science of proper articulation and pronunciation, 2 छन्दस्,' 'the science of prosody'; 3 व्याकरण, 'Grammar'; 4 निरुक्त, 'the etymological explanation of difficult Vedic words, 5 ज्योतिष, 'astronomy'; 6 कल्प, 'ritual or ceremonial.' The first two are considered necessary for reading the Veda, the two next, for understanding it, and the last two, for employing it at sacrifices. कल्मषापहम्–कल्मषं अपहन्ति इति, 'dispelling or destroying sin.' बहु°–बहुभिः वृत्तान्तैः भूषितम्–'embellished with many episodes or tales,' such as the stories of Yayâti, of S'akúntala, of Nala and Damayanti, of Sávitri, etc. पर्वाण्यष्टादश प्रोक्तम्, 'narrated in eighteen *Parvas*.' पर्वन्–'a book, section.'

24. पौष्य°–qualifying शतम्–पौष्यं च पौलोमं च ते च ते वृत्ते आदी यस्य तत्. The पौष्य is an अन्तरपर्व *i. e.* a पर्व within a पर्व, a secondary पर्व. So are the पौलोम, आस्तीक and others. विस्तारितम्–'made widely known.' व्यासशिष्यैः–*i. e.* by Vais'ampáyana and others. शुकेन–शुक was the son of Vyása. 'He is said to have been born from the seed of Vyása which fell at the sight of the heavenly nymph, घृताची, roaming in the form of a female parrot. शुक was a born philosopher, and by his moral eloquence successfully resisted all the attempts of the nymph रंभा to win him over to the path of love. He is said to have narrated the Bhágavata Purána to King Parikshit. His name has become proverbial for the most rigid observance of continence'. —Apte–*S.-E. D.*

25. पारीक्षितस्य—परीक्षितः अपत्यं पुमान् पारीक्षितः, (the son of Parîkshit *i. e.* Janamejaya. Parikshit, the son of Abhimanyu and grand-son of Arjuna, ascended the throne of Hastinâpura, when the Pandavas abdicated it and went on their great journey (महाप्रस्थान). भ्रातृभिः,—*viz.* Bhîmasena, Ugrasena, and S'rutasena.

सरमासुतः, 'the son of Saramâ,' the bitch of the gods. ताडितः. The dog was belaboured by Bhîmasena and others, as he had gone to Janamejaya's sacrificial hall. शरणं ययौ, 'went for protection'.

26. कश्यपजाया, the wife of Kas'yapa, *i. e.* Saramâ. निर्दोषम्—'innocent; who was not in fault.' अदृष्टं भयं—'unforeseen calamity.' सती, 'chaste; virtuous,' and therefore, whose curse would not fail to take effect.

27. चकित, 'alarmed.' मुनिम्–the sage called Somas'ravas. पुरोहितं वव्रे, chose him as his family-priest.' यः etc.—Construe, यः श्रुतश्रवसो यज्ञे (आसीत्) तं पुरः हितं आदाय भ्रातृभिः सहितः जनमेजयः निर्वृतः तस्थौ. The story in the *Mbh.* is that Janamejaya after finishing the sacrifice, took great pains to find out a priest who could neutralise the effect of the curse. Once, when out on hunting, he came to the hermitage of a Rishi called S'rutas'ravas. The Rishi had a son named Somas'ravas who was deeply engaged in austerities. The king begged of the Rishi that his son should be his priest. The sage told the king that his son was born of a serpent and that the king should allow him to give to Brâhmans whatever they asked of him. Janamejaya then took Somas'ravas as his priest, returned to his capital, and lived free from all anxiety. पुरो हितम् (in the 2nd line) पुरः हितं, 'serviceable or useful subsequently or in the near future.' निर्वृतः, 'free from anxiety; in peace.'

28. अत्रान्तरे—'about this time.' लोहदन्तः—'who had teeth of iron.' महामुनिः, 'A मुनि is thus described in the Bhagavad-gîta.—दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥–II. 56. मुनि is derived from मन्, 'to contemplate,' +इन्, अ of मन् being changed to उ by 'मनेरुच्च'–*Un.* 561. शिष्यान्, object both of परीक्ष्य and विदधे. परीक्ष्य, 'having tried them.' ज्ञाननिर्धूतकल्मषान् (विदधे), ज्ञानेन निर्धूताः कल्मषाः येषां तादृशान्—'whose sins were completely washed by the spiritual knowledge' (he bestowed on them). The other reading is ०संशयान्, 'whose doubts were entirely removed by

knowledge.' The sage first put his pupils to very severe tests, and when they had stood the tests, he bestowed on them spiritual knowledge which washed away all their sins (or according to the other reading,—'removed all their doubts').

29. पुरः, 'first.' पांचाल्यम्—'of the Pânchâla country.' आरुणिम्—Dhaumya had three disciples-Âruṇi, Upamanyu and Veda. क्षेत्रे जलं बधान, 'Stop the water in the field.' Âruṇi was asked to stop a breach in the water-course in the field; but, unable to do it, he laid himself down in the breach, and stopped the flow of water.

30. Construe:—यत् जलप्रवाहविवरे आत्मानं दत्त्वा क्षेत्रं ररक्ष, तेन भगवान् गुरुः अस्य वरदः अभवत्. जलप्रवाहविवरे, 'in the breach through which the water flowed out.' दत्त्वा, 'laying; placing.' भगवान्, 'venerable; revered',—an epithet of honour, applied to gods demi-gods, and holy or respectable personages. अस्य वरदोऽभवत्—'bestowed on him a boon.' See *Mbh. Ádi.* 3, 33–34.

31. आहूतः—Dhaumya, seeing that Âruṇi had yet returned, went to the field and loudly called him. Hearing the voice of his preceptor, Âruṇi rose speedily, tearing up the ground while getting up. उदाल्य, *Ind. p. p.* of उद्-दल् *causal*, 'to break or tear up.' As Âruṇi suddenly got up, the ground on which he had lain was broken up. उदालकः—उत् (ऊर्ध्वं) दारयति इति उदालकः, रलयोरभेदात्. *Cf. Mbh.* 'यस्माद्भवान्केदारखंडं विदार्योत्थितस्तस्मादुद्दालकनाम्ना भवान् भविष्यतीत्युपाध्यायेनानुगृहीतः.'

32. कृतकृत्ये—कृतं कृत्यं येन तस्मिन्—'who had accomplished his object,' *i. e.* had acquired the knowledge of the Vedas and Dharma S'âstras through the favour of his preceptor. कृतकृत्ये गते तस्मिन्—Locative Absolute. अपरः, 'another' (disciple). भैक्षभोजनः, भैक्षं भोजनं यस्य सः—'living on food got by begging.' Upamanyu supported himself by begging, while tending the kine. भैक्षम्—भिक्षा एव, तत्समूहो वा; भिक्षा+अण् (अ), a *Taddhita* affix, before which the first vowel of a word takes its Vriddhi substitute, and the final आ is dropped.

33. पीवरम्—'fat; plump;' from ष्पै, 'to grow, to swell,' and the *Krit.* affix क्वरप् (वर). रचिताञ्जलिः—रचिता अञ्जलिः येन सः 'who had folded his hands,' *i. e.* folding his hands, as a mark of respect or salutation.

34. मम for मह्यं. अनिवेद्य, 'without having offered'; निवेदय्, (*causal* of नि-विद् *2 P.*), 'to offer, present'. *Cf.* राघवाय तनयामयो-

निजां पार्थिवः श्रियमिव न्यवेदयत्।—*Ragh.* 11. 47; *ibid.* 15. 70; M. S. 2 51; Y. 1.27. *Cf.* also the word नैवेद्य (offering of food to an idol). नार्हसि भैक्षं भोक्तुम्, 'It is not proper for you to partake of the alms.'—यतव्रतः, 'observing the vow' *viz.* that of ब्रह्मचर्य, which lays it on the student that he should present whatever he gets to his *Guru* and eat nothing without first offering it to him. आहृतश्चाप्यधीयीत लब्धं तस्मै निवेदयेत्—Y. I. 27. and कृताग्निकार्यो भुञ्जीत वाग्यतो गुर्वनुज्ञया । etc.—Y. I. 31; 'भिक्षमाहृत्य गुरवे निवेद्य तदनुज्ञया.....अन्नं भुञ्जीत' ।—*Mitâkshará.*

35. द्विर्भैक्षम्. 'begging alms twice'. The preceptor seeing Upamanyu as plump as before, though forbidden to partake of the alms without offering them to himself, asked him how he contrived to support himself. Upamanyu replied that after giving to him all he got by begging he again went to beg. The preceptor said that by begging twice he came in the way of other mendicants. उपरोधाय परेषां (कल्पसे). *lit.* 'tends to be an impediment to others', *i. e.* would stand in the way of others mendicants getting alms. तत्. *i. e.* द्विर्भैक्षम्. क्षमम्, 'proper; becoming.' गव्यं क्षीरम्—Having assented to his preceptor's words, Upamanyu went away to tend the kine. When he returned, he looked as plump as before, and Dhaumya asked him how he managed to support himself, though he was forbidden to beg twice. Upamanyu replied that he lived on the milk of the cows. At this the *Guru* said that the milk of the cows belonged to him and that Upamanyu should not drink it without his consent. गुरुस्वं—गुरोः स्वम्, 'belonging to (your) preceptor,' as the cows are his; and therefore, you ought not to drink it. वत्सफेनम्—वत्सानां फेनः यस्य तत्, 'the froth of which belongs to the calves'. Though forbidden to drink milk Upamanyu still looked fat, and the Guru agained asked him what he lived on. Upamanyu said that he drank the froth that the calves threw out when they sucked their mothers' teats. But the preceptor told him it was not proper for him to drink the froth which belonged to the calves, for he thus stood in the way of their full meal. क्रमेण, 'successively' (four times). *V. l.*, कृपण, which means 'O avaricious or wretched fellow', *i. e.*, you have showed yourself to be covetous in depriving the calves of their meal. अशनमत्यजत्, 'ceased to eat anything.'

36. अर्कपत्राशनात्, 'from eating the leaves of the *Arka* tree,' (known in Marathi as रुई). The leaves of the plant have

acrimonious, pungent qualities which affected Upamanyu's eyes and made him blind, and while feeling his way, he fell into a deep well. As he did not return at sunset, the preceptor thought that he was making late to come home, being most probably angry at the enforced abstinence from food. He, therefore, went out to find him, and called aloud, 'Ho Upamanyu, where are you? My child, come here'. Having heard the preceptor's voice, he replied. 'I have become blind by eating the leaves of the *Arka* plant and have, therefore, fallen into this well.' आन्ध्यम्—अन्धस्य भावः—अन्ध + ष्यञ्, *Taddhita* suffix.

37. कृपाकुलः—'moved with pity.' अश्विनौ, 'the twin As'vins'. In mythology, the As'vins are the physicians of the gods. 'Their attributes are numerous, but relate mostly to youth and beauty, light and speed, the curative power and active benevolence.' Many instances are recorded of their benevolence and power of healing, *e. g.* restoring the sage Chyavana to youth and long life. Hence it is that Dhaumya asks his pupil to pray to them for the restoration of his sight. दिव्यं चक्षुः—'divine vision'.

38. आश्विनसूक्तेन—'with a Vedic hymn addressed to the As'vins'. The hymn, as given in the *Mbh.* (Ádi. III. 57–68) begins thus:—'प्र पूर्वगौ पूर्वजौ चित्रभानू गिरा वा शंसामि तपसा ह्यनन्तौ.' आश्विन–अश्विनौ देवते यस्य, 'sacred to the As'vins.' तद्वरात्—तयोः वरात्. When Upamanyu prayed to the As'vins, they appeared and gave him a cake (अपूपं), which he would not eat without offering it to his preceptor. Pleased with his devotion to his Guru, the As'vins restored his sight, made his teeth golden, and conferred choicest blessings on him.

39. गुरोर्वरात्—Dhaumya pleased with Upamanyu's devotion to himself said that good fortune would always attend him and all the Vedas and the Dharmas'astras would illumine his mind. ज्ञानवान्, 'possessed of spiritual knowledge,' *i. e.* knowledge of the highest spiritual truths. परीक्षाग्निशुद्धः—परीक्षा एव अग्निः, तस्मिन् शुद्धः—'purified in the fire of trial.' जाम्बूनदप्रभः—जाम्बूनदस्य प्रभा इव प्रभा यस्य सः—'as lustrous as gold (purified in fire). जाम्बूनद–जम्बूनद्यां भवम्, 'gold'. According to mythology, all the gold in this world is but the earth on the banks of the river जम्बू, which is but the rolling mass of the juice of the fruit of the जम्बू tree growing in the north of the जम्बूद्वीप. The gold जाम्बूनद is said to be formed by the

commingling of the जम्बू juice with the earth on the banks of the जम्बूनदी.

40. वेदनामा—वेद इति नाम यस्य सः, 'named Veda.' धुरि संहितः—(1) (Veda) employed in onerous duties'; (2) (an ox) placed under a burden', *i. e.* made to carry burdens. संहित—*past pass. part.* of सं-धा *3 U.*. (1) 'to employ'; (2) 'to place under.' ज्ञानसर्वस्वं, 'the very essence of all knowledge,' the highest knowledge. भाजनीकृतः—अभाजनं भाजनं संपद्यमानः कृतः, 'was made the repository' (of the true knowledge). भाजनीकृत is a च्वि formation. च्वि. a *Taddhita* affix, is added to nouns and indeclinables to express that a person or thing not being that which is denoted by the base, becomes or is made like it. Before the affix, the ending of substantives अ or आ is changed to ई, and the verbal or other forms of कृ, भू, and अस् are added to the base, which is regarded as a preposition. (कृभ्वस्तियोगे सम्पद्यकर्तरि च्विः—*Pán.* 4. 50; अभूततद्भाव इति वक्तव्यम्—*Vartika.*)

41. कालेन. Having received his preceptor's permission, Veda became a house-holder (गृहस्थ). He had in his house three pupils. But having himself suffered much in his *Guru's* house, Veda did not treat his pupils with severity.

तपसां etc—construe:—तपसां स्वमिव, महसां आश्रयः, 'the abode of splendours, (being) as it were, the essence of penances.' Penances are represented as investing sages with a holy lustre. *Cf.* कल्याणानां त्वमसि महसां भाजनं विश्वमूर्ते। *Málati.* I. 3.

42. गृहे धृत्वा. 'having kept in the house,' to attend to the religious duties to be performed every day. जितेन्द्रियम्—जितानि इन्द्रियाणि येन, 'who had mastered his senses; self-controlled'. क्रियापरिचर्यायैः—क्रियायाः या परिचर्या तस्यै, 'for the due performance of the religious ceremonies.' याजयितुम् (Causal of यज्). 'to perform the office of the sacrificing priest.' Kings Janamejaya and Paushya had once came to his house and appointed him their priest. Veda, therefore, had to go to officiate as priest at the sacrifices performed by the two kings.

43. क्रियामहीनां. etc.—त्वं गृहे अहीनां क्रियां कर्ता—'you are to perform all work in the house'. *i. e.* whatever should be required to be done in the house. अहीनाम्, entire, whole; all. निर्दिष्टः—'enjoined; directed'. ऋतौ, 'in the period favourable for conception.' ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः। *M. S.* 3. 46. 'स्त्रीणां गर्भधारणयोग्यावस्थोपलक्षितः काल ऋतुः। स च

राजोदर्शनदिवसादारभ्य षोडशाहोरात्रः। *Mit.* on *Y. 1. 79.* गुरुस्त्रियः, women in the house of the preceptor.

44. तदनादृत्य, 'disregarding it,' *i. e.* what the women said. Uttanka said that he had not been asked by his preceptor to do anything unseemly and refused to accede to their desire. काष्ठमिवाचलः, as firm as wood' *i. e.* perfectly self-controlled. निजज्ञानभाजनम्, 'the recipient of the eternal (निज) knowledge'.

45. दक्षिणामाहरामीति—In olden times in India, the Guru did not receive any remuneration for teaching his pupils. It was only when the pupil had completed his education that he was to give to his Guru by way of remunaration whatever was desired by him. गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया।—Y. I. 51. प्रदीयताम्,—subject. तत् understood. अभीप्सितम्, 'desired', *p. p.* of the desiderative base, ईप्स्, from आप्, 'to get'.

46–47. These two s'lokas form what is called a युगल or युग्म, *i. e.* a couple of stanzas forming one grammatical sentence. Construe: ततः उत्तंकेन पृष्टा तद्वधूः 'पौष्यापराख्यस्य सौदासस्य महीपतेः मदयन्त्याख्या भार्या अस्ति तस्याः मणिकुण्डले त्वं मह्यं देहि' इति प्राह. पौष्यापराख्यस्य,—पौष्य इति अपरा आख्या (name) यस्य तस्य—whose other name is पौष्य; otherwise known as पौष्य'. सौदासस्य, —in apposition with महीपतेः. मणिकुण्डले—मणिमये च ते च कुण्डले च. 'jewelled ear-rings.' प्रतिश्रुत्य, having promised' to bring them in four days. For the preceptor's wife had laid on him the condition of four days, as she wished to appear with those ear-rings on, on the occasion of an auspicious ceremony that was to held on the fourth day.

48. वृषवाहनम्—वृषः वाहनं यस्य तं. 'who was riding on a bull'. तस्मात्—*i. e.* from the man on the bull. पुरीषम्, 'dung, excrement.'

49. निकेतनम्, 'the house,' *i. e.* the palace; from कित् with नि, I. P. 'to live'. तत्र,—निकेतने. अंतःपुरम्—अन्तः (अभ्यन्तरं) पुरं (गृहं) or पुरस्य अन्तः स्थितम्—the inner or women's apartment; harem'. आसाद्य, 'going into'. King Paushya, when requested for his queen's ear-rings, asked Uttanka to go into the inner apartments and get the ear-rings from her. क्षत्रियाम्,—'the *Kshatriya* lady,' *i. e.* the queen.

50. निशम्य, 'having heard,' (नि-शम्, 4 P., 10 U., 'to hear'). अभ्यागतप्रियः—अभ्यागतः प्रियः यस्य सः, 'hospitable'. उच्छिष्टः (सन्), *past pass. part.* of शिष् with उत्, 7 P., 'to leave (as a remainder)',-

'who has not rinsed his mouth and hands after meals and therefore impure.' पतिव्रताम्—पत्यौ (=पतिसेवायां) व्रतं यस्याः सा—'devoted and chaste wife'. Being a chaste and virtuous woman, the queen did not appear before one who was impure.

51. 'सत्यं.....ऽस्मि'—the words of Uttanka. आचान्तम्—*p. p.* of चम् with आ, 1 P., 'to rinse the mouth'.

52. विधिवत्, 'according to the rules laid down in the *S'ástras.*' See note on वार्युपस्पृशतः, st. 61 below.

53. निजवृत्तान्तम्—'his own account,' *i. e.* why he wanted the ear-rings. प्रभामण्डलमण्डिते, 'adorned with a halo of lustre.'

54. तक्षकः—One of the principal Nágas or serpents of the Pâtâla, son of Kas'yapa and Kadru. See the *Ástika-parva.* अर्थयते, 'seeks to get.' अप्रमत्तेन गन्तव्यम्, 'you should go with (great) viligance; be on your guard while going,' lest he may rob you of them.

55. रुचिरे, 'brilliant; radiant.' [रुचिं (lustre) राति (sheds) इति.] श्राद्धे—'देशे काले च पात्रे च श्रद्धया विधिना हुतम्। पितॄनुद्दिश्य विप्रेभ्यो दानं श्राद्धमुदाहृतम्॥—*Brah. P.* दृष्ट्वान्नं etc.—Seeing that the food brought before him was cold and had a hair in it, Uttanka cursed the king that he would be blind.

56. समभ्यधात—Aorist (2nd Variety), 3rd sing. of धा with सम् and अभि, 'to say'. छिन्नवंशः—छिन्नः वंशः यस्य सः, 'whose family is extinct,' continuation of whose family is stopped. *i. e.* childless. अदुष्टान्नदूषणात्—अदुष्टं यत् अन्नं तस्य दूषणात्, 'As you impute uncleanliness to the food that is clean.'

57. अन्विष्य, 'having carefully looked into.' अशुचिप्रायम्—'little short of unclean.' मुक्तकेश्या, 'by a woman whose hair were loose.'

58. वारय, 'avert; remove.' प्रतिशापं—प्रतिगतः शापः, 'counter-curse.' क्ष्माभृताम्—क्ष्मां पृथ्वीं बिभ्रतीति तेषाम्, 'of kings.'

59. तीक्ष्णवाचः—तीक्ष्णा वाक् येषां ते, 'whose words are harsh.' पेशलाशयाः—पेशलः आशयः येषां ते, 'whose heart is tender.' अतोऽन्यथा, 'contrary to this; otherwise.' शापक्षये, to revoke the curse.

60. न बाधते, 'cannot affect (me),' *i. e.* the curse cannot take effect. न तत्तथा—'It (*i. e.* the food) is not so (*i. e.* clean).' You cursed me, because, you thought, I found fault with

the food that was clean, but it is not so. Therefore, your curse will not take effect on me.

61. व्रजतस्तस्य, Genetive Absolute. वार्युपस्पृशतः (तस्य), Gen. Abs.,—'as he was sipping water.' On उपस्पर्शन, a duty of a Brâhmaṇa,—अन्तर्जानुः शुचौ देश उपविष्ट उदङ्मुखः। प्राग्वा ब्राह्मण तीर्थेन द्विजो नित्यमुपस्पृशेत्॥ त्रिः प्राश्यापो द्विरुन्मृज्य खान्यङ्गिः समुपस्पृशेत्। अद्भिस्तु प्रकृतिस्थाभिर्नाभिः फेनबुद्बुदैः॥—Y. I. 18, 20. वाससावृते—'covered with a cloth.' भिक्षुरूपः.—Takshaka, who had taken the form of a naked beggar appeared every now and then before Uttanka, in order that the latter at such as obscene sight, might proceed to perform ablutions to purify himself. This gave Takshaka an opportunity to steal the ear-rings. After his ablutions, Uttanka ran after the thief, overtook him and seized him fast. But Takshaka assumed his own serpentine form and quickly disappeared in a large hole. But remembering the words of the queen, Uttanka dug open the hole with his stick. Seeing his distress, Indra sent to his assistance the thunderbolt, which entering the stick opened a way to Pâtâla, the land of the Nâgas.

62–63. The two stanzas form a युगल. तक्षका'—तक्षकस्य अन्वेषणे उद्यतः, 'engaged in searching Takshaka out.' स्तुत्वा नागान्. The नागs (न गच्छतीति अगः, न अगः नागः)-are represented as serpent-demons, having the face of a man and tail of a serpent, and dwelling in the nether region called पाताल. See the *Âstika-parva*. Uttanka praised the Nâgas, in the hope that they might restore to him the ear-rings. When he saw that even after praising the Nagâs, he did not get the ear-rings, he looked around and saw a curious sight. विचित्रं, qualifies पटं in the next line—'curious or variegated.' भुजगालये—भुजः सन् गच्छतीति भुजगः, भुजगानां आलये,-'in the home of the serpents,' *i. e.* Pâtâla. पटं, object of वयन्त्यौ. सितासितगुणम्.—सिताश्च असिताश्च ते गुणाः यस्मिन् तम्.—'of white and black threads'. वयन्त्यौ, Pres. Part. *Fem.* of वे 1 P., 'to weave'. द्वादशारं-द्वादश अराणि यस्मिन् तत्, 'with twelve spokes.' अश्वितम्, past. pass. part. of अश्वय्, the causal of अञ्च्. to bend, 'to move or turn round.'

64. The reading. ततः पुरन्दरं स्तुत्वा हयारूढं ददर्श तम्, cannot be adopted, as it is not in conformity with the story in the *Mbh.* (Âdi. III. 44.), where it is said that Uttanka saw a man and a horse along with the two women weaving a piece of cloth &c., and in order to please to them all, sang in their

praise the s'lokas *viz.* त्रीण्यर्पितान्यत्र शतानि मध्ये षष्टिश्च नित्यं चरते ध्रुवेऽस्मिन् etc.—*Mbh.* Âdi. III. 146–49. Besides, the man with the horse, as is afterwards (st. 69) explained, was not Purandara, but Parjanya (the deity of rain), while the man riding on a bull, that Uttanka had seen while on his way to Panshya's house, was Purandara. तद्गिरा, *lit.* at his words,' *i. e.* being asked by the man on horse-back. तत्तुरङ्ग-तुरङ्ग-तुरेण (with speed) गच्छति इति. समुपाधमत् (सं-उप-धमा 1 P.), 'blew out.'

65. तस्य, *i. e.* of the horse. स्रोतसाम्—स्रोतस्, 'an organ of sense.' 'स्रोतोऽम्बुवेग इन्द्रिये' इति मेदिनी. *cf.* निगृह्य सर्वस्रोतांसि—*Râm.* स्रोतसां मुखैः, 'through the apertures of the sense organs,' which are nine in number, *viz.* the mouth, the two ears, the two eyes, the two nostrils, and the organs of excretion and generation. धूमान्धकारितम्,—धूमेन अन्धकारितम्, अन्धं करोतीति अन्धकारः, अन्धकारः अस्य संजातः इति अन्धकारितम्; अन्धकार + इत, the *Taddhita* affix, which is added to the words of the तारकादि group, in the sense of 'that is obtained or possessed by.' (तस्य संजातं तारकादिभ्य इतच्—Pan. V. 2. 36.).

66. तेनैव वाजिना, 'on the same horse.' That being the sacred day on which the ear-rings were to be presented to his preceptress, and the distance between the Pâtâla and the earth being very great, Uttanka was filled with anxiety, but the man gave him his horse which, he said, would take him in a moment to his preceptor's house. वाजिन्—वाज (speed *or* strength) अस्ति अस्य सः, 'a horse.'

67. कौतुकात्, 'out of curiosity.' पटं etc. 'about the piece of cloth,' etc. हयस्थं, 'seated on a horse.'

68–69. धाता विधाता च—Dhâta and Vidhâta or the two forms (aspects) of Prakriti, the material cause of the universe. अहोरात्रौ सितासितौ (गुणौ, understood),—the white and the black threads represent day and night. तत्, *i. e.* the wheel having twelve spokes. कालचक्रम्, 'the wheel of time', the circumference of which represents the year and the twelve spokes, the twelve months. ऋतवः etc.—the six boys represent the six seasons. पर्जन्यः, the deity of rain. Parjanya is a deity distinct from Indra, though both of them have much in common. In the Rigveda, Parjanya is mentioned a distinct deity and celebrated in three hymns. तुरगः स च पावकः' the horse is Agni (the deity of fire). पावकः—पुनाति इति; पू 9 U.' 'to purify,' + ण्वुल् (अक), a *Krit.* affix denoting 'agent.'

70. त्रिदशमातङ्गः,—'the elephant of gods,' *i. e. Airávata*· त्रिदशाः, त्रिदश परिमाणं येषां ते, *i. e.* 'those who number three times ten.' 'The thrice-ten' is a name of the gods taken collectively. Generally, the gods are spoken of as thirty-three and not thirty. They are the 12 *Ádityas*, the 8 Vas'us, the 11 Rudras, Prájâpati, and Vashat-kára. Mallinátha (on *Kum.* III. 1) explains त्रिदश as त्रिरावृत्ता दशा परिमाणं एषां इति, *i. e.* 'those having a triple existence or standard.' मातङ्गः—मतङ्गस्य मुनेः अयम्,—Probably, the sage मतङ्ग was the first to tame wild elephants; *or* मतङ्गः मेघः इव जायते, for an elephant resembles a cloud in colour and size. *cf.* मतङ्गज. पुरन्दरः—पुरः दारयति इति, *lit.*, 'the destroyer of (the enemies') towns.' *i. e.* Indra, who is described in the Rig-veda as having destroyed the towns of his enemies, *i. e.* the clouds. पुर्+दृ+खच् (अ), a *Krit.* suffix, before which the अ of the noun forming the object of the root with which it is combined inserts the syllable मु. The affix खच् is added to the roots दृ and सह after the words पुर् and सर्व respectively. See *Com.* पीयूषं—'the nectar; the ambrosia,' the food of the gods, which has made them immortal. The story how the gods won the *Amrita* is given in the next Parva. त्वया धन्येन भक्षितम्—'You were fortunate in eating it,' *i. e.* it was because you had eaten it that you were not slain in the land of the Nâgas.

71. वरं वरम्, 'the choicest boon or favour.' तक्षक-वैरेण, *lit.* 'on account of enmity towards Takshaka;' *i. e.* being bitterly hostile to Takshaka. जनमेजयम्.—Uttanka went to King Janamejaya to rouse him to revenge himself on Takshaka who had killed his father, Parikshit. The story is given in the next Parva, st. 168–85.

72. क्षत्रिया etc., construe:—हे राजन्, निर्वराः क्षत्रियाः श्रियः पदं न (भवन्ति),—'O king, those Kshatriyas who are void of the feeling of revenge, (*or* who have no enmities) never become the abode of glory,' *i. e.* those, who, being born as Kshatriyas, do not take revenge for the wrongs done to them, never win glory. निर्वैराः—निर्गतं वैरं येभ्यः ते, 'who entertain hostility to no one.'

73. तस्यापकाराय etc.,—'It is behoves you to set about revenging yourself on him.'

74. Construe: इति उत्तंकवचः श्रुत्वा, जनमेजयः भ्रुकुटीधूमविभ्रमैः, अनिलेन (धूमविभ्रमैः) वृतः अग्निः इव बभूव. भ्रुकुटीधूमविभ्रमैः—भ्रुकुटी धूमः इव, भ्रुकुटीधूमः तस्य विभ्रमैः, 'with (*i. e.* on account of) the quick

movements of his knitted eye-brows, which looked like the curls of smoke.' वृतोऽनिलेन *i. e.* अनिलेन (धूमविभ्रमैः) वृतः (अग्निः),—'enveloped by wind (with the curls of smoke)'. The king is compared to fire, the words of Uttanka which inflame his anger, to wind, and the movements of his knitted eye-brows to curls of smoke. Just as the wind fans the fire and envelopes it with smoke before it blazes forth, so the words of Uttanka roused the King's wrath, as could be seen from his knitted eye-brows—the wrath which was soon to burst forth in bitter revenge.

The Paushya-parva ought properly to end with this St. for with the next St. begins the story of the Pauloma-parva.

75. स्वकुलं पूर्वं. *i. e.* 'the previous history of his own family,' *i. e.* the family descended from Bhrigu.

76. Construe: मुनिवरस्य भृगोः पुलोमा (नाम) दयिता आसीत्, यस्याः दृशा जिताः (सन्तः) तपोवनमृगांगनाः न भ्राजिरे. दयिता, 'beloved wife' (from दय् 1 P., 'to love) *cf.* निवर्त्य राजा दयितां दयालुः—*Ragh.* 2. 3.; प्रत्यासन्ने नभसि दयिताजिवितालम्बनार्थी—*Megh.* 4. जिताः—qualifies मृगाङ्गनाः. न भ्राजिरे etc.—'Vanquished by her eyes, the female deer of the penance grove lost their lustre (or beauty),' *i. e.* the eyes of Pulomá were so very brilliant and large that they excelled even the eyes of the female deer. तपोवन—तपोवने स्थिताः याः मृगाणां अंगनाः ताः, 'the female deer of the penance-grove.'

77. पत्यौ (ज्ञानाय) निर्याते, Loc. Abs. एकाम्, 'alone'. कान्तिभूषणाम्, कान्तिः एव भूषणं यस्याः ताम्, 'whose (only) adornment was her beauty.'

78. पृष्टेन etc. The demon, Pulomá, resolved to carry off Pulomâ, went first into the room of the holy fire and asked Agni whether Pulomá, who had been betrothed to him by her father before she was given to Bhrigu, was not properly his wife. Agni told him that, though Pulomâ had been first betrothed to him, she was given by father to Bhrigu with due rites in his (Agni's) presence and was, therefore, properly Bhrigu's wife. गर्भालसाम्, 'languid on account of pregnancy.'

79. क्रोधात्—The child in the womb was so very enraged that he dropped down from it. Hence he was called च्यवनः, (च्यवते इति च्यवनः—च्यु 1 A, 'to drop down'.) कालानलप्रभः—काले उत्पन्नः यो अनलः स कालानलः तस्य प्रभेव प्रभा यस्य सः, refulgent like the fire at the dissolution of the world.'

80. अश्रुबिन्दूद्भवा तस्याः—तस्याः अश्रुबिन्दुभ्यः उद्भवः यस्याः सा (a सापेक्ष समास), 'formed of her the drops of her tears.'

वधूसरा,—This name was given to the river by Brahmá, as it had followed the path of his son's wife (वधू). लोककिल्बिषनाशिनी—लोकानां किल्बिषाणि नाशयति इति. किल्बिष, 'sin.'

81. ज्ञात्वा दृष्ट्वा च तत्पुनः, 'having come to know of it, and moreover, having actually seen it (*i. e.* what had happened).' When Bhrigu returned, he learnt from his wife the circumstances under which the child was born. Being told that Agni had informed the demon Pulomâ that she was Bhrigu's wife, he cursed the deity to be all devouring. कर्णेजपः—कर्णे जपतीति, 'a tale-bearer; informer.' कर्णेजप is an Aluk Tatp. Compound. When a noun in the Loc. is compounded with a verbal derivative, and the whole (*i. e.* the compound) is a name, *Aluk* takes place in most cases (तत्पुरुषे कृति बहुलम्—Pân. VI. 3-14.). पावकद्युतिः qualifies भृगुः,—पावकस्य द्युतिरिव द्युतिर्यस्य सः, 'as refulgent as fire.'

82. सर्वभक्षत्वमासाद्य, 'having become all-devouring.' अदर्शनं गतः,—'disappeared' from the world. Agni, when, cursed by Bhrigu to be all-devouring, said that he could, under that curse, no more think of carrying oblations to the Devas and the Pitris, and therefore withdrew himself from all places in the world. प्रतिष्ठां प्राप, 'attained a position of pre-eminence or glory.' ब्रह्मणो वरात्.—When Agni had disappeared from the world, all creatures were very much distressed for want of fire. The gods and the *rishis*, therefore, approached Brahmá, and told him of the calamity that had befallen the world. Brahmâ then called Agni to his presence and gently asked him to resume his functions, bestowing on him the boon that he would thenceforth become the purifier of everything burnt in his flames, and that 'his flames only and not his body would devour all things.' Being thus practically freed from the curse, Agni then resumed his functions.

83. च्युतत्वाच्च्यवनाख्यस्य. Chyavana was so called as he had been च्युत, *i. e.* had dropped down from his mother's womb. च्यवन.—च्यु + ल्यु (अन), a *Krit.* affix, showing 'agency.' तस्य, *i. e.* of Pramati.

84. भार्यां,—Properly speaking, she was not Ruru's wife; she had only been betrothed to him. स्थूलकेशाश्रमे—the sage स्थूलकेश had brought up प्रमद्वरा, who, as a child, had been

dropped by her mother Menaká near his hermitage. दुष्टाहि,—'a venomous serpent.' इष्टाम्, 'beloved.' आयुषोऽर्धेन अजीवयत्—'brought her back to life by giving up half of his own life to her.' The story in the *Mbh.* is thus: Ruru once happening to see Pramadvarâ, fell in love with her. They were soon betrothed. A few days before the date fixed for their nuptials, Pramadvarâ was bitten by a serpent and died. Ruru, beside himself with grief, went to a deep forest and loudly bewailed the loss of his intended bride. A messenger from heaven, moved with pity at Ruru's woe, came down and told him that his *jâne* would revive, if he gave up to her half of his own life. Ruru at once agreed, and Pramadvarâ, endued with a moiety of his life, rose up as from a slumber.

85. सर्पनिधनैकव्रतः—सर्पाणां निधनं एव एकं व्रतं यस्य सः, 'solely intent on extirpating serpents', (*lit.* 'whose one vow was the destruction of serpents.').

86. डुण्डुभः—a kind of poisonless serpent. अहयः सविषाः सर्वे निर्विषा डुंडभाः स्मृताः. दण्डपाणिना—दण्डः पाणौ यस्य तेन, 'With a staff in his hand.' पृष्टः.—When struck by Ruru, the डुंडभ prayed to him to spare his life, saying that he was only a *Dundubha*, and therefore, a snake only in name. Thereupon Ruru asked him who he was that had been thus metamorphosed. कुटिलं etc,—'writhing or coiling his body in fright.' भोग, the body of a serpent.

87. खगमः, in apposition with द्विजः. तार्णेन,—qualifies फणिना,—'made of (the blades of) grass.' तृणस्य अयं तार्णः तेन; तृण+अण्, a *Tad.* affix, before which the first vowel of the word takes its Vriddhi substitute. त्रासितः, p. p. of त्रासय्, 'to frighten,' causal of त्रस् 4 P. 'to fear.' फणिना—फणा (hood) अस्ति अस्य इति फणी; फणा+इन्, a possessive *Tad.* affix.

88. डंडुभताम्—डुण्डुभस्य भावः डुण्डुभता,—As Khagama was frightened by Sahasrapât with a mock serpent, he cursed him to be a डुण्डुभ. शापशान्तिः—'deliverance from the curse.' तेनैव, *i. e.* by Khagama.

89. दीर्घवैरं, long-continued, *i. e.* deep-seated hostility. मा कृथाः, After मा, the augment अ of the Aorist is dropped. 2nd line:—Construe: वैरं क्षत्रियस्य व्रतम्, कृपा द्विजानां भूषणम्. *Cf.*:—अहिंसा परमो धर्मः सर्व प्राणभृतां वर। तस्मात्प्राणभृतः सर्वान्न हिंस्याद्ब्राह्मणः क्वचित्। ब्राह्मणः सौम्य एवेह भवतीति पराश्रुतिः॥ .....क्षत्रियस्य हि यो धर्मः स हि नेष्येत वै तव। दण्डधारणमुग्रत्वं प्रजानां परिपालनं। तदिदं क्षत्रियस्यासीत्कर्म वै शृणु मे रुरो॥—*Mbh.*-Ádi. XIII, 13-17.

90. सर्पसत्रे,–See the next Parva. पितृवधक्रुधा,—पितुः वधः पितृवधः, तेन (जाता) या क्रुध् तया, 'through wrath for his father's slaughter.' आस्तीकेन, See the next Parva.

91. **The Ástika Parva.** यायावराख्यानाम्,—यायावर is the name of a family, so called because its members led the life of wandering mendicants. The यायावरs never lived for more than one night in one particular place. 'यायावर,' *lit.* 'constantly wandering' from या, 'to go,' with the *Krit.* affix वर, showing 'disposition,' before which the root takes reduplication. "यायावराणां ग्रामकराग्रवासिनां गृहस्थानां, येभ्योऽयं पक्षहोमसंप्रदायः प्रवृत्तः, तथा च भरद्वाजः, 'यायावरा नाम ब्राह्मणा आसंस्तेऽर्धमासायाग्निहोत्रमजुहवन्निति' "–*Nil.*

92–93. जरत्कारुः—This name is thus derived in the *Mbh*,—जरेति क्षयमाहुर्वै दारुणं कारुसंज्ञितम्। शरीरं कारु तस्यासीत्तत्स धीमान्शनैः शनैः॥ क्षपयामास तीव्रेण तपसेत्यत उच्यते। जरत्कारुरिति ब्रह्मन् वासुकेर्भगिनी तथा॥ —*Ádi.* 40, 3–4. 'जरत्-शब्दः क्षयवाची. कारु-शब्दो दारुणवाची, तस्य शरीरं कारु कामाद्युद्भवमूलत्वाद्दारुणमासीत् तस्य तेन तपसा क्षपणं कृतमतोऽसौ जरत्कारुरित्यर्थः–*Nil. i. e.* जरत्कारु was so called, because he reduced (जरत्) his dreadful or huge body (कारु) by severe penances. ब्रह्मचारी—ब्रह्म वेदः, तदध्ययनार्थं व्रतमपि ब्रह्मेत्युच्यते तच्चरतीति. 'अकृतदारत्वान्नित्यं वेदाध्ययनपरः'–*Nil.* वीरणस्तंबलम्बमानान्,–वीरणानां स्तंबेन लम्बमानान्, 'hanging by a bunch of the *Virana* grass.' वीरण, a kind of fragrant grass (Marathi, काळा वाळा). पितामहान्, (his) 'ancestors'. मूषिक°—मूषिकेन ग्रस्तं धारणं येषां तान्, 'whose support (*i. e.* the bunch of the *Virana* grass) was eaten up by a rat.' "अत्र प्रक्षीणसन्तानस्य वंशस्य गतिमनेन रूपकेण प्रदर्शयति, अत्र वीरणस्तम्बो वंशस्तोमः, मूषिकः कालः, गर्तो (=महाकूपो) भूलोकः, ऊर्ध्वपादत्वाधोमुखत्वाभ्यां स्वर्गस्थत्वेऽपि पातभयेन व्याकुलत्वमुक्तम्–*Nil.. i. e.* the fate of a family, the last member of which had no issue, is here described by a metaphor; the वीरणस्तम्ब stands for the family-group, the fibre by which they are hanging, for जरत्कारु himself, the मूषिक, for the all-devouring Time, and the महाकूप, for this terrestrial world, and अधोमुखत्व, for the wretchedness which the ancestors felt lest they should sink into hell on the extinction of their family. *Cf.*—कुलतन्तुर्हि नः शिष्टस्त्वमेकस्तपोधन। यस्त्वं पश्यसि नो ब्रह्मन्वीरणस्तंबमाश्रितान्॥ एषोऽस्माकं कुलस्तंब आस्ते स्वकुलवर्धनः। यानि पश्यसि वै ब्रह्मन्मूलानीहास्य वीरुधः॥ एते नस्तन्तवस्तात कालेन परिभक्षिताः। यत्त्वेतत्पश्यसि ब्रह्मन्मूलमस्यार्धभक्षितम्॥ यत्र लंबामहे गर्ते सोऽप्येकस्तप आस्थितः। यमाखुं पश्यसि ब्रह्मन्काल एष महाबलः॥ स तं तपोरतं मन्दं दशनैः क्षपयते तुदन्। जरत्कारुं तपोलुब्धं मन्दात्मानमचेतसम्॥ न हि तत्तपस्तस्य तारयिष्यति सत्तम। छिन्नमूलान्परिभ्रष्टान्कालोपहतचेतसः॥ —*Mbh. Ádi.*

45, 23–28. कथिता,°—कथिते अन्वयश्च नाम च ते येन तम्, 'who had told them his name and family.'

94. स्वब्रह्मचर्य°—qualifies पितरः,—तव ब्रह्मचर्येण विच्छिन्नः पुण्यसन्तानः एव तन्तुः येषां ते, 'whose thread in the form of meritorious offspring is (being) cut asunder on account your (vow of) celibacy.' महाकाल°—महाकाल एव मुषः तेन आक्रान्ताः, 'overcome or attacked by the rat in the form of the Great Time.' The thread by which the ancestors of Jaratkaru were hanging and which was being eaten away by the rat represents Jaratkâru himself, who had adopted asceticism. Eaten up by Time (the rat), he too would sink with them into hell, 'for whether it is asceticism, or sacrifice or other holy acts, they are all inferior and cannot be equal to a son.' (तपो वाऽप्यथवा यज्ञो यच्चान्यत्पावनं महत्। तत्सर्वमपरं तात न संतत्या समं मतम।—*Mbh. Âdi.*, 45. 30–31.)

95. Construe: ततः तद्वचसा सः 'मन्नाम्नीं विना भार्यां न भजिष्यामि' इति संविदा दारसंग्रहे मतिं चक्रे. चक्रे स मतिं दारसंग्रहे, 'he made up his mind to take a wife; he resolved on marrying.' दारसंग्रहे—दाराणां संग्रहे, *lit.* 'accepting of a wife' *i. e.* marriage. मन्नाम्नीं—मम (एव) नाम यस्याः ताम्, 'of my own name'; 'whose name is the same as mine.' संविदा, 'on the condition,' that he would marry only a bride who had the same name as his. According to the *Mbh.*, Jaratkâru, laid two other conditions, *viz.* that the bride must come to him as a gift, and that he should not have to maintain her. See *Mbh. Âdi.* 46. 7–9.

96. कालेन, 'after a long time'. After having promised his ancestors that he would marry and beget offspring for their salvation, Jaratkâru roamed over the earth, in search of a bride. He grew old, but did not get a wife. One day, he went into a forest and thrice begged in a loud voice for a bride, whereupon Vâsuki, the king of serpents, appeared and offered him his sister. Learning from Vâsuki that her name was the same as his, Jaratkâru accepted her. विधिदिष्टात्—विधेः दिष्टात्, *lit*, 'through the ordering of fate,' *i. e.* 'by a lucky coincidence.' अयाचकः, 'who did not beg' (for a wife), *i. e.* without begging for a wife. This does not agree with the story in the *Mbh.* as given above. सनाम्नीम्—समानं नाम यस्याः ताम्, 'who had the same name as his.' संयमी, 'of controlled passions'; 'ascetic.'

97. गर्भोऽस्ती°,—'who got his name from the words (of his father) *viz.* 'the embryo is there.' आस्तनामानम्, आस्तं नाम

येन तम्. आत्त, p. p. of दा with आ, 'to take, to get'. *Cf.* नाम चास्याभवत्ख्यातं लोकेष्वास्तीक इत्युत । अस्तीत्युक्त्वा गतो यस्मात्पिता गर्भस्थमेव तम् ॥—*Mbh. Adi.* 48, 20. Jaratkâru when he married Vâsuki's sister, made an agreement with her that he would stay with her only so long as she did not say or do anything displeasing to him. One day, as he lay asleep in her lap, the sun was about to set. The wife seeing that the time of his evening prayers was passing away, gently aroused him. But Jaratkâru took insult at this and left her never to return. However, before he departed, he told her that she was pregnant and 'that the being in her womb was a great Rishi, great and virtuous, and a master of the Veda and the Vedângas.' सर्वं नागानां मातृशापनिवर्तनम्—a सापेक्ष समास. –सर्वं ये नागाः, तेषां यो मातृशापः तस्य निवर्तनम्, 'who neutralised (or removed) the the curse of their mother on all the serpents'. How the serpents incurred the curse of their mother and how that curse was neutralised is described in the rest of this Parva.

98. पुराण°,—पुराणानां आख्याने कोविदः *or* पुराणानि आख्यानानि च तेषु कोविदः, 'skilled in narrating the Purâṇas *or* 'well-versed, in the Puráṇas and Akhyânas (*i. e.* historical stories).' 'आख्यानं तु तदुद्दिष्टं यत्पुरावृत्तकीर्तनम्.' *Cf.* यच्च किल कौशिकी शकुंतला दुष्यन्तमप्सराः पुरूरवसं चकम इत्याख्यानविद आचक्षते ।—*Málati.* 2.

99. Construc.—(हे) सुत पुरा दक्षसुते कद्रूः विनता च भर्तुः कश्यपस्य वरात् खगोचितं गर्भं सुषुवाते. भर्तुः, in apposition with कश्यपस्य. दक्षसुते—दक्ष is a son of Brahmá, born from his right thumb (acc. to the *Mbh.* and the Puráṇas). He is one of the Prajâpatis, and is regarded as their chief, the whole animate and inanimate creation having been brought into being by him at the command of Brahmâ. With a view to propagate the animate creation, he first begot 5000 sons, who, however, through the mischief of Nârada, disappeared never to return. Daksha, then, begot 60 daughters, of whom gave 13 to Kas'yapa. The wives of Kas'yapa had a very numerous and diversified progeny, gods, demi-gods, demons, men, beasts, birds, serpents etc,—in fact, all living beings. Kas'yapa is thus the first progenitor of the animate creation. His wife, Aditi, gave birth to the Adityas,-Vishnu, Indra,, and others. The demons, *i. e.* the Daityas and the Dânavas, were his sons by his wives Diti and Danu respectively. Kadrú became the mother of the Nágas, and Vinatâ, of Aruṇa and Garuda. All the beasts and birds are the descendants of Kas'yapa and his wives. Tâmrá,

Krodhavas'â. and Surabhi. The Gandharvas are the progeny of Arishtâ. and the Yakshas, the Munis. and the Apsarasas. of Khasâ. See *Vish. P.* I. 15 and 20. कश्यपस्य वरात्. Once Kas'yapa. mightily pleased with Kadrû and Vinatâ. offered them boons. Kadrû wished to have one thousand snakes as her sons. all of equal might; while Vinatâ asked for only two sons who would be equal in strength and prowess to all the sons of Kadru put together. खगोचितं गर्भं. 'an embryo. as is peculiar to birds.' *i. e.* an embryo in the form of an egg, *Cf. Mbh.*—कालेन महता कद्रूरण्डानां दशतीदश । जनयामास विप्रेन्द्र द्वे चाण्डे विनता तदा ॥—*Ádi.* 16. 13.

100. पूर्वं *i. e.* before her own eggs produced anything. ईर्ष्यया. 'through jealousy.' *or* 'through impatience.'

101. अपूर्णाण्डविनिर्भेदात्,—अपूर्णं यत् अण्डं, तस्य विनिर्भेदात्—'on account of breaking open the egg before it was developed;' 'as the egg was prematurely hatched.' अनूरुः—न विद्यते ऊरुः यस्य. 'thighless.' *i. e.* with the lower part of his body undeveloped; ('अध्यर्धकायसंपन्नमितरेणावकाशता' । *Mbh.*–Ádi. 16. 17). अरुणः– He is represented as holding the office of the charioteer of the sun. He is the dawn personified. दास्यं यास्यसि. Aruna cursed his mother that she would become a slave of her rival. Kadrû. He, however, relented and said that her next son would deliver her from the bondage. See *Mbh. Ádi*, 16, 18–20.

102. भगिन्यौ तौ, *i. e.* Kadrû and Vinatâ. दिव्यं हयम्. 'the celestial horse. *i. e.* उच्चैःश्रवस्, who had risen out of the milk-ocean which was, at that time, being churned by the gods and the demons. He was appropriated by Indra. the king of the gods. उरुमन्दरा—उरुश्चासौ मन्दरश्च उरुमन्दरः. तेन आक्रान्त यः क्षीरोदः तस्य अर्णांसि, 'the waters of the milk-ocean occupied by (*i. e.* churned with) the great *Mandara* (mountain).' The story of the churning of the ocean for the Amrita by the gods and the demons is told with some variations in the Râmâyana. the Mahâbhârata, and the Purâṇas. Of yore (in the Satya-Yuga). the gods feeling their weakness, having been vanquished by the demons (acc. to the *Vish. P.*. being shorn of all their glory and prowess by a curse of the sage, Durvâsas). sought the protection of Vishnu, and besought him for renewed vigour and immortality. Vishnu directed them to unite with their foes. the demons. and churn the milk-ocean for the Amrita (which would bestow immortality on them) and other precious things which

had been lost in the previous deluge (प्रलय). He asked them to take Mount *Mandara* for a churning-stick, and Vásuki, the serpent, for a rope. Thus directed by Nârâyaṇa, the gods induced the demons to join them and set about the work. First, the mountain *Mandara* was uprooted by Ananta (S'esha) and set on the back of the Great Tortoise (Vishnu himself who had placed himself at the bottom of the milk-ocean as the pivot for the churning-staff). Then the gods and the demons twisted Vásuki round the mountain, and dividing into two parties, each took an end of the snake as a rope. The gods held Vâsuki by the tail, and the demons by the head. Thus they churned the ocean until the following fourteen 'jewels' (चतुर्दश रत्नानि) arose from it:—(1) Soma, the moon, (2) Lakshmî, the goddess of fortune and beauty, and the consort of Vishṇu; (3) Surâ, goddess of wine; (4) Uchais'ravas, the seven-headed model horse; (5) Kaustubha, the celebrated jewel worn by Vishnu; (6) Párijáta, the celestial tree; (7) Surabhi, the cow of plenty; (8) Dhanvantari, the physician of the gods bearing the jar containing (9) the Amrita; (10) Airávata, the white, seven-trunked, model elephant; (11) Hálâhala, the deadly poison, which S'iva swallowed, as it threatened to burn up the whole world. Only these jewels are mentioned in the Mbh. The remaining three are:—(12) Rambhá and other Apsarasas, (13) the S'árṅga Dhanus, the famous bow of Vishnu, and (14) Sankha, the conch of victory. The order in which these 'jewels' emerged from the ocean differs in the Râm., the Mbh. and the Puráṇas.

103-04. These two s'lokas form a युगल. Construe:—अमृताहरणे यत्नमाश्रितैः देवदानवैः मथ्यमानः क्षीरसागरः पूर्वं सुरेभ्यः चण्डीशमण्डनं शशाङ्कं, कौस्तुभं, लक्ष्मीं, सुरां, धन्वन्तरिं तथा पीयूषं अश्वराजं च ददौ• अमृताहरणे etc., See the note above. यत्नमाश्रितैः, 'engaged in'; 'endeavouring to.' मथ्यमानः qualifies क्षीरसागरः in the 2nd line of the next st. चण्डीशमण्डनम्,-चण्ड्याः ईशः चण्डीशः, तस्य मण्डनम्, 'the ornament of the lord of Chandî (*i. e.* S'iva). चण्डी,—The name चण्डी is given to Párvati or Durgâ, especially with reference to the form she assumed for the destruction of the Asura, Mahisha. °मण्डनम्, in apposition with शशाङ्कम्,—S'iva is represented as wearing the moon on his matted hair as an ornament, and hence he is called चन्द्रचूडामणि, इन्दुशेखर, चन्द्रमौलि etc. See the *com.* for a different interpretation of चण्डीशमण्डनम्. शशाङ्कम्,—शशः अङ्के यस्य तम्, or शशः अङ्कः

यस्य तम्, *lit*, 'he who has the hare in his lap,' *or* 'he who has the hare for his mark,' *i. e.* the moon. The spots on the moon are popularly supposed to resemble the form of a hare or deer. Hence the moon is called हरिणाङ्क, मृगाङ्क, शशलक्ष्मन्-लांछन, etc. कौस्तुभम्—(कुस्तुभे-in the ocean,-भवम्), the celebrated jewel worn by Vishnu on his bosom. लक्ष्मीम्, the goddess of fortune and beauty, and the consort of Vishnu. She is said to have gone to Vishnu as soon as she had come out of the ocean. (दिव्यमाल्याम्बधरा स्नाता भूषणभूषिता । पश्यतां सर्वदेवानां ययौ वक्षस्थलं हरेः ॥—*Vish. P.* I. 9. 103.) धन्वन्तरिम्—the physician of the gods. He came out of the ocean, bearing a white jar containing the Amrita. Hence he is called सुधापाणि. He is regarded as a teacher of the medical science, and the author of the Âyurveda. पीयूषम्, the nectar. अश्वराजम्, 'the king of horses *i. e.* उच्चैःश्रवस्, the seven-headed white horse of Indra. सुरेभ्यः (दत्तौ).—All the above-mentioned 'jewels', with the exception of सुरा, were appropriated by the gods.

105. त्रयोदशत्वा etc. After the fourteen jewels were churned out of the ocean, a terrific war commenced between the Devas and the Asuras for the possession of the Amrita. The Asuras, however, succeeded in seizing upon their desired object' Thereupon Vishnu assumed the form of a ravishing beauty (मोहिनी), who by her wiles got possession of the Ambrosia, and carried it off to the gods, who drank of it in haste, while yet the hostilities were going on. Seeing that the prize had fallen into the hands of the gods, the Asuras made a fierce attack on them, but the gods, who had become powerful by the draught of the Amrita and who were aided secretly by Vishnu himself, worsted their foes and put them to rout. The victorious celestials, then, returned to Heaven with the Amrita, which they kept guarded with sedulous care.

106. Construe:—ततः हरिः त्रिदशरूपेण पीयूषं गिरतः राहोः कण्ठप्राप्तामृतं शिरः चक्रेण चिच्छेद.

त्रिदशरूपेण, 'in the disguise of a god.' त्रिदश,—See note on st. 70 above. राहु, a Dânava, son of Viprachitti and Sinhikâ. He insinuated himself among the gods and drank some of the Amrita, but the sun and the moon detected him and informed Vishnu, who cut off his head with his disc, before he had swallowed the Amrita. कण्ठप्राप्तामृतं,—कण्ठं प्राप्तं अमृतं यस्य तत्, 'in which the Ambrosia had (only) reached the throat;'

i. e. while yet it had not gone beyond his throat (or before it had been swallowed).

107. सूचितः, 'detected; made known.' तद्वैरात्, 'through enmity towards them,' *i. e.* towards the sun and the moon. तावत्ति पर्वसु, 'swallows them on the *Parvas*, *i. e.* at the times of conjunction and opposition (causing eclipses). पर्वन्, the day of opposition or conjunction (*i. e.* either the new moon day or the full moon day) on which an eclipse takes place. In astronomy, Rahu is the ascending node causing the eclipse. तच्छिरः. The head of Rahu, as it had tasted the Amrita, became immortal, and it is supposed to wreak vengeance on the sun and the moon by occasionally swallowing them. The trunk was placed in the stellar region, and is called Ketu (the descending node). Ráhu is also considered as one of the planets.

108. The story of उदधिमंथन being told, the thread of the principal story is resumed in this st. अमृतोत्थम्—अमृतात् उत्थम् (उत्तिष्टति इति उत्थः—उत्-स्था+क-अ, a *Krit.* affix), 'risen from (the) water (of the ocean).' अमृत—water. 'अप्सु च वृतामृते'—*Amar. Cf.* अन्यदमृतादुन्मथ्यमानादुत्थितम्—Kád. 135; अमृतादमातजीमूतस्निग्धसंहननस्य ते।—*Uttar.* 6. 21. तं अर्थं—*i. e.* उच्चैःश्रवसम्. भगिन्यौ *i. e.* Kadrú and Vinatâ. किंवर्णं—कः वर्णः यस्य सः, 'of what colour?' स्वैरम्—(स्वस्य ईरं यथा तथा; स्व+ईर+अच्, a *Krit* affix before which the vowel of the root takes Vriddhi), 'wantonly, wilfully,' though they knew the colour of the horse.

109. असितबालधिः—असिता (न सिता असिता) बालधिः यस्य सः, 'having a black tail; black in its tail.' बालधिः—बालाः (hair) धीयन्ते अस्मिन् सः, 'hairy tail.' पणं ect. The wager (पण) was that she, whose words should prove to be untrue, was to become the slave of the other. विवादेनेति=इति विवादेन. विवाद, *i. e.* the contention, *viz.*: 'विनता...बालधिः'.

110. कलुषमानसा—'of a wicked mind.'. कृष्णबालः=असित-बालधिः.

111. Construe: 'वितते सपसत्रे अग्निः वः अन्तकः भविष्यसि' इति प्रत्याख्यानरुषा कद्रूः तनयान् शशाप. वितत,—वि-तन्, 'to perform' (as a sacrifice or any other rite).' *Cf.* यज्वभिः संभृतं हव्यं विततेष्वध्वरेषु सः etc. *Kum.* 2. 47; त्वमपि विततयज्ञो वज्रिणं प्रीणयस्व।—*Śák.* 7. 34. प्रत्याख्यानरुषा—प्रत्याख्यानेन (जाता) या रुट् तया, —'in wrath at the refusal.'

112. शेषैः—*i. e.* by those who had not refused to carry out their mother's wishes. According to the *Mbh.*, all

the Nâgas after consulting together resolved to obey their mother's command, in the hope of being released from the curse.—(See *Âdi.* 22. 1–3). असिते विहिते तुरङ्गमे.—Loc. Abs. The serpents became hairs on the tail of *Uchchais'ravas.* व्यालचेष्टितैः, 'by the work of the serpents'. If we adopt the reading बालचेष्टितैः, it should be interpreted as बालानां चेष्टितं इव चेष्टितं येषां तैः (भुजंगैः in the preceding line), 'who acted like hairs.' This reading is preferable, as it makes clear how the horse was made to look black, but it cannot be adopted, as it would lead to दूरान्वयदोष, the adj. (बाल-चेष्टितैः) being far removed from the noun it qualifies (भुजंगैः) गरुडः—गरुद्भ्यां इयते इति. For the deriv. of 'गरुड' acc. to *Mbh.*, see note on st. 132 below. *Cf.* गरुत्मत्, another name of Garuda.

113–14. कनकच्छविः—कनकस्य छविः इव छविः यस्य सः, 'of a golden colour.' Garuda is represented as having a white face, an aquiline nose, red wings, and a golden body. चञ्चन्निज—चञ्चन् यः निजायाः प्रभायाः पुञ्जः, तेन व्यञ्जितः अनन्तः विक्रमः यस्य. 'whose boundless prowess was manifested by the glowing mass of his lustre.' प्राज्याज्य—प्राज्येन आज्येन वर्धमानस्य, 'increasing (blazing) by (being fed with) plentiful clarified butter.' आज्य is thus distinguished from घृत (ghee):—सर्पिर्विलीनमाज्यं स्यात्, घनीभूतं घृतं भवेत्। कृशानोः, 'of fire'. कृश्यति तनूकरोतीति, from कृश् with the suffix आनुक्. In the *Mbh.*, Garuda is thus described:—महासत्त्वबलोपेतः सर्वा विद्योतयन् दिशः। कामरूपः कामगमः कामवीर्यो विहंगमः॥ अग्निराशिरिवोद्भासन्समिद्धोऽतिभयंकरः। विद्युद्विस्पष्टपिंगाक्षो युगान्ताग्निसमप्रभः॥ *Âdi.* 23. 6–7. स्तूयमानः etc.—The gods seeing the dazzling figure of Garuda took him for Fire. When Agni told them who it was they had mistaken for him, they approached Garuda and sang his praises. Then Garuda diminished his body and flew, with Aruṇa on his back, to the house of his mother which was situated on the other side of the ocean.

115. कद्रूं वहन्तीं स्कन्धेन—One day, after Garuda had gone to his mother, Kadrû asked Vinatâ to carry her to the abode of the Nâgas. Thereupon Vinatâ, slave as she was, took Kadrû on her shoulder. Garuda also, at the request of his mother, took the snakes on his back. सव्याजपणनिर्जिताम्, qualifying विनताम्—व्याजेन सहितः सव्याजः, सव्याजश्चासौ पणश्च तेन निर्जिताम्—'defeated by an artful wager', *i. e.* defeated in a wager by means of a trick, *viz.* turning the tail of Uchchais'ravas black by covering it with the (black) snakes. तार्क्ष्यः, Garuda,—तृक्षस्य (of Kas'yapa) अपत्यं पुमान्.

116. **मातुर्गिरा** etc. *See note on the preceding st.* **विहगाधिपः, विहगानां अधिपः.**—Garuda is represented as the king of all birds.

117. Construe:—कद्रूः व्योम्ना सुपर्णेन सूर्यरथाभ्यर्णं उह्यमानान् तान् गाढसंतापमूर्छितान् रविकरैः दह्यमानान् निजात्मजान् दृष्ट्वा मरुतां पतिं तुष्टाव. **सूर्यरथाभ्यर्णं**—सूर्यस्य यः रथः तस्य अभ्यर्णं, 'Near of the sun's chariot.' Sûrya is represented as moving in a chariot drawn by seven horses, with Aruna for his Charioteer. अभ्यर्ण. p p. of अर्द् with अभि, acc. to 'अभेश्चाविदूर्ये'–Pân. VII. 2. 55. **गाढ**—गाढः यः संतापः तेन मूर्छितान्, 'made senseless by the intense heat (of the sun).' सुपर्णेन. शोभनानि पर्णानि (wings) यस्य तेन.–'by Garuda'. मरुतां पतिम् 'the lord of the Maruts or gods.' There is a curious story as to the origin of the *Maruts*, given in the *Vish. P.* Diti, one of the wives of Kas'yapa, having lost all her sons, asked a boon of her husband that she should have a son of irresistible prowess, who would destroy Indra. Kas'yapa granted the boon with this condition: that she must, with thoughts wholly pious and person wholly pure, carry the babe in her womb for a hundred years. Diti carefully observed this condition. But Indra who knew this, went to her and became her servant, always watching for his opportunity. In the last year, one day seeing that Diti had gone to bed without washing her feet, Indra divided with his thunderbolt the embryo into seven pieces, saying to the child, which cried very bitterly, 'मा रोदीः'—'Do not cry'. Indra then, in wrath, cut each of the seven portions into seven. These very pieces afterwards become the swift deities called *Maruts* [मरुतो नाम देवास्ते बभूवुरतिवेगिनः। यदुक्तं ('मा रोदीः' इति) वै मघवता तेनैव मरुतोऽभवन्॥ देवा एकोनपञ्चाशत्सहाया वज्रपाणिनः।–) See *Vish. P.* I. 22. 29–40]. In the Rigveda, the Maruts are represented as the storm-gods and intimate associates of Indra. The word, मरुतः, however, is used many times for 'gods' in general.

118. **तद्विनिर्मुक्त**—तेन (इन्द्रेण) विनिर्मुक्ता या मेघौघानां वृष्टिः, तया नष्टः आतपस्य क्रमः येषां ते (भुजगाः), 'whose exhaustion from heat was removed by the shower of torrents of rain poured down by him (Indra); *or* तेन विनिर्मुक्ताः ये मेघानां ओघाः तेषां या वृष्टिः etc. 'whose exhaustion from heat was removed by the downpour of the masses of clouds let loose (in the sky) by him' **तार्क्ष्यवाहनाः**—तार्क्ष्यः वाहनं येषां ते. 'borne by Garuda.'

119. **दास्यं श्रुत्वा** etc.—When Garuda, who had brought the serpents to a beautiful island called **रामणीयक**, was again asked by them to carry them to another place he asked his

mother why he was to do their bidding. Vinatá then told him her sad story. Garuda, therefore, went to the snakes and asked them what service rendered to them would free him from the bondage. The snakes replied that if he brought the *Amrita* for them he would be liberated.

पीयूषा'—पीयूषस्य आहरणं यावत् तावत्पर्यन्तम्. '(continuing) till he brought the Ambrosia' भोगिभ्यः—भोगाः (hoods) सन्ति येषां तेभ्यः. 'from the serpents'. तदादाना'—तस्य आदाने आहितः उद्योग येन. 'who had set about obtaining it.'

120. Construe: हे मातः. दास्यविमोक्षाय अमृतं ओजसा समाहर्तुं सुरान् गच्छामि, (अतः) मे भोजनं क्षिप्रं समादिश. ओजसा 'by my power'; 'by force.' भोजनं मे समादिश, tell me what I am to eat.'

121. बहुलान्वयः—बहुलाः अन्वयाः यस्य सः (निषादलोकः), 'consisting of numerous families.' Cf. 'विपुलं कुलम्' in st. 125. निषादलोकः—निषाद,—निषद्य हन्तीति प्राणिवधजीवी.' *Nishâda* is the general name given to the aboriginal tribes such as hunters, fishermen, etc.

122. निषाद्—'living in the midst of the fishermen.'

द्विजकाया'—द्विजस्य यः कायः, स एव अग्निः तेन दग्धानाम्, 'Consumed by the fire in the form of the body of a Brâhmaṇa.' भूयतं etc.—(they) are not born again, *i. e.* they go to hell. ब्रह्महत्या is looked upon as one of the five deadly sins that lead a man to hell. ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः। महान्ति पातकान्याहुस्तत्संसर्गश्च पञ्चमम् ॥—*M. S.* 11. 55.

123. तांस्ते भक्षयतः—Gen. Abs. तप्तबडिशायते—तप्तबडिशं इव आचरति, 'acts like a heated fish-hook,' *i. e.* is as scorching as a heated fish-hook. बडिशायते is a nominal verb formed from बाडिश, with the affix क्यङ् added to it. उत्किरन्, pres. part. of कृ with उत् 6., 'to tear up.'

124. अलुप्तसंध्यः—न लुप्ता संध्या यस्य सः 'who has not omitted or neglected his Sandhya adoration,' *i. e.* the morning, mid-day, and evening prayers which every Brâhmaṇa ought to offer. जात्या, 'by his (Brâhmaṇa) caste.'

125. पक्षविक्षेप'—पक्षयोः (यः) विक्षेप तेन विक्षोभितः अम्बुधिः येन सः 'agitating the sea with the flutter of his wings.'

126. दासानाम्, 'of fishermen.' तन्मध्यगम्—*Cf.* 'निषादमध्यगः' st. 121.

128. महाकृती—महती आकृतिर्ययोः तौ. 'huge;' *or* महती कृतिः ययोस्तौ = engaged in great efforts' to overcome each other.

अनेक'—अनेकानि योजनानि व्यासः ययोः तौ,—'extending over many *Yojanas*.' योजन, a measure of distance equal to 4 *Kros'as*

or 8 or 10 miles. कुञ्जरकच्छपौ—कुञ्जरः—कुञ्जौ हस्तिहनुर्दन्तौ वा अस्यास्तीति. कच्छपः, 'कच्छं आत्मनो मुखसंपुटं पाति रक्षति, स हि किञ्चिद्दृष्ट्वा शरीरे एव मुखसंपुटं प्रवेशयति.—*Durga* on Nirukta.

129. वणिजौ—In the *Mbh.* they are mentioned as ऋषी.

धन°—धनविभागात् उत्थो यः कलिः तेन—*lit.*, 'on, account of a quarrel arising from partition of (their) wealth, *i. e.* a quarrel relating to partition of their paternal property. शापात्—The story, acc. to *Mbh.* is thus:—There lived, in olden times two Rishis, named Vibhâvasu and Supratîka. The latter always urged his elder brother for a partition of their paternal wealth. Vibhâvasu tried to dissuade his younger brother from what he looked upon as an ill-advised step. Seeing Supratîka deaf to his advice, Vibhâvasu flew into a rage and cursed him that he would, for his greed, become an elephant. Supratîka, too, cursed his brother to be a tortoise. Thus cursing each other, they were turned into those lower animals, and were living in a state of perpetual warfare with each other in the pond at the time when Garuda was directed to it by his father.

130-32. विक्षोभ्य तत्सरः, 'having agitated the pond.' *i. e.* in seizing them. चरणाभ्याम्, *i. e.* in his claws. रोहिणपादपम्, 'a bunyan tree.' रोहिणश्चासौ पादपश्च रोहिणपादपः. पादैः (with roots) पिबतीति पादपः. आश्रान्तः '(feeling) a little fatigued.' स्पृष्टैव, 'as soon as it was touched;' *or* 'being merely touched; by mere touch.' मुनिव्याप्ता—the *Munis* were the *Vâlakhilyas*.

133. वालखिल्यैः—The Vâlakhilyas are certain sages sixty thousand in number, no bigger than a joint of the thumb, chaste, pious, and resplendent as the sun. क्रतोश्च सन्नतिर्भार्या वालखिल्यानसूयत। षष्टिर्यानि सहस्राणि मुनीनामूर्ध्वरेतसाम्। अङ्गुष्ठपर्वमात्राणां ज्वलद्भास्करतेजसाम् ॥—*Vish. P.* I. 10. 11-12. भीत्या—Garuda was afraid lest the ascetics should fall and thus be killed. Acc. to *Mbh.*, it was when Garuda rose on his wings, bearing the both the elephant and the tortoise, that the Vâlakhilyas, filled with wonder at this extra-ordinary feat of strength, gave him the name गरुड—गुरुं भारं समासाद्योड्डीन एष विहंगमः। गरुडस्तु खगश्रेष्ठस्तस्मात्पन्नगभोजनः ॥—*Mbh. Adi P.* 30. 7. *Nil.* thus explains the formation of the word.—गुरुशब्दपूर्वात् डीङ् विहायसा गतावस्मात् डः, आदेरकारश्च, पृषोदरादित्वात् 'गरुड' शब्दो निष्पन्नः—गुरु+डी, 'to fly.'

134-37. कश्यपम्—Wishing to save the वालs, Garuda went to Mount गन्धमादन where Kas'yapa was engaged in austerities संभ्रातमानसः, 'bewildered; perplexed,' not knowing what to do.

पर्यतप्यत, 'was tormented or pained.' सुतवात्सल्यात्, 'through affection for his son.' वात्सल्य-वत्सलस्य भावः वात्सल्यम्. वत्सल-वत्सं लाति इति, *lit.* 'child-loving;' *or* वत्स+ल, मतुप् affix, which is added in the sense of 'affection.' वत्सांसाभ्यां कामबले. तपोजुषः—तपांसि जुषंते इति. 'practising penances.' ताम् *i. e.* the branch. भक्षितामिषः.' *i. e.* having eaten the elephant and the tortoise. शक्रभवनम्, *lit.* 'the abode of Indra,' *i. e.* Heaven. पीयूष°—पीयूषस्य आहरणे उद्यतः. 'intent or bent on carrying off the ambrosia.' तपसा वालखिल्यानां, *etc.*—The story, how through the ascetic powers of the वा°s Garuda became the vanguisher of Indra is given below in st. 137--142. वाज्रिणः. वज्रिन्, वज्रं अस्यास्तीति, 'one who bears the thunderbolt' *i. e.* Indra. इन्द्रः; 'the lord' (of all birds:). विहङ्ग-विहायसा गच्छतीति., *lit.* one that moves in the sky,' *i. e.* a bird. वरदो हरेः. a boon-giver to Vishnu.' see st. 149.

138. यज्ञे.—The sacrifice was performed by Kas'yapa from a desire for offspring. (यजतः पुत्रकामस्य कश्यपस्य प्रजापतेः .– *Mbh.*)

सुरसिद्ध°—The सिद्ध्s are semi-divine beings of great purity and holiness, undesirous of progeny, victorious over death, and free from covetousness, love, and hatred. They are possessed of eight supernatural powers, called सिद्धि—अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा । ईशित्वं च वशित्वं च तथा कामावसायिता ॥ The चारण्s are the celestial minstrels, whose duty it is to amuse the denizens of heaven with panegyries of gods, heroes, etc. क्रतुसंभारम्. 'the requisites for the sacrifice.' संभ्रियते इति संभारः, *lit.* what is collected or brought together for any act. अनारतम्, [न आरतं (stoppage) यथा स्यात् तथा], 'ceaselessly; continuously.' अवारिताः, 'without being prevented, *i. e.* out of deference for their exalted position, they would, as one would expect, have been prevented from doing the menial work; but the sacrifice being a ceremony performed by their father, (see note on st. 99), they voluntarily assisted in it and no one thought of preventing them from doing so.

139. इध्मभारम्—'a load of sacred fuel.' इध्मः-इध्यते अग्निः अनेन,—इंधृ 7 A, 'to kindle', and मक्, *Krit* affix. पर्वतसंन्निभम् qualifies इध्मभारम्, 'mountain-like.' वृत्रहा.—वृत्रं हतवान् इति, Indra. Vritra was a demon killed by Indra. He is represented in the Rigveda to be an atmospheric demon, and the chief adversary of Indra, for whose slaughter that deity is said to have been born. Hence Indra got one of his most distinctive epithets, viz. वृत्रहन्. From the descrip-

tions in the Rigveda of वृत्र and his fight with Indra, it becomes clear that वृत्र was a personification of drought.

140. अङ्गुष्ठा°—अङ्गुष्ठस्य यत् अग्रं, तत्परिमाणं समुत्सेधः येषां तान्, 'of the height of the forepart of the thumb,' *i. e.* as small in size as a joint of the thumb, समुत्सेध-'height; stature'—fr. सिध् with सं and उत्, 2 P., 'to rise.'

पलाश—पलाशस्य या तूलिका, सा एव भारः तेन संपीडितानि अंगकानि येषां तान्—'whose pigmy bodies were pressed down (*i. e.* were sinking under) the load which was but a small stick of *Palas'a*. पलाशतूलिका—'a small Palâs'a stick.' Only wood of certain trees is used as fuel for the sacred fire. Of these, the Palâs'a ('पळस' in Marâthi) is one. The pigmy Vâlakhilyas could hardly sustain the burden of a single stick of Palâs'a, which they were bringing as their contribution to the fuel for the sacrificial fire. अङ्गक, a diminutive of अङ्ग; अङ्ग+कन् (क), a diminutive *Taddhita* suffix.

141. सीदतः—Acc. pl. of सीदत्, pres. part. of सद्' 1 P. 'to sink down'. सीदनैः qual तान् in the preceding verse. वारिनिधिवत्—, वारिनिधौ इव, 'as if in the ocean.' वारीणां निधिः वारिनिधिः. गोष्पदे—'in a small puddle;' *lit.* in the quantity of water sufficient to fill an impression made by a cow's foot in the ground. अल्पबलान् qual. तान् in the preceding st. को वा—'who possibly;' 'who, indeed.' वा is added to interrogative pronouns and its derivatives in the sense of 'possibly' indeed.'

142. इष्टिं, (from यज्+क्तिन्), 'a sacrifice.' प्रचक्रिरे, 'commenced,' *or* 'performed.' इन्द्रजित्—इन्द्रं जयति इति, 'vanquisher of Indra.' इति,—here shows purpose or motive.

143. तत्प्रभावात्, 'owing to their (superhuman) power,' *i. e.* the power of their penances. मार्तण्ड,—qualifies सुमेरुः'—मार्तण्डानां शतेन संवीतः, 'surrounded by a hundred suns.' Garuda of dazzling splendour is fancied to be Mount Meru, the golden mountain, as it were, in motion, surrounded by a hundred suns. Acc. to the Purâṇas, the sun, the moon, all the planets and stars revolve round *Meru* which forms the centre of the earth. Meru is described in the Purâṇas to be one solid mass of gold, imbedded with various gems, and like the cup of a lotus in shape, all the *dwîpas* (the continents of the earth) spreading round it like lotus-petals. The Heaven of Indra (स्वर्ग) is situated on its peak which is also the residence of Brahmâ as well as of the celestial spirits such as the Gandharvas, Siddhas, etc. (See *Vish. P.* II. 2.7-9).

जङ्गमः, 'in motion, moving'; जङ्गम्यते इति जङ्गमः ; जङ्गम् + अच् (अ). जङ्गम् = गम् + यङ् the term. of the Frequentative, before which गम् is reduplicated.

144-46. These stanzas form what is called a विशेषक, as they form one grammatical sentence. द्वाभ्यां युग्ममिति प्रोक्तं त्रिभिः श्रीकैर्विशेषकम् । कलापकं चतुर्भिः स्यात्तदूर्ध्वं कुलकं स्मृतम् ॥

विजयोर्जितः 'fired at his triumph.' मोहयित्वा, 'having thrown into confusion.' विश्वकर्माणं—विश्वकर्मा is the architect of the gods and maker of their weapons. He is represented as having revealed the स्थापत्यवेद, (*i. e.* the science of architecture) and mechanics. सोमरक्षिणम्, qualifies विश्वकर्माणं,—'who guarded the *Soma i. e.* the Amrita.

पक्षाक्षेप—qual. रजःपुंजेन,—पक्षयोः यः आक्षेपः तस्मात् समुत्थः तेन, 'rising on account of the flutter of his wings'.

भीषणौ—qual. रक्षाभुजगौ. निरस्य,—having for its object रक्षाभुजगौ,—'having defeated *or* annihilated.' रक्षाभुजगौ,—रक्षार्थं, (स्थापितौ) भुजगौ,' 'the two snakes (stationed) for guarding' the Amrita. Garuda blinded them with the dust raised by fluttering his wings, because their eyes had the power of reducing to ashes any one on whom they fell. (सदा संरब्धनयनौ सदा चानिमिषेक्षणौ । तयोरेकोऽपि यं पश्येत्स तूर्णं भस्मसाद्भवेत् ॥ *Mbh. Âdi.* 33, 7.) पञ्जरम्, object to विदार्य—the cage in which the jar of the Amrita was kept. In the Mbh. it called यन्त्र (यन्त्रमुन्मथ्य वीर्यवान्). भ्राम्यन्महाचक्राम्, qualifies सुधां—भ्राम्यत् महाचक्रं यस्याः ताम्, round which a great wheel was revolving. 'महाचक्रं—स चक्रं क्षुरपर्यन्तमपश्यदमृतान्तिकं । परिभ्रमन्तमनिशं तीक्ष्णधारमयस्मयम् ॥ – *Mbh. Âdi.* 33. 2. बलदर्पितः, 'Fired by his own might,' *or* 'proud of his strength.'

147. पीयूषकलशं, *obj.* of both अर्पयित्वा and समादाय. जवात् qualifies प्रयान्तम्. विभुः, in apposition with कमलाधवः,—'the Supreme Ruler, Lord.'—an epithet of the Supreme Being. *Cf. Bg.* 5. 15; 10. 12. कमलाधवः—कमलायाः धवः, *lit.* 'the husband of Kamalâ (Lakshmî),' *i. e.* Vishnu.

148. अलौल्येन,—[अ-लौल्य (लोलस्य भावः)], at (your) 'self-denial' or 'freedom from greed.' Garuda did not taste the Amrita, even though it was in his possession. पतगेश्वर—पतगानां ईश्वर, 'Oh lord of birds'. पतग-पतन् (flying) गच्छति इति पतगः *or* पतङ्गः

149. सुधां विना etc.,—'May I be immortal without (drinking) the Ambrosia.' तवोपरि etc. '(always) seated above you,' *i. e.* as your ensign on the flag-staff.

150. **सर्वमेव भविष्यति**, 'All will be (as you desire)'. **तार्क्ष्यः तृक्षस्य अपत्यं पुमान्**, *lit.* son of Trikeha (Kas'yapa)., *i. e.* Garuda.

151. **विष्णोर्वाहनतां** etc.—**तं वव्रे वाहनं विष्णुर्गरुत्मन्तं महाबलम्। ध्वजं च चक्रे भगवान् परिस्थास्यसीति तम्॥** *Mbh.*,-*Ádi.* 33. 16. **वज्रेण वज्रिणा**,—'with the thunderbolt by the thunderbolt-bearer.' **वज्रिन्-वज्रं अस्य अस्ति इति.** The वज्र is said to have been made of the bones of the Rishi Dadhichi. The story, acc. to Mbh. and the Puranas, is that the sage devoted himself to death that the gods might make of his bones a weapon that might defeat Vritra and other demons. The weapon was fashioned by Vis'vakarmá, the architect of the gods, and became known as the Vajra. This legend is also found in the Rigveda, with some variation.

152. '**मानोऽस्तु वज्रस्य**',—'Let the Vajra be respected,' in as much as it is made of the bones of a great Rishi like Dadhichi. See the note on **वज्र** in the preceding st. *Cf.* **ऋषेर्मानं करिष्यामि वज्रं यस्यास्थिसंभवम्। वज्रस्य च करिष्यामि तवैव च शतक्रतो॥** —*Mbh.*, *Ádi.* 33. 20.

153. **निर्जितेन**, 'humbled'; for, his वज्र with which he had defeated the demons proved ineffective against Garuda. Indra, therefore, made an offer of friendship to Garuda, who gladly accepted it. **पन्नगेभ्यः**—पन्नगान् उद्दिश्य, 'for the serpents'. **हर्तव्यम्**,—*cf.* **किञ्चित्कारणमुद्दिश्य सोमोऽयं नीयते मया। न दास्यामि समादातुं सोमं कस्मैचिदप्यहम्॥ यत्रेमं तु सहस्राक्ष निक्षिपेयमहं स्वयम्। त्वमादाय ततस्तूर्णं हरेथास्त्रिदिवेश्वर॥**—*Mbh*, *Ádi.* 34. 9-10.

154. **खगः**, the bird, *i. e.* Garuda. **विधिवत्**, 'according to the religious ordinance,' *i. e.* after performing ablutions and certain religious rites. **वीतदास्यः**, **वीतं दास्यं यस्य सः**, 'freed from the bondage' in which he and his mother were.

155. **यातेषु भोगिषु**. Loc. Abs. **प्रागनुज्ञातो**, 'who had been previously permitted' (by Garuda). See st. 153. **ताम्**,—**सुधाम्**.

156. **कुशासनम्**, 'the seat or bed of Kus'a grass'. **लिलिहुः**, *obj.*, **कुशासनम्**. **दीर्णजिह्वाग्राः** (**सन्तः**),—**दीर्णानि जिह्वाग्राणि येषां तथाभूताः**, 'having the ends of their tongues torn (cut into two).' **येन**, 'on account of which.' **प्रापुर्द्विजिह्वताम्**, 'became double-tongued (fork-tongued).'

157. **ततः प्रभृति**, *i. e.* from the time they (*i. e.* the *Darbhas*) came into contact with the Amrita. **पूतता हव्यकव्ययोः** 'sacredness in the *Havya* and the *Kavya*.' The *Kusha* grass is considered holy and forms an essential requisite of most of the reli-

gious ceremonies- हव्यं-(देवाः) हूयन्तेऽस्मिन् कर्मणि तत् (हु+यत्)-'an oblation or offering to the gods.' कव्यं—(पितरः) कूयन्ते (are called) अस्मिन् कर्मणि तत् (कु+यत्),' an oblation of food to the Manes.' *Cf.* एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।—*M. S.* 3.147. शक्रवाक्यात्, 'at the words (*i. e.* the boon) of Indra.' Indra, pleased at being allowed to carry off the Amrita from the Nágas, offered Garuda a boon, and the latter asked that the serpents should be his food. 'भवेयुर्भुजगाः शक्र मम भक्ष्या महाबलाः—*Mbh.*

158. इत्येतन्मातृशापस्य, etc. Here ends Souti's answer to S'aunaka's question in st. 98 above. शेष०—These are the names of the chief Nágas.

159. ततः *i. e.* after hearing the curse of their mother. तीव्रेण etc.—S'esha, the eldest of the Nâgas, left his mother and practised very severe austerities. At last, the Grandsire (*i. e.* Brahmá) appeared before him and offered him boons. Sesha asked that he should never more have anything to do with his wicked brothers, and that his heart should always find delight in virtue and austerities. Brahmá, highly pleased, granted him these boons and commanded him, for the good of all creatures, to bear on his head the earth with all her mountains and oceans (सगिरिसागराम्). शेष is represented as having a thousand heads on which he supports the entire world and as forming the couch of Vishnu.

160. मातृशापपरित्रस्ताः, 'alarmed at the curse of their mother'. वासुकिप्रमुखाः, Vâsuki was crowned king of the Nâgas, as S'esha had left them for good. अमन्त्रयन्त, 'held consultation over; deliberated over.' सर्पसत्रप्रतिक्रियाम्; *obj.* of अमन्त्रयन्त,—'a measure or device to counteract (or render abortive) the snake-sacrifice' (of King Janamejaya).

161. विघ्नम्, *obj.* to करिष्यामः, in l. 2.—'obstacle, impediment.' सुसंहताः, 'well-united'. विषोल्काभिः, 'with poisonous flames.' उल्का, fire, flame.' *cf.* बाधेतोल्काक्षपितचमरीबालभारो दवाग्निः। *Megh.* 55. उपायैर्वा चतुर्विधैः, 'or with the four-fold expedients of policy.' The four उपाय or means of success against an enemy as laid down in the science of politics (दण्डनीति) are: सामन्, conciliation, दान, bribery, भेद, sowing dissensions, and दंड, open attack. For the various measures suggested by the Nâgas, see *Mbh.*-*Âdi*, 37. 10-29.

162. ऐलपत्रः—The name in the *Mbh.* is एलापत्र. धीमतां वरः—'the best of the wise.' अवश्यभावी, 'destined to take effect;

inevitable.' (The usual form is अवश्यंभविन्. अवश्यंभाविनो भावा भवंति महतामपि.—*H.* अवश्यंभाव्यचितनीयः समागमो भवतीति—*S'ák.* 6.) *Cf.* the words of ऐलापत्र in the *Mbh.*,—न स यज्ञो न भविता न स राजा तथाविधः। जनमेजयः पांडवेयो यतोऽस्माकं महद्भयम् ॥ दैवेनोपहतो राजन् यो भवेदिह पूरुषः। स दैवमेवाश्रयते नान्यत्तत्र परायणम् ॥ तदिदं चैवमस्माकं भयं पन्नगसत्तमाः। दैवमेवाश्रयामोऽत्र शृणुध्वं च वचो मम ॥—*Ádi.* 38.2–4.

163. श्रुताः—goes with गिरः in the second line. तस्मिन् शापे —Loc. Abs. 'when that curse was uttered'. मातुरुत्संगशायिना (असंपक्ष समास) qualifies मया. उत्सङ्गशायिन्-उत्सङ्गे (in the lap) शेते (lies) इति. At the time of the curse, ऐलपत्र was a child lying in his mother's lap. अतिनिष्ठुरा, 'exceedingly harsh or cruel.'

164–65. कौतुकवत, 'in curiosity.' The affix वत् has here the sense of the Instrumental. शापशान्ति पृष्टः—In the passive, शापशान्तिं, the *principal* (प्रधान) object, remains the same as in the active construction, but चतुर्मुख, the *secondary* (गौण) object is put in the nominative case according to the rule. गौणे कर्मणि दुह्यादेः प्रधाने नीहृकृष्वहाम्। ..... लादयो मताः ॥ चतुर्मुखः, Brahmá. See note on st. 1. पापनिरताः, पापे निरताः, qualifies विषधराः in the next st.—'delighting in sin; given to sin.' दन्दशूकाः, qual. विषधराः in the next st.—गर्हितं यथा भवति तथा दशनशीलाः—'having biting propensity.' दन्दशूक from दन्दश्, Frequentative base of दंश्, with the suffix, ऊक.

प्रमादिनः (quali. विषधराः in the next st.) प्रमादः अस्ति एषां ते, 'careless', *i. e.* not caring whom they bite. विषधराः—धरन्ति इति धराः, विषस्य धराः विषधराः,—'poisonous snakes'. क्षयं प्रयास्यन्ति, 'will be destroyed.' यायावरसुतः—See note on st. 91 above. धर्मस्थान्-quali. शेषान्,—'righteous. virtuous.'

166. सुनेः, in apposition to the first 'जरत्कारोः' in the 2nd line. नागानां स्वसुः, in apposition to the second जरत्कारोः in the 2nd line. मोचयिष्यति, 'will save.'

167. श्रुतमेतत्. For the conversation between the gods and Brahmâ, see *Mbh.*. *Ádi.* 38. 7–16.

168. With this st. begins the story of King Parikshit,—how he came to bitten by Takshaka. कस्यचित् कालस्य 'once upon a time.' Gen. is loosely put for Loc.

पाण्डुवंशज,—पाण्डोः वंशे जातः, born in the race of Pa'ndu. Parikshit was the son of Abhimanyu, son of Arjuna. मृगानुसारी, मृगान् अनुसरतीति,—'hunting deer.' वसुधाधिपः—in apposition to परीक्षित्—वसुधायाः (of the earth) अधिपः,—'King.'

169. मौनव्रतम्—मौनं व्रतं यस्य, 'observing the vow of silence'. मौनं—मुनेः भावः-मुनि+अण्. समीकं,-the name of the sage. अपि दृष्टः.—अपि, when used in asking questions, is placed before the verb. मच्छराङ्कितः. qualifies कुरङ्गः.-मम शरेण अङ्कितः,—'marked with (*i. e.* pierced with) my arrow.'

170. शवं भुजगम्, 'a dead serpent', शवं is properly a noun, in apposition to भुजगम्.

171-72. The two sts. form a युग्म. तत्तनयः, *i. e.* the son of Samîka, called S'ringi. सर्पसरघा—सर्पस्य सरघाणां च विषेण जाताः विस्फोटाः तैः दूषितम्, 'disfigured with boils which had arisen by the poison of the (dead) serpent and the bees (settled on it).' सरघा—सरं (गतिमन्तं) घातयतीति *or* सह रवेण (गत्या) वर्तत इति.—'a bee.' स्फूर्जद्विषः—स्फूर्जन् विषं यस्मिन् सः, 'with its poison bursting forth or making a sound like thunder-clap'. तक्षकाग्निः-तक्षकः एव अग्निः, 'fire in the form of Takshaka.' सप्ताहेनैव, 'only in seven days.'

तत्कर्तारम्. *obj.* to धक्ष्यति. कम्पमानकराधरः—करौ च अधरौ च कराधराः, 'कम्पमानाः कराधराः यस्य सः, 'with his hands and lips trembling (on account of anger).' It seems better to take अधर here in the sense of 'lip' in general, though अधर is usually used for 'lower lip' in particular.

173. करुणासिन्धुः, 'the ocean of mercy', *i. e.* exceedingly kind-hearted. शापोऽयं रक्ष्यताम्, 'Be on your guard against the curse.' Acc. to the story in the *Mbh.*, it was a friend of S'ringi that first informed him of the gross insult offered to his father by King Parikshit, whereupon S'ringi filled with wrath, cursed the King. He then went to his father and told him of the curse. But the kind-hearted Samika gently rebuked his son for so rashly cursing the king, their protector. But S'ringi would not withdraw the curse. Samika, therefore, sent a messenger to the king to warn him of the danger that threatened his life.

174. मुनिशापपरित्रस्तः—मुनेः शापात् परित्रस्तः, 'alarmed at the sage's curse'. मन्त्रिणां धिया, 'at the advice of his counsellors,' or 'having consulted with his ministers.' मन्त्ररक्षौषधित्रातैः,—रक्षायाः ओषधयः (तादर्थ्ये षष्ठीसमासः) रक्षौषधयः, मन्त्राणां रक्षौषधीनां च त्रातैः 'by means of collections of *Mantras* (incantations) and protective medicines.' It is a common belief in India that certain charms and roots of herbs have the power of reducing the snakes to a helpless condition. विदधे, Perf. 3rd Sing. of धा with वि, 'to make, to effect.' गुप्तिम् (गुप् 'to protect+क्तिन्-ति'

a *Krit.* affix forming abstract nouns from roots), 'protection'. आत्मनः गुप्तिं विदधे, 'had his person protected.'

175. विधिचोदितः, 'impelled by Fate'. हस्तिनापुरम्, the capital city of the Kauravas, said to have been founded by King हस्तिन्, one of the descendants of Bharata. The ruins of the city can be traced near an old bed of the Ganges, about 56 miles N. E. of the modern Delhi.

176. विषमन्त्रिणम्—विषमन्त्रः अस्य अस्ति इति तम्, 'one versed in spells that neutralise poison.' द्रविणार्थिनम्—द्रविणं अर्थयति इति तम्, 'seeking wealth.' Kas'yapa, a poor Brâhman versed in poison-neutralising spells, having heard of the curse on the King, was coming to Hastinápura with the object of gaining both wealth and name by curing the King of the bite of Takshaka.

177. व्यवसितम् (p. p. of सो with वि and अव. 4 P., to undertake *or* to resolve,—used as a noun. नपुंसके भावे क्तः—*Pán.* III. 3. 114), 'business, errand.' प्रगल्भते, 'is bold or competent enough.'

178. रक्षसि *i. e.* are able to protect. महाद्रुमम्, 'the banian tree' (वटवृक्ष). विषमन्त्रिताम् (विषमन्त्रिणः भावः), 'skill in poison-neutralising charms'.

179. न्यग्रोधम्, 'the banian tree.' सशाखा०—शाखाः पुष्पाणि पत्राणि च, तैः सह वर्तमानम्, 'having its branches, flowers and leaves restored.' अङ्कुरं कृतवांस्तत्र ततः पर्णद्वयान्वितं। पलाशिनं शाखिनं च तथा विटपिनं पुनः ॥—*Mbh. Ádi.* 43. 10.

180. Construe:—तक्षकः तत्प्रत्ययात्, निवर्तस्वेति (तं) प्रसाद्य तस्मै भूरि धनं प्रददौ; विप्रश्च तत् प्राप्य ययौ. तत्प्रत्ययात्—तस्य प्रत्ययात्, 'by ascertaining that' *or* 'being convinced of that,' *i. e.* of Kas'yapa's skill in the *Mantras.* धनम्, *obj.* of प्रददौ in the 2nd line. निवर्तस्वेति, *i. e* inducing him to return (home). प्रसाद्य, *obj.* तं understood. भूरि, qualifies धनं in the first line. तत्, *i. e.* धनम्.

181–182. कालदष्टं, 'bitten by Death'. *i. e.* destined to die doomed. याते...द्विजे, *Loc. Abs.* दिव्यदृशि, who had supernatural vision' by which he ascertained that the King was doomed to die. *Cf.* दिव्यज्ञानः स तेजस्वी ज्ञात्वा तं नृपतिं तदा। क्षीणायुषं पांडवेयमपावर्तत काश्यपः ॥—*Mbh. Ádi.* 43.19. तापसाकारान्—तापसानां इव आकारः येषां तान्,—'having the form of ascetics,' *i. e.* disguised as ascetics. *Cf.* ततस्तापसरूपेण प्राहिणोत्स भुजंगमान्—*Mbh. Ádi.* 43. 23. छन्नाः—'disguised.' स्वस्तीति वादिनः, *lit.* saying 'May it be well with you', *i. e.* making a congratulatory present of fruits,

flowers, etc.—फलानि च etc. *Cf.* उपनिन्युस्तथा राज्ञे दर्भानापः फलानि च। *Mbh. Âdi.* 43.26.

183. तत्फला—तत्फलस्य अन्तरात् निर्याति, 'that came out of the interior of the fruit.' ह्रस्वतरं, very small. शापं मानयामि,—*Cf.* सत्यवागस्तु स मुनिः कृमिर्मां दशतामयम्—*Mbh. Âdi.* 45.33. युक्तितः, 'duly. The King says, of course in jest, that he would duly respect the curse of the sage, by allowing the tiny worm to bite him.

184-85. कृतनक्षकनामा,—कृतं तक्षकस्य नाम येन सः, 'assuming the name of the Takshaka'. स्फूर्जद्विष —स्फूर्जन्त्यः याः विषज्वालाः तासां वलयेन, 'with a circle of roaring flames of poison.' भस्मसात्कृत्वा, 'having reduced to ashes'. The affix सात् is applied to a word in conjunction with the roots कृ, भू and अस् in the sense of totality (कात्स्न्र्य),—विभाषा सातिः कात्स्न्र्ये—*Pân.* V. 4. 52 (त्विविषये सातिर्वा स्यात्साकल्ये—*S. K.*) नभसा,—नभस् नह्यते मेघैः इति. (नह् 'to cover' + असुन्-अस्—*Unâdi.* 4.210.)

186. राज्ये वृतः—'chosen king,' *i. e.* placed on the throne. Janamejaya was but a boy when he came to the throne. He, therefore, did not know the circumstances under which his father died. नृपं शिशुं तस्य सुतं प्रचक्रिरे समेत्य सर्वे पुरवासिनो जनाः। नृपं यमाहुस्तमरिघातिनं कुरुप्रवीरं जनमेजयं जनाः॥—*Mbh. Âdi.* 44.6. भार्यां भेजे, 'married,' *Cf.* न मन्नाम्नीं विना भार्यां भजिष्यामीति संविदा—st. 95 above. वपुष्टमाम्. daughter of the King of Kâshi.

187. तन्व्या, 'slender, slim.' Slenderness of body is, acc. to Sanskrit poets, a mark of female beauty. *Cf.* तन्वी श्यामा शिखरिदशना पक्वबिम्बाधरोष्ठी।—*Megh.* 83. वरोद्याने, *sing.* put for the *plu*.,—'in lovely pleasure-gardens.' याति काले (Loc. Abs.), 'in course of time.' अमात्यमण्डलात् 'from the circle (or council) of (his) ministers.' अमात्य (अमा सह वसतीति) is derived from अमा (Ved.), *ind.* 'at home, in the house,' and the affix त्यप् (त्य), and means originally 'an inmate of the house, a companion at home,' and hence, 'a minister'.—(*Pân.*, IV. 2. 104, with *Vârtika.*)

188. मन्युवन्हिसंतप्तः—*Cf.* दौर्योधनो मन्युवन्हिर्जज्वाल,' st. 13 above. प्रतिक्रियाम् goes with सर्वनागानाम् in the 2nd line. प्रतिक्रियां चकार, 'took revenge' on all the Nâgas. विचिन्त्य (*gerund* of चिन्त् with वि, 7 P. 'to consider, consult'), 'having consulted with' the Brâhmaṇas.

189. तस्मिन् qualifies सर्पसत्राग्नौ in the 2nd line. ज्वालोल,°—qualifies सर्पसत्राग्नौ,—ज्वालोलाश्च विस्फूर्जन्त्यश्च याः ज्वालाः ताभिः आलीढं

नभस्तलं येन तस्मिन्, 'the rolling and roaring flames of which touched (*lit.* licked) the sky (*lit.* the surface of the sky)'. कुञ्जरोपमाः, कुञ्जराः उपमा येषां ते, 'who were comparable to elephants' in size. *Cf.* मत्ता इव च मातंगा महाकाया महाबलाः ।–*Mbh.* कुञ्जर, कुञ्जः (tusk) अस्ति इति कुञ्जरः, कुञ्ज+र–(*Pân.* V. 2. 107).

190. Const.—विषाग्निधूमश्यामानां स्फुलिंगाचिररोचिषां पततां भोगिनां मेघानां इव सरंभः अभूत्. विषाग्निं—(1) *qualifying* भोगिनां, विषाग्रेः धूमः विषाग्नि—धूमः तेन श्यामाः तेषां,–'darkened with the smoke of the fire of their poison;' (2) *qualifying* मेघानां—विषाग्निधूम इव श्यामानाम्, dark as the smoke of the fire of poison'. स्फुलिंगा°—*qualifying* भोगिनां,—स्फुलिंगैः अचिरं रोचिः येषां तेषां, 'gleaming for a short while with the sparks of fire'; (2) *qualifying* मेघानां,–स्फुलिंगाः एव अचिररोचिषः येषां तेषां–'who had lightnings in the form of sparks of fire.' सरंभ, 'tumult.' The serpents, darkened with the smoke of the fire of their poison that blazed forth at the touch of the fire of the sacrifice and illumined for a time by the sparks issuing from their body as well as from sacrificial fire, are compared to clouds dark with their watery vapour and gleaming occasionally with lightnings.

191–93. These stanzas form a विशेषक. दह्यमानेषु सर्पेषु and (सुरेशं शरणं) याते (मन्त्रकृष्टे च) तक्षके, Loc. Abs. सुरेशं etc. prose order,–मन्त्रकृष्टे च तक्षके सुरेशं शरणं याते (सति), 'when Takshaka drawn by (virtue of) the *Mantras*, went to Indra for protection.' Acc. to the *Mbh.*, as soon as Janamejaya commenced the sacrifice, Takshaka sought the protection of Indra. Indra promised to save him and gave him shelter in his own palace. मन्त्रकृष्टे, 'drawn by the *Mantras*' of the sacrificial priests; *i. e.* feeling the influence of the *Mantras*. सेन्द्रं तक्षकम्, 'Takshaka along with Indra.' पावके. See note st. 81 above. खं प्राप्त etc. When the *Ritvijas* told Janamejaya that Takshaka was at that time living in heaven under the protection of Indra, the King, bent upon his destruction, urged his priests to throw him into the fire with Indra also. The *Hotâ* (*i.e.* the priest reciting the *Mantras*) then poured libations (into the fire.) and called Takshaka by name. In a moment Takshaka with Indra, anxious and afflicted, became visible in the sky. तस्मिन्नवसरे, 'in the meanwhile.' स्वस्रीयम् (in apposition with अस्तीकं) 'sister's son.'—स्वसुः अपत्यं पुमान्–स्वसृ+छ (ईय). Astîka, it will be remembered, was the son of Jaratkâru, Vâsuki's sister. प्रतिश्रुत्य,—This word seems to be redundant, as तथेति itself signifies promise.

194. जनमेजयभूपतेः goes with यज्ञवसुधां in the 2nd line. अवाप्य, 'having come to.' यज्ञवसुधां 'the place of sacrifice. द्वाःस्थैः (द्वारि तिष्ठन्ति इति तैः), 'by the door-keepers.' आवेदितः 'announced'.

195–96. A युग्म. तक्षकं.....लंबमाने स्थिते. Loc. Abs. वज्रिणः करात्. Acc. to the *Mbh.*, 'Indra, having seen the sacrifice was filled with fear, and casting off Takshaka, hastened back to his abode,' while Takshaka, insensible with fear, was brought near the sacrificial fire by virtue of the *Mantras*—(*Ādi.* 56. 14, 15).

तिष्ठेत्यस्तीकवचनात्—When Indra cast off Takshaka from his hands, Astika said to the unconscious serpent, 'Stay, stay. stay' and therefore it was that Takshaka remained in the air without falling into the sacrificial fire. तमिन्द्रहस्ताद्विस्रस्तं विसंज्ञं पन्नगोत्तमम्। अस्तीक तिष्ठ तिष्ठेति वाचस्तस्याऽभ्युदैरयत्॥ वितस्थे सोऽन्तरिक्षे च हृदयेन विदूयता। यथा तिष्ठति वै कश्चित्खं च गां चांतरा नरः॥ —*Mbh.*–*Ādi.* 58. 5, 6. निर्दग्धभुजग—qualified मेदोनद्यः,—निर्दग्धानां भुजगानां ये व्राताः तेषां या वसा सैव विपुलः कर्दमः यासां ताः,—'full of the mud in the form of the marrow of the multitudes of the consumed snakes'. मेदोनद्यः—मेदसः नद्यः, 'rivers of fat.' सरितां पतिम्, '*lit.* the husband of rivers,' *i. e.* the sea.

197. स्वस्तिपूर्वां——स्वस्ति पूर्वं यस्याः ताम्, *lit.* 'preceded or introduced by स्वस्ति,' *i. e.* first pronouncing blessings on him. Every s'loka of the praise by Astika closes with the words 'स्वस्ति नोऽस्तु प्रियेभ्यः.' व्यधात्, Aorist (2nd Variety). 3rd *Sing.* of धा with वि. 'to make.' सोमेन्द्रवरुणादीनां यज्ञैः—*Cf.* सोमस्य यज्ञः वरुणस्य यज्ञः प्रजापतेर्यज्ञ आसीत्प्रयागे। तथा यज्ञोऽयं तव भारताग्र्य पारिक्षित स्वस्तिनोऽस्तु प्रियेभ्यः॥ शक्रस्य यज्ञः शतसंख्य उक्तस्तथा परं तुल्यसख्यं शतं वै। तथा etc.—*Mbh. Ādi.* 55. मान्धातृनहुषादीनां. See note on st. 10.

198. वरं,—King Janamejaya being highly pleased with Astika offered him a boon. Astika asked of the King that the sacrifice should at once be stopped, so that his maternal relatives might be saved. The King tried to induce him to ask any other boon than that, but in vain. At last, the King, persuaded by his sacrificing priests, granted Astika the boon, and brought the sacrifice to a close. फणीश्वरान्, *lit.* 'the lords of serpents'. *i. e.* the best of serpents.

199. सर्पसत्रे...निवृत्ते, *Loc. Abs.*,—'the serpent-sacrifice having come to an end.' शेषाणाम्, *i. e.* of those who survived the slaughter in the सर्पसत्र.

200. भारतीं कथाम्, 'the history of the descendants of Bharata' (*i. e.* of the rivalries and contests of the Kauravas and the Pândavas). भारतीम्—भरतान् (भरतवंश्यान्) अधिकृत्य कृताम्, 'pertaining to the descendants of Bharata.' Bharata, the son of Dushyanta and S'akuntalâ, was one of the remote ancestors of the Kauravas and Pâṇḍavas. See *S'âkuntala-parva*. रोमहर्षणिः—रोमहर्षणस्य (सूतस्य) अपत्यं पुमान्, 'the son of Romaharshaṇa (Sûta), *i. e.* Ugras'ravas, otherwise known as Souti. See note on st. 2 above.

201. सत्यवतीसुतः, 'the son of Satyavati,' *i. e.* Vyâsa. He was present with his disciples, Vais'ampâyana and others, at the snake-sacrifice of King Janamejaya. अचोदयत्, 'commanded'. ईश्वरः, 'great, powerful.'

202–203. A युगल. Construe: स शिष्यः तेन अभिहितः (सन्) सत्रस्य कर्मान्तरेषु ईश्वरं अच्युतं प्रणम्य पुण्यं पावित्र्यं आयुष्यं धर्ममूलं श्रुतिस्कंधं स्मृतिपुष्पं महाफलं इतिहास सुरद्रुमं (एवं भूतं) महाभारतं अभ्यधात्. तेन, *i. e.* by Vyâsa. महाभारतम्,—derived in the *Mbh.* itself as भरतानां महज्जन्म महाभारतमुच्यते (*Âdi.* 62.39). *i. e.* 'The history of the great lives of the descendants of Bharata is called the Mahâbhârata.' In *Âdi.* 1.271, it is derived as महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते। निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते. कर्मान्तरेषु, 'in the intervals of the sacred rites,' *i. e.* when they were not engaged in the rites pertaining to the sacrifice. सत्रस्य,—See note on st. 3 above. आयुष्यम्,—आयुः प्रयोजनं अस्य इति (आयुस्+यत्. *Tad.* suffix),—'bestowing long life.' *Cf.* धन्यं यशस्य—मायुष्यं पुण्यं स्वर्ग्यं तथैव च।—*Mbh. Âdi.* 62.27; इदं यशस्यमायुष्यमिदं निःश्रेयसं परम्।—*M. S.* 1.106. इतिहाससुरद्रुमम्, in apposition with महाभारतम् in the preceding st.—इतिहासः एव सुरद्रुमः तम्, 'the celestial tree (*i. e.* the कल्पवृक्ष, yielding all desires), in the form of history.' In Chap. 62 of the Âdiparva, the Mahâbhârata is described as an inexhaustible source of all blessings and of all knowledge to those who read it themselves or listen to it when recited by others. इतिहास,—the *Mahâbhârata* and the *Râmâyaṇa* have been classed as इतिहासs (heroic history). इतिहास is thus defined धर्मार्थकाममोक्षाणामुपदेशसमन्वितं। पूर्ववृत्तं कथायुक्तमितिहासं प्रचक्षते. The word is derived from इति, ह and आस–'so it has been'–'इति ह आसीद्यवेतीतिहासः, इतिरेवमर्थे हः किलार्थे'–क्षीरस्वामी. 'इति ह इति पारम्पर्योपदेशेऽव्ययम्। तत् (पारम्पर्यं) आस्ते अस्मिन्निति घञ्'–व्याख्यासुधा.

धर्ममूलम्,—धर्म एव मूलं यस्य तम् 'of which religion is the root,' *i. e.* which is based upon religious truths. श्रुतिस्कन्धम्, श्रुतिः

स्कन्धः यस्य तत् *or* श्रुतयः स्कन्धाः यस्य तम्,—'of which the *S'ruti* (*i.e.* the Veda) is the trunk;' *or* 'of which the *S'rutis* (*i.e.* the four Vedas) are the branches.' श्रुति, *lit.* 'what is heard,' from the Supreme Being, *i.e.* 'divine revelation.' The Vedas are so called because they are believed to have been directly revealed by God himself to certain great sages (who are therefore called -मन्त्रद्रष्टारः). Hence the Vedas are said by the orthodox Hindus to be अपौरुषेय, *i.e.* 'not human compositions.' The महाभारत is called श्रुतिस्कन्ध, in as much as it professes to embody the purport of the Vedas along with their Angas. *Cf.* तस्याख्यानं वरिष्ठस्य विचित्रपदपर्वणः। सूक्ष्मार्थन्याययुक्तस्य वेदार्थैर्भूषितस्य च॥ महाभारतेतिहासस्य पुण्यां ग्रंथार्थसंयुताम्। वेदैश्चतुर्भिः संयुक्तां व्यासस्याद्भुतकर्मणः। संहिताम्, etc.–*Ibid.* 21. In many places in the *Mbh.* itself, it said that the work contains not only the teaching of the Vedas, but it also embodies information on all branches of human knowledge, law (Smritis), philosophy (Upanishads, etc.), sciences etc; in fact, it is described as an encyclopaedia of all human knowledge. ब्रह्मन्वेदरहस्यं च यच्चान्यत् स्थापितं मया। सांगोपनिषदां चैव वेदानां विस्तरक्रिया॥ etc. –See *Mbh. Adi.* 1. 60–70, 84–87, 250–72; 60. 15–51. स्मृतिपुष्पम्—स्मृतिः पुष्पं यस्य तत् or स्मृतयः पुष्पाणि यस्य तत्, 'of which the *Smriti* is the flower' or 'of which the Smritis are the flowers'. स्मृति, the body of traditional law; *lit.* what is remembered, *i.e.* handed down by tradition. स्मृति is stated to be अनुभवश्रुतिमूलं मन्वादिशास्त्रम्. The different works of Manu, Yâjnavalkya, Parâsâra etc., which embody the civil and religious laws of the Hindus are known as the Smritis. According to the orthodox doctrine, the Smritis are based upon the S'rutis, and contain only such injunction as are laid down in the latter. *Cf.* श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः। ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ.—*M. S.* 2.10.

Probably, 'स्मृतिपुष्पं' (स्मृतिः गीताः पुष्पं यस्य तम्) refers to the Bhagavadgîta, which is quoted in the Bhâshyas of S'ankarâchârya and others, as the Smriti that is referred to in the Bâdarâyana's Brahma-Sûtras–II. 3.45; IV. 1.10; and IV. 2.21. And the Bhagvadgîta may well be called the flower of the tree of Mahâbharata, embodying as it does the best teachings of the Sanâtana Dharma. महाफलम्—महान्ति फलानि यस्य—'bearing numerous or great fruits;' *i.e.* bringing great blessings to those who resort to this tree (*i. e.* read and study this history). *Or* 'महाफल' (महत् मोक्षरूपं फलं यस्य तत्), may refer to the high-

-est fruit of human endeavour (पुरुषार्थ), *viz.* मोक्ष, *i. e.* final emancipation of the soul from the cycle of birth and death.

204. वसुः,—name of the king. चेदिषु, 'In the country of the *Chedis*.' Names of countries are always put in the plural, as they are taken from the people inhabiting the countries. The Chedi country is considered by some to be the same as the modern Bundelkhand in Central India, while others identify it with the tract lying along the northern bank of Narmada to the west of Jubbalpur.

सखा हरेः, a friend of Indra.' According to the *Mbh.*, Vasu had conquered the kingdom of Chedi at the direction of Indra, his friend. Some time after, the King gave himself up to asceticism. But Indra came down from heaven and induced him to resume his royal duties.

इष्टिरिन्द्रस्य:—etc.—'by whom was introduced on this earth a festival for worshipping Indra.' इष्टि, (from यज्, to adore') here means a 'festival'. The worship is described in the *Mbh. Âdi.* 63.20-23. Indra, after winning Vasu back from asceticism, gave him an aerial car, a desire-yielding garland, and a bamboo-stick as a mark of his favour. The king planted the stick in the ground, decorated it with garlands and various ornaments, and worshipped it in honour Indra. Other kings followed the example of Vasu, and the festival is still held, though on a very small scale, in some parts of India.

205. महिष्यामृतुमत्याम्—*Loc. Abs.* गिरिकायां—in apposition with महिष्याम्. चरन्मृगव्यम्—, 'while a-hunting.' मृगव्यम्—'hunting; chase.' On the very day that Girikâ told him of her state, Vasu's *Pitris* (the manes of his ancestors) came to him and asked him to kill deer for the performance of their *S'râddha*. Vasu had to go out for hunting, but his mind was with Girikâ. तामेव, *i. e.* only Girikâ; the king could think of nothing else. आयतलोचनाम्—आयते लोचने यस्यास्ताम्—'who had large (*lit.* long) eyes.' आयत—eye that poets love to describe is as long as to reach very nearly the ear. *Cf.* साचीकृतेक्षणच्छायाकल्पितश्रवणोत्पला,—st. 240.

207. अन्यखगा—'Snatched by another bird,' which thought it was carrying some meat. अप्सराः—अद्भ्यः सरति इति.—The Apsarasas are a class of celestial damsals who reside in heaven. They are sometimes described as the wives of the Gandharvas, and sometimes as the courtesans of the gods—(*Cf.* सुरवारवधूः in

the next st.) They are endowed with superhuman powers and can change their form at will. They are usually described as almost an infallible weapon in the hands of Indra, who, whenever he is in dread of any mortal practising potent penances, sends them down to entice his mind. Apsarasas are so called because they arose out of the waters of the ocean when it was churned by the gods and the demons. *Cf.* अप्सु निर्मथनादेव रसात्तस्माद्वरस्त्रियः। उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन्॥—*Râm.*

208. बभूव—the subject is अप्सराः in the preceding st. सुरवारवधूः—सुराणां वारवधूः, 'a courtesan of the gods.' *i. e.* an *Apsaras*. वारवधूः वारस्य वधूः, 'a wife of the multitude,' *i. e.* a courtezan. मात्स्यीम्—मत्स्यस्य इमाम्, 'of a fish'; मात्स्यीं etc. living in a piscatorial form.' तत्कृत्ता. 'cut by them' *i. e.* by the fishermen. कृत्त is p. parts of कृत् to cut, 8th *conj*. त्रिदशालयम्—'the abode of the gods' *i. e.* Heaven. त्रिदश—See note on st. 70 above.

209. मिथुने, 'out of the twins', *viz.* a boy and a girl. यो—the antecedent is कुमारम्. विदधे मत्स्यदेशम्—'founded the Matsya country,' which is also known as 'Virâta'. It was the name of a country lying to the west of Dholpur.

210. मोहात्, 'through ignorance' of the fact that the twins were his own offspring. गन्धकालीं—गन्धेन कालीम् 'offensive on account of her bad (fishy) smell.' गन्धकाली is one of the names of Satyavatî. फुल्लोत्पलवनानि—फुल्लानां उत्पलानां वनानि—'beds of full-blown blue lotuses.' फुल्लोत्पल.....बभुः, 'by whose eyes (*i. e.* by the lustre of whose eyes), the quarters appeared, as it were, to be beds of blue lotuses'. The idea is that in whatever direction glances of her dark eyes fell, they made it appear like a bed of full-blown blue lotuses, for the dark lustre of her lotus-like eyes, filled, as it were, the quarter to which they were turned.

211. नवयौवनमीयुषीम्, 'who was in the bloom of youth.' ईयुषी, feminine of ईयिवस्, perf. part. of इ, 'to go'. तर्तुकामः—'who desired to cross the river.' The म् of the infinitive is dropped before काम and मनस्, in the sense of 'having a mind to, desiring.' पराशरः—a celebrated sage. He is said to be the grandson of Vasistha. The Pârâs'ara Smriti is ascribed to him.

212. माहात्म्यात्—*lit.* 'on account of the power of a thing that was to be,' *i. e.* through the the power of destiny; *or* as a great thing (*viz.* the birth of Vyâsa) destined to come of this infatuation of Parâs'ara. तद्विरा. When Parâs'ara made advances to her, she called his attention to the fact that *rishis*

were standing on both the banks and told him that thus exposed to their gaze she could not accept his embraces. नीहारम्, 'a fog.' विधाय, 'having created.' हरिणेक्षणाम्—हरिणस्य ईक्षणे इव ईक्षणे यस्याः ताम्—'deer-eyed' (*lit.* having eyes like, *i. e.* as beautiful as, the eyes of a deer).

213. अपरिभ्रष्ट०—न परिभ्रष्टं कौमारं यस्याः सा, 'whose virginity was not lost.' कौमारम्–an abstract noun from कुमार, formed with the Taddhita saffix, अण्. Gandhakâli requested Pâras'ara to take into consideration the fact that by accepting his embraces, she would lose her virginity, which would make life insupportable to her. But the sage assured her that even after associating with her she would remain a virgin. He then offered her a boon, and she asked of him that her body might be sweet-scented. उत्पलगंधा—उत्पलस्य गंधः इव गंधः यस्याः सा, 'having the sweet smell of the lotus.' *Cf.* तेन गन्धवतीत्येवं नामास्याः प्रथितं भुवि। तस्यास्तु योजनाद्गंधमाजिघ्रंति नरा भुवि॥ तस्या योजनगन्धेति ततो नामापरं स्मृतम्।—*Mbh. Âdi.* 63.81–82.

214. नवनीरजनेत्रया—नवे ये नीरजे ते इव नेत्रे यस्याः तया—'with her who had eyes like fresh lotuses.' नीरजम्–नीरे (जले) जायते इति. *Cf.* अब्ज, वारिज, जलज, अम्बुज, etc. ज्ञानभास्करम्—ज्ञानस्य भास्करः तम्—'who was (as it were) the sun of true knowlege,' *i. e.* possessed of spiritual knowledge. भास्करद्युतिः qualifies सः (पराशरः),—भास्करस्य द्युतिः इव द्युतिः यस्य सः, 'whose lustre was like that of the sun;' 'as refulgent as the sun.'

215–16. सः—तनयः. व्यासः–The next st. tells why he was called व्यास. कृष्णः.—He was called कृष्ण, on account of his dark complexion. सत्यवती.–another name of गन्धकाली. जात एव, 'as soon he was born'. सर्वाङ्ग—सर्वाणि अङ्गानि यस्य सः सर्वांगः, सर्वांगं वेदं वेत्ति इति, 'who was conversant with the Veda with all its auxiliary portions.' On the वेदाङ्ग, see note to st. 23. द्वैपायनः–See note to st. 1 *Cf.* न्यस्तो द्वीपे यद्बालस्तसाद्द्वैपायनः स्मृतः।–*Mbh.* व्यस्य,—Ind. past part. of अस् with वि, 'to divide into parts, to arrange.' व्यासतामगमत्–'came to be called Vyâsa.' Vyasa is supposed to have arranged the Vedas in their present form, *viz.* as the Rigveda, the Yajurveda, the Sâmaveda, and the Atharva-veda. *Cf.* विव्यास वेदान्यस्मात्स तस्माद्व्यास इति स्मृतः॥ *Mbh. Âdi.* 63.88. विभुः—'mighty;' or 'self-subdued.'

217. त्रिवर्गशासनम्,–qualifies शास्त्रम्,—त्रिवर्गस्य शासनं यस्मिन् तत्, '(the science) embodying the sacred precepts on the three ends of human existence.' त्रिवर्गः– त्रयाणां (धर्मार्थकामानां) वर्गः—'the triad' of the objects of worldly existence, *viz.* 1. धर्म, reli-

gious or moral merit; 2. अर्थ, the attainment of worldly prosperity; 3. काम, enjoyment of the pleasures of sense. शासनं—'ordinance; sacred precept or injunction.' रश्मिभिः 'with the rays' (of his teeth). सूचयन् इव, 'indicating (manifesting)' as it were.' The idea is that the rays of light shooting from Vyasa's white teeth seemed as it were to give forth his teaching on the three ends of human life: *or* that the rays of the teeth, as it were, intimated that from Vyasa's mouth was to come forth that spiritual and secular teaching for which he subsequently became so well-known, for Vyâsa is supposed to have left no subject untouched. The Brahma-Sûtras, the Mahâbhârata, the Purâṇas are all ascribed to him. See note to st. 4 above. स्मर्तव्यो etc.—*Cf.* स्मृतोऽहं दर्शयिष्यामि कृत्येष्विति च सोऽब्रवीत् ।—*Mbh. Âdi.* 63.85.

218. रामहते क्षत्रे संभूतेः—*Loc. Abs.* राम, *i.e.* Paras'urâma. See note on st. 19 above. संभूते etc. After the extirpation of the Kshatriya race by Paras'urâma, the Kshatriya women approached ascetic Brâhmaṇas for offspring. From their union sprang the new Kshatriya race. तदा निःक्षत्रिये लोके भार्गवेण कृते सति । ब्राह्मणान् क्षत्रिया राजन् सुतार्थमभिचक्रमुः ॥ तेभ्यश्च लेभिरे गर्भं क्षत्रियास्ताः सहस्रशः । ततः सुषुविरे राजन् क्षत्रियान्वीर्यवत्तरान् । कुमारान् कुमारींश्च पुनः क्षत्राभिवृद्धये ॥ एवं तद्ब्राह्मणैः क्षत्रं क्षत्रियासु तपस्विभिः । जातं वृद्धं च धर्मेण सुदीर्घेणायुषान्वितम् ॥ *Mbh. Âdi.* 64. 5–8. मुरारिदलिताः, मुरारिणा दलिताः—'slain by Murâri.' मुरारि, *lit.* the foe of Mura, *i.e.* Krishna. Here मुरारि is an epithet of Vishnu. The epithets of Krishna are always applied to Vishnu, for Krishna is regarded as his full Avatâra.

219. त्राणम्—त्रायते इति, 'protector.' त्रै+अन (ल्युट्), a *Krit*-suffix showing 'agency'. नारायणम्–Vishnu. The word is thus derived:—आपो नारा इति प्रोक्ता आपो वै नरसूनवः । अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः ॥ —*Vish. P.* I. 6, also *M. S.* I. 10. सेन्द्रम्—इन्द्रेण सहितम्—'along with Indra', as well as with other gods. गां गतम्, 'come down on this earth.' Here the past part., गतम्, is used in an anticipatory sense. त्राणं etc. *i. e.* the earth found a protector in Nârayana, who, along with Indra (afterwards) descended on the earth in a partial incarnation (and *not* who had descended' etc.).

220. ससिद्धगन्धर्वाः. सिद्ध—See note to st. 137 above. गन्धर्वाः—The Gandharvas a class of semi-divine beings, represented as the musicians of the gods. The word गन्धर्व is thus derived in the *Vish. P.*—धयतो गां समुद्भूता गन्धर्वास्तस्य तत्क्षणात् ।

पिबतो जज्ञिरे वाचं गन्धर्वास्तेन ते द्विज ।–I. 5.44. *i. e.* the Gandharvas are so called because they were born, drinking (*i. e.* listening to) to the words (गां) of Brahmâ when he was creating the various beings in the universe.

सुरारि–सुराणां य अरयः तेषां दलने उद्यताः—'bent on crushing the enemies of the gods (*i.e.* The Daityas and the Dânavas). विष्णुमेवानु–'along with Vishnu himself.' Here अनु has the sense of सह. *Cf.* दिवसोऽनुमित्रमगमद्विलयम्–*S'is'.* 9.17 उमास्तनोद्भेदमनु प्रवृद्धः–*Kum.* 7. 24.

221. चतुर्दशविधः सर्गः—See Appendix A. स्वयंभुवा—स्वयं भवतीति तेन 'by the self-born *i. e.* Brahmâ. See note on st. 6. तस्मिन्सर्गे etc. The account of the births of the Devas, the Dânavas etc., who became incarnate in human forms, is given in *Mbh.–Ádi.*, Chap. 67.

222. विप्रचित्ति—The first Dânava king, eldest son of Kas'yapa and Danû, and brother-in-law of Hiranyakas'ipu. He was born as Jarâsandha, the celebrated and powerful king of Magadha. For an account of Jarâsandha, see Sabhâparva, st. 52–111. हिरण्याक्ष. It was not Hiranyâksha but Hiranyakas'ipu who was born as S'is'upâla (चैद्य). दितेः पुत्रस्तु यो राजन् हिरण्यकशिपुः स्मृतः। स जज्ञे मानुषे लोके शिशुपालो नरर्षभ ॥–*Mbh. Ádi.* 67.5; see also *Vish. P.* IV. 14. हिरण्याक्ष and हिरण्यकशिपु were the twin sons of Diti. हिरण्याक्ष had, on the strength of a boon from Brahmâ, grown so insolent and oppressive that he dragged the earth with him into the ocean. Vishnu, therefore, became incarnate as the Great Boar (महावराह), lifted up the earth, and killed the demon. हिरण्यकशिपु, too, had obtained a boon from Brahmâ, in virtue of which he usurped the sovereignty of the three worlds. He oppressed all beings and made even the gods serve him as domestic servants. His son Prahlâda, however, was a great devotee of Vishnu, whom the father hated as the enemy of the Daityas. Though subjected to terrible persecution the son never wavered in his faith, till at last one day, Hiranyakas'ipu, in exasperation, kicked a pillar in his hall and asked his son if Vishnu whom he called omni-present was also present in it. The pillar divided into two and out came Vishnu, half-man and half-lion, and tore the demon king to pieces. प्रह्लाद. Here again the poet is inaccurate. It was Prahlâda's younger brother Samlhâda who was born as S'alya, the king of the *Madra* Country. संह्लाद इति विख्यातः प्रह्लादस्यानुजस्तु यः। स शल्य

इति विख्यातो जज्ञे बाह्लीकपुंगवः ॥—*Mbh. Âdi.* 67. 6. चैद्यः—*lit.* 'of Chedi country' *i.e.* S'is'upâla, the king of the Chedis and son of Damaghosha,—an implacable enemy of Krishna. शिशुपाल, —see *S'is'upâla-vadha-parva* in the Sabhâparva.

223. गन्धर्वाधिपतेः—'of the king of the Gandharvas.' *i. e.* Hansa, the son of Arishtâ. अरिष्टायास्तु यः पुत्रो हंसो इत्यभिविश्रुतः। स गंधर्वपतिर्जज्ञे कुरुवंशविवर्धनः. अर्णीमाण्डव्यशापेन etc. For the story how Dharma, the god of justice, came to be born as Vidura by the curse of the sage Anîmâṇḍaya, see st. 491–502.

224. द्रोण्यां जातो भरद्वाजमुनेः, 'born of the sage Bharadvâja, in a *drona* (an oval vessel of leaves or wood for holding or pouring out water).' द्रोण was so-called because the seed of Bharadvâja, which fell at the sight of an *Apsaras* called Ghritâchî, was preserved by him in a *drôna*. गुरुःसर्व°—'the best of all archers.' बृहस्पतेर्बृहत्कीर्तेर्दैवर्षेर्विद्धि भारत। अंशात्द्रोणं समुत्पन्नं भारद्वाजमयोनिजम्॥ धन्विनां नृपशार्दूल यः सर्वास्त्रविदुत्तमः।...धनुर्वेदे च वेदे च यं ते वेदविदो विदुः। वरिष्ठं चित्रकर्माणं द्रोणं स्वकुलवर्धनम्॥—*Mbh. Âdi.* 67·70–72. अश्वत्थामा—son of Drona. अश्वस्येव स्थाम (strength) यस्य सः. *Cf. Mbh.* अश्वस्येवास्य यत् स्थाम नदतः प्रदिशो गतम्। अश्वत्थामेव बालोऽयं तस्मान्नाम्ना भविष्यति. रुद्रांशः—*i. e.* born of a portion of the Rudras, *i. e.* The eleven gods who are represented as the inferior manifestations of S'iva. हरश्च बहुरूपश्च त्र्यंबकश्चापराजितः। वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा॥ मृगव्याधश्च शर्वश्च कपाली च महामुने। एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः॥—*Vish. P. I.* 15.23,24. The *Mbh.*, however, says that अश्वत्थामा was born from the united portions of Mahâdeva, Yama, Kâma, and Krodha. महादेवांतकाभ्यां च कामात्क्रोधाच्च भारत। एकत्वमुपपन्नानां जज्ञे शूरः परंतप॥ अश्वत्थामा महावीर्यः शत्रुपक्षभयावहः।—*Âdi.* 67, 72, 73. वसुःशान्तनवोऽभवत्—'One of the Vasus became the son of S'antanu' (*i. e.* Bhîsma). वसुः—Properly speaking, Bhîshma was born of the one-eighth portion of each Vasu. The story of the birth of Bhîshma is given in the भीष्मोत्पत्ति-पर्व. शान्तनवः—शन्तनोः अपत्यं पुमान्, शंतनु+अण (अ) the *Taddhita* suffix, before which the first vowel of the word takes its Vriddhi substitute and the final उ takes it Guna substitute.

225. रौद्र एव कृपाचार्यः—Kripâchârya was born of the portions of the Rudras. रौद्रः—रुद्रात् जातः, रुद्र+अण्. For the story of Kripa's birth, see अस्त्रदर्शनपर्व. शकुनिः, son of Subala, king of Gandhâra, and brother of Gândhari, wife of Dhritarsâhtra. He counselled Duryodhana, as will be seen in this book, to lay various wicked schemes for the

extermination of the Pâṇḍavas. He is represented as the embodiment of the द्वापर age. द्वापरो युगः—The third Yuga or age of the world. The four Yugas are—the (1) कृत or सत्य, (2) the त्रेता, (3) the द्वापर, and (4) the कलि, the present age. The duration of each is respectively, 4000, 3000, 2000, and 1000 years of the gods (1 year of gods = 360 years of men). It is supposed that in the *Krita* and *Tretâ* ages, all men were perfectly righteous and happy, and that with the next age, moral and physical deterioration set in, which continues till, by the end of the *Kali* age, the age of discord and sin, men become utterly degenerate both morally and physically and are at last annihilated in the universal dissolution (प्रलय). See *M. S.* I. 83–86. मरुताम्—See note to st. 117. हार्दिक्य—According to the *Mbh.*, Hârdikya was the incarnation of a Daitya, called अश्वपति.—यस्तु राजन्नश्वपतिः स्मृतः। दैतेयः सोऽभवद्राना हार्दिक्यो मनुजर्षभ॥—*Âdi.* 67.14.

सर्वक्षितिश°—सर्वे ये क्षितीशाः तेषां क्षयं करोति इति.—'the destroyer of all kings'. कलेरंशः—Duryodhana was born of a portion of Kali. कलि, the age of discord and evil. अंशा धर्मा° etc. Of the sons of Pandu, Yudhishtira was a portion of Dharma, Bhîma of Anila (*i.e.* wind), Arjuna, of Indra, and Nakula and Sahadeva, of the As'vins. अनलांशः—a portion of Agni. धृष्टद्युम्न, the son of Drupada. In the great war he fought on the side of the Pâṇḍavas. When he heard that Droṇa had killed his father, he vowed bitter vengeance. He, however, fulfilled his vow in a very unfair way by cutting off the head of Droṇa when the old warrior had fallen into a swoon at the news of his son's death. As'vatthâmâ, Drona's son, too had his revenge on Dhrishtadyumna, whom he surprised one night in the Pâṇḍavas' camp and ruthlessly stamped to death. चण्डदीधिति, of 'the sun' (चण्डा दीधितिः यस्य सः), वासुदेवः—वसुदेवस्यापत्यं पुमान्—Krishna, 'son of Vasudeva.' अरिमर्दन, मृद्नाति मर्दयति इति वा मर्दनः (मृद्+अन-ल्यु.), अरीणां मर्दनः—'the destroyer of foes'. अंशावतरण—अंशैः अवतरणम्, 'the descent (of the gods and demons on this earth) in portions; partial incarnations.'

229. With this st. commences the episode of S'akuntalâ, which has been dramatised with such masterly skill by Kâlidâsa. कान्तिभूषणः—कान्तिः एव भूषणं यस्य—'whose lustre was (as it were) his ornament.' यत्प्रकाश°—qualifies श्यामाः—यस्य प्रकाशेन यशसा धौताः, 'illumined by whose brilliant glory.'

प्रकाश, an *adj.*, प्रकाशते इति प्रकाशः, *Cf.* श्रुतप्रकाशं यशसा प्रकाशः प्रत्युज्जगामातिथिमातिथेयः—*Ragh.* 5. 2. यशस् is derived from the root अश् 5 A., 'to pervade', अश्+असुन् (अस्). अश्नुते यशः इति (अ is changed to य by the *Unádi* 630, 'अशेर्देवने युट् च'.) दयामाः—'dark nights.' संदेहमाययुः, 'were confounded (with the moon-lit nights). *Cf.* for the' use of सं-दिह् in the sense of 'to confound, to mistake for निजकान्तिवितानेन संदेहितविभूषणाम्। St. 300. धूपैर्जालविनिःसृतैर्वडभयः संदिग्धपारावताः। —*Vikr.* 3. 2. अनुगर्जितसंदिग्धाः करणैर्मुरजस्वनाः। —*Kum.* 6.40. पांतु त्वामकटोरकेनकशिखा संदिग्धमुग्धेन्दवः। —*Málati.* 1.2. The idea in the st. is that the dark nights (*i. e.* the night of the dark of half the month) being illumined by the brilliant light of the king's glory were mistaken for moon-light nights. The poet fancies that the glory of Dushyanta always illumined the quarters and that, therefore, even the nights of the dark fortnight (श्यामाः) appeared like the moonlit nights. It is one of the conventions of Sanskrit poets to conceive glory or fame to be white *i. e.* as clear or bright as the shine of the full moon. *Cf.* शुभ्रं यशोमूर्तमिवातितृष्णः—*Ragh.* 2.69. निर्दोषा सततं येषां कीर्तिस्त्रैलोक्यकौमुदी—*St.* 1047.

230. Construe: यः शत्रुयोषितः पत्त्रिभिः कपोलपत्त्ररहिताः, भ्रूभंगेनापि गतभ्रूभंगविभ्रमाः चक्रे. कपोल —कपोले यानि पत्त्राणि तैः रहिताः, 'devoid of the amorous paintings on their cheeks.' पत्त्रs are the decorative lines or figures painted in amorous sports by lovers on the cheeks, arms, or breasts of their beloveds, with fragrant and coloured substances such as musk, saffron, sandal-juice, yellow pigment etc. *Cf.* चक्रे, भृङ्गैः कस्तूरिकापत्त्रलेखांकाः पवनो दिशः —*Bh. M. Aran.* 9877. कस्तूरीवरपत्त्रभंगनिकरो मृष्टो न गंडस्थले—*S'ring. T.* 7. सपत्त्रलेखानि मुखाम्बुजानि—*Ritu.* 4.5; भुजे शचीपत्त्रविशेषकांकिते *Ragh.* 3.55. विपत्त्रलेखा निरलक्तकाधराः—*Kir.* 8.40 पत्त्रिभिः—पत्त्रिन्, an arrow, पत्त्रं (feather) अस्यास्तीति-पत्त्र+इन्, *Taddhita* Suffix, denothing 'possession'. कपोलपत्त्ररहिताः पत्त्रिभिः चक्रे—*Cf.* चकार बाणैरसुराङ्गनानां गंडस्थलीः शोषितपत्त्रलेखाः—*Ragh.* 6.72. The idea is that Dushyanta slew his enemies with his arrows, and therefore, their wives, thus widowed, no longer had their cheeks decorated with paintings. भ्रूभङ्गेनापि, 'merely by his frown.' गतभ्रूभङ्गविभ्रमाः, गतः भ्रूभङ्गानां विभ्रमः याभ्यः, 'the playful movements of whose brows had disappeared.' The mere frown (or look of anger) of the king was sufficient to throw the wives of his enemies into fright and make them apprehensive of their husbands' safety.

231. धन्वी—धन्वं (bow) अस्यास्तीति,—'archer'. मृगयारसात्, 'through fondness of hunting', *i. e.* being fond of hunting. मृगया-मृगं यान्ति अनया. मृग+या+क a *Krit.* aff. used in the sense of the घञ् aff. to form an abstr. noun. ललनातुल्यनयनान्—ललनाया नयनैः तुल्यानि नयनानि येषां तान्, 'whose eyes were like those of damsels.' Here the eyes of the deer are compared to those of women, but generally in Sanskrit poetry, it is the eyes of the deer that form the standard of comparison.—*Cf.* हरिणेक्षणां—St. 213. तर्जयन्, 'terrifying; putting into fright'.

232. केसरिव्रातान्—केसरिणां व्रातान्, 'multitudes of lions.' केसरिन्, केसरः (mane) अस्यास्ति इति; केसर+इन्. कण्वाश्रमपदं—आश्रमपदं—hermitage, including the surrounding grounds. *Cf.* शांतमिदमाश्रमपदं *Śák.* 1.16. मन्दानिल°—qualifies °पदं,—मन्दः यः अनिलः, तेन चलन्त्यः लताः यस्मिन् तत्, 'in which the creepers were waving in the gentle breeze.'

233. ददर्श—*Subj.* सः, in the preceding st. तत्र *i. e.* in the penance-grove of Kaṇva. तटिनीं—तटं (bank) अस्या अस्तीति, 'a river'. मालिनीं—name of the river. हंसमालिनीम्—हंसाः माला इव अस्याः सन्तीति (उपमित समास)—'having (rows of) swans like garlands'. विशाल—विशालं यत् पुलिनं तत् श्रोणी इव यस्याः तां (उपमित समास), 'having her extensive sands like hips. कामिनीमिव,—'like a lovely damsel.' हारिणीम्-हरति मनः सा. हारिणी-हृ+णिनि (इन्), *Krit.* affix. In this st. the river Mâlinî is compared to a lovely and captivating damsel. The adjectives हंसमालिनीं विशालपुलिनश्रोणीं, and हारिणीं convey the points of similarity between the two. The rows of swans on the banks of the rivers are likened to garlands worn by a lovely woman, and the extensive sands on the banks of the river to her broad hips. *Cf.* पर्यन्तस्थितसस्थिताण्डजपंक्तिहाराः । विशालपुलिनान्तनितम्बबिम्बाः मन्द प्रयान्ति समदाः प्रमदा इवाद्य ॥—*Ritu.* 3.3. पृथुश्रोणिपुलिनाम्-*St.* 417.

234. तरलालि°—qualifies आश्रमे.—तरलाः ये अलयः तेषां कुलं तरलालिकुलं, तरलालिकुलस्य कारणेन वाचालाः उत्फुल्लपादपाः (उत्फुल्लाश्च ते पादपाश्च) यस्मिन् तस्मिन्; 'in which the trees in blossom were noisy with the hum of the swarms of fickle bees'. आयतलोचनाम्—See note to st. 207 above.

235. This st. and the next two stanzas form a विशेषक (त्रिभिर्विशेषकम्). नानाद्रुमलता°—qualifies शकुन्तलाम्—नानाविधाः ये द्रुमाः लताश्च तेषां यानि पुष्पाणि (*or* नानाविधानि यानि द्रुमाणां लतानां च पुष्पाणि) तैः गंभीरं यथा तथा चिताः कुन्तलाः यस्याः ताम्,—'with her fine hair (or curls of hair) thickly filled (*i. e.* adorned) with flowers of diverse trees and creepers (*or* with diverse flowers

of trees and creepers)'. राजीवलोचनाम्—राजीवे (blue lotuses) इव लोचने यस्याः ताम्. शकुन्तलाम्—See note st. 249 below.

236. नयनानलदग्धेन—नयने स्थितः यः अनलः तेन दग्धः, तेन, 'who was burnt down by the fire from the (third) eye of S'iva. The story how Kâma (or मनोभूः, 'the mind-born'), the god of love, came to be burnt down by S'iva is thus:—Once, the gods, harrassed by the demon Târaka, sought the aid of Vishnu, who told them that the issue of S'iva and Pârvati alone would vanquish the demon. Kâma, at the request of the gods, undertook the mission of drawing the mind of S'iva towards Pârvati. S'iva, engaged at that time in penance, was filled with wrath at Kama's attempt to inspire him with amorous thoughts, and reduced him to ashes with the fire from his third eye. This story forms the subject-matter of the 2nd Canto of Kalidâsa's *Kumâra-sambhava*. विदग्धेन—'clever, shrewd.' त्रिनेत्रवञ्चनायेव, 'as it were, for the deception of the three-eyed god' *i. e.* S'iva. S'iva is represented to have in his forehead a third eye, which always remains closed, lest the universe be burnt up with the fire blazing in it, and which only opens at the time of the Universal Destruction. ललनातनुम्—*obj.* of विलोक्य in the preceding st.—ललनायाः तनुम्, 'a female form,' *i. e.* the form of S'akuntalâ. S'akuntalâ was so very lovely that the poet fancies that she was fashioned by the god of love himself for the deception of S'iva, who had burnt him down. *Cf.* अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तप्रभः। शृङ्गारैकरसः स्वयं नु मदनो- *Vikr.* 1.8.

237. यथोचित—उचितं अनतिक्रम्य यथोचितं, यथोचितं कृतं आतिथ्यं यया तां, 'who had accorded to him hospitality in due form.' आतिथ्य, अतिथये इदम्; अतिथि+ष्यञ् (य). स्वागतवादिनीम्—स्वागतं (welcome) वदति इति ताम्, 'who bade (him) welcome' स्वागतं ते इति क्षिप्रमुवाच प्रतिपूज्य च। आसनेनार्चयित्वा च पाद्येनार्घ्येण चैव हि। पप्रच्छानामयं राजन् कुशलं च नराधिपम्।—*Mbh. Âdi.* 71. 4, 5. आकृलितः goes with विस्मयेन स्मरेण च,—'overcome (at once) with admiration and love.'

238. महायशाः—महत् यशः यस्य, 'of great fame, illustrious'. वन्द्यं नन्दनवासिनाम्, 'adored of the gods'.' नन्दनवासिन्, *lit.* 'dweller of Nandana', the garden of Indra, *i. e.* a god.

239. एतत्,—वचः understood. साचीकृतेक्षण°,—साचीकृतं च तत् ईक्षणं च साचीकृतेक्षणं, तस्य छायया कल्पितं श्रवणोत्पलं यस्याः सा, 'the lustre of whose side-long glance became (as it were) a blue lotus (worn as ornament) on her ear.' The idea contain-

ed in the epithet is this: as her eye (that was as long as to reach very nearly the ear) cast a side-long glance, its dark lustre fell on her cheek near the ear, and thus as it were looked for a moment to be a blue lotus worn as an ear-ornament. *Cf.* कुर्वाणां दृग्विभागेन कर्णोत्पलमिवात्मनः—*St.* 1296. साचीकृतेक्षण—S'akuntalâ did not, out of bashfulness, look Dushyanta straight in the face, but only cast side-long glances at him. *Cf.* साचि लोचनयुगं नमयन्ती रुन्धती दयितवक्षसि पातम् ।—*Kir.* 9.44. सविनयमपराभिसृत्य साचि स्मितसुभगैकलसत्कपोललक्ष्मी । श्रवणनियमितेन तं मिदध्यौ सकलमिवासकलेन लोचनेन ॥—*Kir.* 10.57.

241. स्वयोक्तम् 'What you said' *i. e.*—that Kaṇva is your father ('स निर्यातः पिता मम'). ब्रह्मचारिणः, in apposition with तस्य (कण्वस्य).

243. तपस्यतः, *pres. part.* of तपस्, denominative verb from तपस्. कौशिकस्य.—कुशिकस्य गोत्रापत्यं पुमान् कौशिकः, the sage Vis'vâmitra. He was, according to the Rig-veda, son of a king named Kus'ika, but according to the Mbh. and the Purânas, his father was King Gâdhi, a descendant both of the Kus'ika and the Puru races. The story of Vis'vâmitra's amour with Menâka is also told in the *Râmâyaṇa–Bâlakânda*. Impressed, in his struggles with Vasishtha, with the power inherent in the Brâhmaṇa *rishis*, Vis'vâmitra devoted himself to the severest austerities. It was during these austerities that Indra, alarmed at them, sent down Menakâ to seduce him by her charms. Menakâ succeeded in her mission, and the result was the birth of Sâkuntalâ. The sage, however, repented of his passion which had destroyed the fruit of all his penances, and again practised most rigid austerities for several thousands of years, till at last he raised himself to the Brâhmanical rank and became a *Brahmarshi* like his rival Vasishtha. For an acount of the hostility between Vis'vâmitra and Vasishtha, see *Mbh*—*Âdi.* chap. 157. विघ्नाय. Indra is represented as becoming jealous whenever any sage approaches a high degree of excellence in his practice of austerities. He then sends one of the Apsarasas to allure him with charms and arts, so as to mar the effect of the austerities practised by him, the idea being that when a sage attains perfection of तपस् he becomes so powerful as to usurp the throne of Indra. तप्यमानः किल पुरा विश्वामित्रो महत्तपः । सुभृशं तापयामास शक्रं सुरगणेश्वरं ॥ तपसा दीप्तवीर्योऽयं स्थानान्मां च्यावयेदिति । भीतः पुरंदरस्तस्मात् ॥' *etc.*—*Mbh. Âdi.* 71. 20, 21.

244. **सुरराजेन**, by Indra. राजन् becomes राज at the end of a Tat-purusha comp., according to 'राजहःसखिभ्यष्टच्'—*Pân.* V. 4. 91. (एतदन्तात् तत्पुरुषात् टच् स्यात् *S. K.*)

245. **तद्वनम्** *i. e.* the forest in which Vis'vâmitra was practising austerties. **वामलोचना**, वामे लोचने यस्याः सा, 'having lovely eyes,' *or* वामः (Cupid) लोचने यस्याः सा, *i. e.* whose eyes inspire love. **विजहार** Perf. 3rd sing. of वि-हृ, 'to sport. **वल्लरी**, 'a creeper'. **अनिलाकुला**, अनिलेन आकुला, 'shaken by wind; waving in breeze.' **शचीपतिप्रेरितः**—शच्याः पतिः, तेन प्रेरितः, 'commanded by Indra.' (*lit.* husband of S'âchi). **वरांशुकम्** 'fine or beautiful garment.' अंशुकम्-अंशवः (threads) विषयः यस्य तत्;—अंशु+क. **बालकदली**—बाला चासौ कदली च बालकदली, बालकदल्याः या कन्दली तस्याः श्रीः इव सुन्दरा श्रीः यस्याः तस्याः, 'whose loveliness was as charming as that of the tender shoot of a young plaintain tree.' It is usual with Sanskrit poets to compare lovely damsels, in point of tenderness, to such objects as the interior of the plaintain tree. lotus-petals, the S'irisha flower, etc. *Cf.* निकामं क्षामाङ्गी सरसकदलीगर्भसुभगा—*Mâlati.* 2.3. महातिथिस्तु तां दृष्ट्वा रम्भागर्भनिभप्रभाम्।-st. 397. °सुन्दरश्रियः, *Cf.*—विस्मयस्तिमिततातदृश्यमानसौम्यसुन्दरश्रीः-*Uttar.* I.

246. **साभिलाषः**, 'filled with desire or passion'. **दुर्निवारः**—दुःखेन निवार्यते इति, 'difficult to be kept off; irresistible.' **मनोभवः**, मनसि भवति इति, *lit.* 'mind-born,' *i. e.* Cupid. *Cf.* मनसिज, in the next st.

247. **स्वयं प्रार्थिता**, 'wooed by himself.' *i. e.* it was Vis'vâmitra who first made advances of love to her. **वर्षाणामधिकं शतम्**, 'full hundred years'. Words denoting duration of time are put in the accusative case-कालाध्वनोरत्यन्तसंयोगे (द्वितीया स्यात्) *Pân.* II. 2.5. **मञ्जरी**, 'creeper'. *Cf.* कदाचिदनिलालोलमञ्जरीलास्यमन्दिरे-st. 415. **जातमात्रां**. जातां एव,—सुप्सुपा समासः,—'as soon as (I was) born; just after (my) birth.' **निर्जने**—निर्गताः जनाः यस्मात् तस्मिन् (स्थाने.).

249. **शकुन्तैः**, 'by birds.' **करुणासिन्धुः**,—see note to st. 172 above. **नाम्ना ख्यातां शकुन्तलाम्**—शकुन्तैः लायते (is taken up) इति शकुन्तला (शकुन्त+ला+क्). *Cf.* निर्जने तु वने यस्माच्छकुन्तैः परिवारिता। शकुन्तलेति नामास्याः कृतं चापि तनो मया॥—*Mbh. Âdi.* 72.16.

250. **तपोनिधेः**, in apposition with विश्वामित्रमुनेः. **परिपालिता**, 'was brought up.'

251. **उद्भूतामन्द°**—उद्भूतः यः अमन्दः कंदर्पः स एव वातः तेन व्याकुलं मानसं यस्य तथाभूतः,—'whose mind was agitated by the

wind in the form of the strong passion that had arisen' in it. कन्दर्प, 'Cupid, the god of love.' कंदर्प is thus derived:—कं दर्पयामीति मदाज्ञातमात्रो जगाद च । तेन कन्दर्पनामानं तं चकार चतुर्मुखः.

252. बालकुरङ्गाक्षि,—बालकुरङ्गस्य अक्षिणी इव अक्षिणी यस्याः सा बालकुरङ्गाक्षी, तस्याः संबुद्धिः,—'O fawn-eyed one' *i. e.* one whose eyes are as tremulous and bright as those of a fawn. वशगः—वशं गच्छति इति,—'under (your) control; obedient to your will.' सापत्न्ये, 'for the position of a co-wife' of the earth, *i. e.* to be (my) queen. *Cf.* रत्नानुविद्धार्णवमेखलायाः दिशः सपत्नी भव दक्षिणायाः ।—*Ragh.* 6.63. सापत्न्य,—सपत्न्याः भावः; समानः पतिः यस्याः सा सपत्नी. The word पति takes the augment न before the fem. affix, when connection with (*i. e.* participation in the fruit of) religious rites is meant—पत्युर्नो यज्ञसंयोगे—*Pán.* IV. 1. 33. समान becomes स necessarily in such words as सपत्नी etc.—नित्यं सपत्न्यादिषु, *Pán.* IV. I. 35. राजसुता,—राज्ञः सुता, 'daughter of a king,' *i e.* of Vis'vâmitra who was, before he devoted himself to austerities, king of the Kânyakubja country. The king means to say that as S'akuntalâ is the daughter of a king, she well deserves to be the wife of a king. *Cf.* सुव्यक्तं राजपुत्री त्वं यथा कल्याणि भाषसे । भार्या मे भव सुश्रोणि ब्रूहि किं करवाणि ते ॥—*Mbh. Adi.* 73.1. 'गोत्रप्रवर्तकोऽपि तपसा ब्राह्मणोऽपि जातितः क्षत्रिय एव विश्वामित्र इति भावः । इत ऊर्ध्वं वा तस्य ब्राह्मणत्वमिति कल्प्यम्.'—*Nil.*

253. त्वदानन°—goes with गृहाः,—तव आननं एव शशी, तस्य द्योतेन धौताः,—'bathed in the refulgence of the moon in the form of your face.' It is a well-known convention of Sanskrit poets to compare the face of a lovely damsel to the moon. विकाश°,—goes with कुमुदाकराः,—विकाशः एव हासः, तेन सुभगाः, 'lovely with the smile in the form of their bloom,' *i. e.* blooming even by day (दिवापि). कुमुदाकराः—कुमुदानां आकराः, 'assemblages of *Kumudas*.' कुमुद,—कौ (in water) मोदते इति. कुमुद, a white lotus that is said to open only at night when the moon rises. *Cf.* नोच्छ्वसिति तपनकिरणैश्चन्द्रस्येवांशुभिः कुमुदम्—*Vikr.* 3.16. कुमुदान्येव शशांकः सविता बोधयति पंकजान्येव-*S'ák.* 5.28. The idea in the st. is that the S'akuntalâ's moon-like face would bathe the king's palace, as it were, with moon-light, and make the *Kumudas* bloom even during day-time.

254. प्रोन्मिषत्कुचपातिनी—qualifies दृष्टिः,—प्रौन्मिषन्तौ यौ कुचौ तयोः पतति इति,—falling on her protruding breasts.' प्रोन्मिषत्, *pres. p.* of मिष् with प्र and उत् 6 P., 'to rise high.' त्रिवलीलेखापर्यन्तगामिनी, 'reaching up to line of the three folds (on her belly).' त्रिवल्याः या लेखाः तासां पर्यन्तं गच्छति इति.

त्रिवली.—The three folds of skin on the upper part of the belly are regarded as a mark of beauty in women. *Cf.* मध्येन सा वेदिविलग्नमध्या वलित्रयं चारु बभार बाला—*Kum.* 1. 39. The idea is that S'akuntalâ was so overcome with bashfulness at the king's offer of love that her eyes, which first rested on her protruding breasts, were bent so low that they fell on the triple fold of her belly. The poet very beautifully combines in this stanza a description of S'akuntalâ's bashfulness with that of the charming features of her person.

255. कम्पतरला, कम्पेन तरला, 'shaking through tremour'. संप्रदास्यति.—The words of S'akuntalâ show that she too has fallen in love with the king and that she accepts his offer of marriage. आकुलिताक्षरम्, (लज्जया) आकुलितानि अक्षराणि यथा तथा, 'in words confused (through bashfulness); *or* stammering (out of bashfulness).' *Cf.* प्रतिपदाक्षरविक्लवाभिरामम्—*S'ak.* 3. 23 In the *Mbh.*, S'akuntalâ when wooed by the king requests him to wait till the return of her father, who, she says, would bestow her on him. But Dushyanta, carried away by passion, tells her she is her own master and presses her to marry him in the *Gândharva* form (in which form, marriage proceeds entirely from love or mutual inclination of a youth and a maiden without any ceremony and even without the consent of their elders.—इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च। गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसंभवः॥—*M. S.* 3. 32.) Then S'akuntalâ, signifies to him her willingness, but only on the condition that the son born of their union must become heir-apparent to his throne. The king readily promises this, whereupon S'akuntala accepts him as her husband.

256. पुत्रस्ते etc.—See the note to the preceding st. पृथिवीपालः, *i. e.* succeeding Dushyanta as king *Cf.* यदि धर्मपथास्त्वेष यदि चात्मा प्रभुर्मम। प्रदाने पौरवश्रेष्ठ शृणु मे समयं प्रभो॥ सत्यं मे प्रतिजानीहि यथा वक्ष्याम्यहं वचः। मयि जायेत यः पुत्रः स भवेत्त्वदनन्तरः॥ युवराजो महाराज सत्यमेतद्ब्रवीमि ते। यदेतदेवं दुष्यन्त अस्तु मे संगमस्त्वया॥ —*Mbh. Ádi.* 73, 15–17. शुचिस्मिते—(शुचि स्मितं यस्या सा शुचिस्मिता), 'O lady of sweet smile.' गान्धर्वं विवाहम्,—See note to the preceding st. The गान्धर्व is one of the eight forms of marriage, as enumerated in the Smritis—ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः —*M. S.* 3.21. कृत्वेति संविदम्—('पुत्रस्ते.....शुचिस्मिते') इति संविदं कृत्वा, 'having made the promise that' her son would succeed him to the throne.

257–58. a युग्म. Construe:—राजमधुपः यौवनवसन्ताढ्यां स्तनस्तबकबन्धुरां शृङ्गारमारुताधूतां स्फुरिताधरपल्लवां रोमाञ्चमुकुलोपेतां स्मितच्छविमधुच्छटां तां माधवीद्यानमाधवीं (शकुन्तलां) चुचुम्ब. राजमधुपः, राजा एव मधुपः,—'the bee in the form of the King.' The king is metaphorically (by a रूपक) described as a bee kissing the *Mádhavî* creeper in the form of S'akuntalâ. The माधवी creeper is described by the attributives *viz.* यौवनवसन्ताढ्यां etc. यौवन—qualifying,—माधवीम्,—यौवनं एव वसन्तः तेन आढ्यां, 'luxuriating on account of (the advent of) Spring in the form of youth.' The idea is that just as creepers grow luxuriantly in spring, so did S'akuntalâ bloom in her youthfulness. यौवनम्—यूनः भावः, युवन्+अण्, *Taddhita* affix, forming abstract nouns. स्तनस्तबक°, —स्तनौ एव स्तबकौ यस्याः ताम्, 'bearing clusters of blossoms in the form of her breasts.' Sanskrit poets are fond of comparing the breasts of lovely damsels to clusters of blossoms. *Cf.* शर्मिष्ठा स्तबकस्तनी'—st. 339. स्तनस्तबकिनी साभूत्सरागाधरापल्लवा। विलासमारुताधूता लतेव ललिताकृतिः ॥—st. 775. इमां तटाशोकलतां च तन्वीं स्तनाभिरामस्तबकाभिनम्राम्। —*Ragh.* 13. 32. पर्याप्तपुष्पस्तनकस्तनाभ्यः स्फुरत्प्रवालोष्ठमनोहराभ्यः।—*Kum.* 3. 39. शृङ्गार°, —शृङ्गारः एव मारुतः तेन आधूताम्,—'shaken by the wind in the form of love.' The idea contained in the epithet is that S'akuntalá too, like the king, had fallen under the influence of love. *cf.* शृंगारवातधुतविभ्रमदुर्धरसिंधु—*st.* 516. शृङ्गारः—शृङ्गं हि मन्मथोद्भेदस्तदागमनहेतुकः। पुरुषप्रमदाभूमिः शृङ्गार इति गीयते. The word शृङ्गार is thus derived—शृणाति (चरमदशाप्रापणेन हिनस्ति कामुकान्) इति शृङ्गं (मन्मथोद्भेदः); शृङ्गं ऋच्छति (प्राप्नोति) इति शृङ्गारः (शृङ्ग+ऋ+अण्) *or* शृङ्गं आ (=समन्तात्) राति (=ददाति) इति. In this st. शृङ्गार simply means 'the emotion of love.' शृङ्गार is also the name of one of the eight (or nine, acc. to some) sentiments in poetical composition. It is thus defined in the *Sáh. D.* 183:—शृङ्गं हि मन्मथोद्भेदस्तदागमनहेतुकः। उत्तमप्रकृतिप्रायो रसः शृङ्गार इष्यते. स्फुरिताधरपल्लवाम्, स्फुरितः अधरः एव पल्लवः यस्या ताम् 'from which burst into view the sprout in the form of (her) lower lip,' *i. e.* which had put forth etc. *Or* स्फुरितः यः अधरः स एव पल्लवः यस्याः ताम्, 'which had a sprout in the form of her throbbing lower lip',–throbbing, it seems, from the excitement of passion. The lower lip is not uncommonly compared to the tender reddish sprouts of creepers. *Cf.* अधरः किसलयरागः–*Sák.* 1.19. स्फुरत्प्रवालोष्ठमनोहराभ्यः—*Kum.* 3. 39. रोमाञ्चमुकुलोपेताम्, रोमाञ्चाः एव मुकुलाः तैः उपेताम्, 'having buds in the form of her hair standing erect' through the thrill of rapture at their meeting. रोमाञ्चः—

हर्षाद्भुतभयादिभ्यो रोमाञ्चो रोमविक्रिया—*Sáh. D.* 137,—यथा प्रियकर-तलस्पर्शात्संजाताः पुलकोत्कराः । प्रियागण्डस्थले भान्ति हर्षबीजाङ्कुरा इव. रोमाञ्चमुकुल—*Cf.* सस्वेदरोमाञ्चितकम्पिताङ्गी जाता प्रियस्पर्शसुखेन बाला । मरुन्नवाम्भःप्रविधूतसिक्ता कदम्बयष्टिःस्फुटकोरकेव ॥—*Uttar.* 3. 42. स्मित-च्छवि°,—स्मितस्य या छविः सा एव मधुच्छटा (मधुनः छटा) यस्यां ताम्, 'who had the collection of honey in the form of the lustre (or beauty) of her smile.' The sweet smile playing on S'akuntalâ's lips is compared to the honey with which the *Mádhavi* creeper is laden in spring (whence the creeper is called मधुच्छटा). माधवीवानमाधवीम्—माधवस्य (माधवेन युक्तं) यत् उद्यानं तस्मिन् स्थिता या माधवी ताम्, 'who was (as it were), the *Mádhavi* creeper in the garden of Vasanta (*i. e.* Spring).' माधवः—'*Vasanta*', the spring season. माधवीवान, *i. e.* a garden blooming in spring. माधवी is a creeper, also called वासन्ती, which flowers in spring.

259. स्मरक्रीडे—स्मरस्य या क्रीडिकला तया आक्रान्ताम्, overcome in the sport of love.' आमन्त्र्य, 'having taken leave (of her)' वाहिनीम् 'an army.' त्वदर्थं, 'for you' *i. e.* to take you to my capital.

260. क्षिप्रं प्रयाते नृपतौ, 'immediately on the departure of the king'. कम्पव्याकुलां, *Cf.* कम्पतरलाम्—*st.* 255. S'akuntalâ was afraid of what Kanva might say of her conduct. गजभुक्तां अब्जिनीं इव, *lit.* 'like a lotus-pond enjoyed by an elephant,' *i. e.* in which an elephant has enjoyed a bath. S'akuntalâ is compared to a lotus-pond, Dushyanta to an elephant, and S'akuntala's tremour to the agitation of the lake just after the departure of elephant who had sported in it.

261. विदित्वा...तां योग्यसमागमां—'Knowing that she was united to a worthy (person).' वशी,—वशः (control) अस्य अस्ति इति, 'one who had subdued his passions; self-controlled.'

262. Construe: 'मुनिः दुष्यन्तवंशजातानां नित्यं धर्माभिरामता तथा अस्खलितं राज्यं भूयात्' इति अभ्यधात्. धर्माभिरामता, धर्मे अभिरामता 'devotion to virtue or justice.' अभिरामता=अभिरति, 'devotion; attachment.' अस्खलितम्, 'uninterrupted, stable, firm.' *Cf.* ततो धर्मिष्ठतां वव्रे राज्यञ्चास्खलनं तथा । शकुन्तला पौरवाणां दुष्यन्त-हितकाम्यया—*Mbh. Ádi.* 73.34.

263. Construe:—अथ काले आपाण्डुमुखी सा, प्राची दिक् सुधाकरं इव, पार्वती स्कन्दं इव, सदृशं पुत्रं सुषुवे. सुधाकरम्,—सुधामयाः कराः यस्य सः, 'the moon.' स्कन्दमिव पार्वती,—*Cf.* कुमारकल्पं सुषुवे कुमारम्—*Ragh.* 5.36. Properly speaking, Párvati did not give birth

to Skanda, though he is spoken of as her son. In the *Mbh.* and the *Rám.*, he is said to be the son of S'iva and to have been born without the direct intervention of a woman. S'iva cast his seed into Agni (who had gone to the god in the form of a dove while he was enjoying Pârvati's company), who being unable to bear it, cast it into the Ganges. It was then transferred to the six Krittikás, who had gone to bathe in the river. Each of them, therefore, conceived and brought forth a son. These six sons were afterwards combined into one with six heads and twelve hands and eyes. Hence Skanda is also called Kârtikeya, Shadânana, etc. According to another account, the seed of S'iva was cast by the Ganges into a thicket of reeds, whence Skanda is called S'aravanabhava. Skanda was born for the purpose of destroying Táraka, a powerful demon, who had become formidable to the gods by virtue of Brahmâ's boon. He led the army of the gods against the demon and vanquished and slew him. Hence he received the names Mahásena, Senánî, and Târaka-jit. His other names are: Kumâra, Guha, Krauncha-dárana etc.

264. **पूर्णचन्द्राभः**—पूर्णः यः चन्द्रः तस्य आभा इव आभा यस्य सः, 'as effulgent as the full moon.' **कल्पवृक्ष इवोद्गतः**, grown up (*rapidly*) like the desire-yielding tree.' *Cf.* कुमारो देवगर्भाभः स तत्राशु व्यवर्धत। षड्भ्य एव बालेभ्यः स कण्वाश्रमपदं प्रति॥ सिंहव्याघ्रवराहांश्च महिषांश्च गजांस्तथा। बबंध वृक्षे बलवानाश्रमस्य समीपतः॥—*Mbh. Âdi.* 74,5-6. कल्पवृक्षः,—कल्पः संकल्पितः अर्थः (what is desired), तत्फलकः वृक्षः or कल्पस्य वृक्षः (जन्यजनकभावसम्बन्धे षष्ठी)—a compound of the शाकपार्थिवादि class. **सर्वदमनः**, *lit.* 'the subduer of all.' ततोऽस्य नाम चक्रुस्ते कण्वाश्रमनिवासिनः। अस्त्वयं सर्वदमनः सर्वं हि दमयत्यसौ॥—*Mbh. Adi.* 74. 8. *Cf.* इहायं सत्त्वानां प्रसभदमनात्सर्वदमनः।—*S'âk.* 7.33. **मृगेन्द्रदमनात्**—मृगेन्द्राणां दमनात्, 'from (his) subduing lions (*lit.* kings of beasts).'

265. **मुनिना** goes with **कृत...व्रतम्**. **कृतक्षत्रो**—qualifies **पुत्रे**, कृतं क्षत्रोचितं व्रतं यस्य, 'on whom all rites proper (*i. e.* ordained by scriptures) for a Kshatriya had been performed.' **अनुज्ञाता**, 'permitted' by the sage (**मुनिना**).

266. **कण्वशिष्यानुगता**, 'escorted by a pupil of Kanva.' **हस्तिनापुरं**. See note on st. 72. **लज्जानत°**,—लज्जया आनतं मुखाम्भोजं (मुखं अम्भोजं इव) यस्याः सा, 'with her lotus-like face bent down in bashfulness.'

267. **गुणाधिकः**, गुणैः अधिकः, 'pre-eminent in excellences.' **प्रतिज्ञातं**, qualifies **सत्यं**. **सत्यं**, 'promise, solemn assertion.' *Cf.*

सत्याद्गुरुमलोपयन् *Ragh.* 12. 9. संपाद्य, 'fulfil, carry out.' इति, *i. e.* इति वचः.

269. समर्प्यमाणम् qualifies बालम्,—pass. pres. part. of सं-अर्पय्, 'to give over, deliver.'—the causal of ऋ with सम्, 1. P, 'to go, to move.' सुदृशा शोभना दृक् यस्याः तया, 'by the lady of lovely eyes.' भ्रुकुटीमुखः—'with a frowning face' *i. e.* with a frown.

270. अपह्नववैलक्ष्य°,—अपह्नवेन जातौ यौ वैलक्ष्यकोपौ ताभ्यां जातः यः कम्पः, तेन आकुला. 'trembling in anger and shame at his disowning the truth.' वैलक्ष्यं-विलक्षस्य भावः-विलक्ष + ष्यञ्, *Taddhita* affix. असत्यमलिनाम्, असत्येन मलिनाम्-'stained with falsehood.'

271. आत्मजम्—आत्मनः जायते इति आत्मजः, 'son'. अभिजानासि,-अभि-ज्ञा, 'to recognise' *or* 'to admit, own, acknowledge.' *Cf.* न पुत्रमभिजानामि त्वयि जातं शकुन्तले। *Mbh. Âdi.* 74. 73. सदृशम्, 'resembling' you. सदृश is always used at the end of a compound and not by itself, as here. हीनदृष्टिः—हीना दृष्टिः यस्य-' 'a blind man.' प्रतिबिम्बितम् qualifies आत्मानम्. The idea is that Dushyanta should at once be able to recognise his son who is exactly like him; but as he cannot or would not do so, he is like a blind man who cannot see himself reflected in a mirror.

272. अपह्नवं कर्तुम्, 'to deny or disavow the fact of our marriage. असत्यरजसः, etc.—'O king, a king (*lit.* 'one who shines') does not shine (*i. e.* is not a king in the real sense of the word), when (his character is) stained with falsehood.' असत्यरजसः,—असत्य एव रजः तेन,—'of moral darkness in the form of untruth;' *or* 'of the dust in the form of untruth', according as रजस् is taken to mean (1) 'the रजस् quality' (the cause of moral weakness or passion); *or* (2) 'dust; dirt.' राजा राजन्न राजते. Note the fine alliteration. *Cf.* न हि राजन्ति राजानो राजन् हीनाः स्वतेजसा.—*Bh. M.-Araṇya-parva, st. 203.* राजा—राजन् is derived from राज् 'to shine,' with कनिन्, *Krit.* affix. So a राजा (king) is 'one who shines,' *i. e.* one who is pre-eminent above others in virtue and valour. Therefore, a king (राजा) is not a king in the real sense of the word (न राजते), if he is not true to his word. [Some derive राजन् from रञ्ज् 'to please,'—रञ्जयतीति राजा. *Cf.* तथैव सोऽभूदन्वर्थो राजा प्रकृतिरञ्जनात्—*Ragh.* 4.12.,—on which *Mall.* says—यद्यपि राजशब्दो दीप्यर्थत्वात् कनिन्-प्रत्ययान्तो न तु रञ्जेः तथापि धातूनामनेकार्थत्वात् रञ्जनाद्राजेत्युक्तम्.]

273. Construe: उन्नतसत्त्वानां सत्यम्, कीर्ति-शालिनां दाक्षिण्यम्, साधुवृत्तानांअद्रोहः,-(इदमेव) श्रियः विलाससदनं (भवति). उन्नत°,—उन्नतं सत्त्वं येषां तेषां, 'in the case of the noble-minded'; *or* 'in the case of those who are pre-eminent in the quality of goodness.' सत्त्वं, (1) natural character; *or* (2) the quality of goodness and purity (*i. e.* the सत्त्वगुण, the highest of the three गुणs,—सत्त्व, रजस् and तमस्). कीर्तिशालिनाम्—कीर्त्या शालन्ते इति, कीर्तिशालिनः तेषाम्, 'in the case of the renowned.' दाक्षिण्यम्,—दक्षिणस्य भावः, 'politeness, civility;' or 'kindness'. साधुवृत्तानाम्—साधु वृत्तं येषां तेषाम्, 'in the case of the virtuous.' अद्रोहः, 'mildness *or* absence of malice.' विलाससदनं श्रियः is to be taken with each of the three. (1) सत्यमुन्नत—सत्त्वानाम्, (2) दाक्षिण्यं कीर्तिशालिनाम् and (3) अद्रोहः साधुवृत्तानाम्. विलाससदनं, 'pleasure-house' of the Goddess of Fortune. The idea in the st. is that the noble-minded enjoy the favour of the Goddess of Fortune on account of their truthfulness, the renowned, on account of their civility, and the righteous, on account of their freedom from malice.

274. हे राजन्, यत् मां ससंदि वदसि (तत्) एतत् तव सहजस्य अभिजातस्य गुणानां तथा यशसां न उचितम्. सहजस्य,—सहज-(सह जायते इति) 'natural, inborn.' अभिजातस्य, 'of nobility'. यशसां, '(your) wide fame.' *Cf.* for the use of यशस् in the plu. यशांसीव सुदुर्नयैः—st. 363; also *Ragh.* 4 19. उचितम्, 'becoming; proper.' संसदि, 'in (this open) assembly.' संसीदन्ति (जनाः) अत्र इति संसद्.

275. पूर्वं, 'first,' *i. e.* in the days of youth. स्नेहस्यायतनम्, *lit.* 'abode of love,' *i. e.* object of love. पश्चात्, 'afterwards,' *i. e.* when the youthful ardour of love is mellowed. दाक्षिण्य-भाजनम्, 'object of attention or kind treatment.' *Cf.* उचितमेव हि दाक्षिण्यं स्नेहस्य—*Uttar.* 3. योषितः, in apposition with स्नेहस्यायतनम् and दाक्षिण्यभाजनम्. माननीयाः, 'should be honoured or treated with respect.'

276. सुहृत्, बन्धुः, etc., in apposition with भार्या,—*i. e.* भार्या who is a सुहृत्, 'friend'—(शोभनं हृदयं यस्य सः सुहृत्). बन्धुः, 'kinsman, relative'—(बध्नाति मनः स्नेहादिना इति बन्धुः). भिषक्, 'physician' *i. e.* nursing one in sickness. दासः—'servant', *i. e.* carrying out one's commands or wishes. गुरुः,—'preceptor', *i. e.* giving one wholesome advice. *Cf.* कान्तासम्मिततयोपदेशयुजे *K. P.* I. 2. मन्त्री, 'counseller'. समाश्रयः, 'refuge; support in difficulties or adversity.' सर्वास्ववस्थासु विश्रान्तिजननम्, 'a source of comfort or solace in all conditions.' *Cf.* for a similar idea, *Cf.*

गृहिणी सचिवः सखी मिथः प्रियशिष्या ललिते कलाविधौ । —*Ragh.* 8. 67. *Cf.* also—अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा । भार्या मूलं त्रिवर्गस्य भार्या मूलं तरिष्यतः ॥ भार्यावन्तः क्रियावन्तः सभार्या गृहमेधिनः । भार्यावन्तः प्रमोदन्ते भार्यावन्तः श्रियान्विताः ॥ सखायः प्रविविक्तेषु भवन्त्येताः प्रियंवदाः । पितरो धर्मकार्येषु भवन्त्यार्तस्य मातरः ॥ कान्तारेष्वपि विश्रामो जनस्याध्वनिकस्य वैः । यः सदारः स विश्वास्यस्तस्माद्दाराः परा गतिः ॥—*Mbh. Ádi.* 74.41–44.

277. दीपाद्दीपमिवोत्पन्नम्, like a lamp sprung from (*i. e.* lighted from) another lamp,' *i. e.* not differing from his father, just as a lamp does not differ in light from the lamp at which it is lighted. *Cf.* न कारणात्स्वाद्विभिदे कुमारः प्रवर्तितो दीप इव प्रदीपात् । —*Ragh.* 5.37. परलोके प्रकाशकम्, 'giving light (*i. e.* happiness) in the next world'. *Cf.* यद्गामवत पुंमस्तदपत्यं प्रजायते । तत्तारयति संतत्या पूर्वमेतपितामहान् ॥ पुन्नाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः । तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा ।—*Mbh. Ádi.* 74.37–38. ऋते, governs the accusative or ablative. ऋते त्वाम्, 'other than you.' अवमन्यते, 'discards'.

278. हृदयादधिजातेन, 'born from one's heart.' *Cf.* अङ्गादङ्गात्संभवसि हृदयादधिजायसे । आत्मा वै पुत्रनामासि स जीव शरदः शतम् ॥—a *Rik* verse quoted in the *Mbh. Ádi.* 74. 63. स्पर्शपीयूषवर्षिणा—स्पर्शः एव पियूषं, तत् वर्षति इति तेन, 'who showers the nectar in the form of touch.' *Cf.* न वाससां नरामाणां नापां स्पर्शस्तथाविधः । शिशोरालिंग्यमानस्य स्पर्शः सूनोर्यथा सुखः ॥ ब्राह्मणो द्विपदां श्रेष्ठो गौर्वरिष्ठा चतुष्पदाम् । गुरुर्गरीयसां श्रेष्ठः पुत्रः स्पर्शवतां वरः ॥ स्पृशतु त्वां समाश्लिष्य पुत्रोऽयं प्रियदर्शनः । पुत्रस्पर्शात् सुखतरः स्पर्शो लोके न विद्यते ॥—*Mbh. Ádi.* 74. 55–57. *Cf.* also सर्वाङ्गीणः सुतस्य स्पर्शः किल ।—*Vikr.* 5.11. अनेन कस्यापि कुलाङ्कुरेण स्पृष्टस्य गात्रेषु सुखं ममैवम् । कां निर्वृतिं चेतसि तस्य कुर्या-द्यस्यायमंकात्कृतिनः प्ररूढः ॥—*Śâk.* 7.19. अङ्गादङ्गात्सुत इव निजस्नेहजो देहसारः, प्रादुर्भूय स्थित इव बहिश्चेतनाधातुरेकः सान्द्रानन्दक्षुभितहृदय-प्रस्रवेणेव सृष्टो, गात्रं श्लेषे यदमृतरसस्रोतसा सिञ्चतीव ॥—*Uttar.* 6. 22. सुकृतेनेव, 'as by one's merit,' which has its origin in one's heart (हृदयादधिजातेन) and which enables one to taste the nectar in heaven (°पीयूषवर्षिणा)

279. पञ्च अन्तःशरीरस्थाः साक्षिणः, 'the five witnesses (of one's mental and physical acts) which dwell in the internal body of man,' *i. e.* either the five elements (पञ्च महाभूतानि) 'पृथ्वी, अप्, तेजस्, वायु and आकाश, *or* the अन्तर्यामिन् (*i. e.* the omniscient Supreme Spirit in man), मनस्, mind, बुद्धि, reason अहङ्कार, egotism, and चित्त, the heart.—(The last four are regarded as the internal organs by the Vedantins.) अपरैः, *i. e.* by the other witness of men's actions. They are the sun, the moon, Yama, the day, the night, &c. *Cf.*—एकोऽहमस्मीति च

मन्यसे त्वं न हृच्छयं वेत्सि मुनिं पुराणम्। यो वेदिता कर्मणः पापकस्य तस्यान्तिके त्वं वृजिनं करोषि ॥ मन्यते पापकं कृत्वा न कश्चिद्वेत्ति मामिति। विदन्ति चैनं देवाश्च यश्चैवांतरपुरुषः ॥ आदित्यचन्द्रावनिलानलौ च द्यौर्भूमिरापो हृदयं यमश्च। अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तम् ॥ —*Mbh. Âdi.* 74.28-30. हसन्ति, *subj.* साक्षिणः. ततः=तस्मात्. गतत्रपः, गता त्रपा यस्मात् यस्य वा, 'shameless; lost to shame.'

280. दीनतादुःखात्, 'in grief at her pitiable condition.' मनस्विनी—प्रशस्तं (noble) मनः अस्या अस्तीति, 'highminded *or* wise woman.' The affix विन् here shows प्राशस्त्य, excellence. स्थूलाश्रु°—स्थूलाः ये अश्रुकणाः त एव हारः, तेन, 'with the garland in the form of large tear-drops.'

281. 'राजन्नजातः.....°लोचनाम्,'—the words from the sky addressed to Dushyanta. अस्याम् *i. e.* शकुन्तलायाम्. अंभसीवा *etc. i. e.* a son is but a reflection of his father. *Cf.* त्वदंगेभ्यः प्रसूतोऽयं पुरुषात्पुरुषोऽपरः । सरसीवामले त्मानं द्वितीयं पश्य वै सुतम् ॥—*Mbh. Âdi.* 74. 65. भरस्व, 'cherish.'

282. This st. is taken *verbatim* from the *Mbh.* (*Âdi.* 74. 110). भस्त्रा, 'a sheath of flesh, a leather-bag.' येन जातः स एव सः—'he (*i. e.* the son) is only himself (*i. e.* the father) by whom he (*i. e.* the son) is begotten.' मावमंस्थाः=मा अवमंस्थाः. The augment, अ is in the case of the Imperfect and the Aorist, dropped after मा. न माङ्योगे' *Pân.* VI. 4.74. The proper form, therefore, is अवामंस्थाः–Aorist (4th Variety), 2nd sing. of मन् with अव 4 P. 'to disrespect, insult.'

283. वचनम्, *i. e.* the heavenly voice. (अशरीरिणी वाक्–*Mbh.*) तत् *i. e.* वचनम्. भरताभिधं चक्रार 'named him Bharata,' in accordance with the behest of the voice from the sky, *viz.* भर्तव्योऽयं त्वया यस्मादस्माकं वचनादपि। तस्माद्भवत्वयं नाम्ना भरतो नाम ते सुतः ॥ *Mbh. Âdi.* 74. 113.

284. शाकुन्तलः—शकुन्तलायाः अपत्यं पुमान्; शकुन्तला+अञ्: दौष्यन्तिः,—दुष्यन्तस्य अपत्यं पुमान्; दुष्यन्त+इञ् (इ). भारतवंशकृत्—भरतस्यायं भारतः, भारतश्चासौ वंशश्च भारतवंशः तं करोतीति, 'founder of the Bhârata race.' ययातिवंश्यः, 'born of Yayâti's race'. See note to कुरुवंश्यादयः in st. 10 above. अमितविक्रमः, qualifies नृपः, 'of boundless prowess.'

The Yayâti Parva. (285) देवासुरे, qualifies युद्धे,—'between the gods and the demons.' The form देवासुरे, which also occurs several times in the *Mbh.*, is incorrect, the correct form being दैवासुरे. त्रिदशैः,—See note to st. 70. संजीवनीं विद्यां,—'the science of restoring the dead to life.' त्रिदशान्, *i. e.* The Asuras.

286. दैत्येष्वक्षीणसैन्येषु, *Loc. Abs.*—*i. e.* Seeing that the Daityas had their armies undiminished or intact. बृहस्पतिसुतम्—See note to st. 138. बृहस्पतिसुतम्-बृहस्पति [बृहतः (of speech) पतिः], the preceptor or priest of the gods.

287. दानवेन्द्रस्य, in apposition with वृषपर्वणः. सेवाव्रतः, सेवा (एव) व्रतं यस्य, 'devoted to (the) service' of S'ukra, as his गुरु. The सेवाव्रत here referred to is the vow of ब्रह्मचर्य. वार्षसहस्रिकं, वर्षाणां सहस्रं वर्षसहस्रं, वर्षसहस्रं भावि (भविष्यति इति),' acc. to 'तमधीष्टो... भूतो भावि'—*Pán.* V. 1. 80. वर्षसहस्र+ठञ् (इक). सेवाव्रतं, *obj.* to चरन्, 'observing'.

289-90. गुरुगोरक्षणव्यग्रम्—गुरोः याः गावः तासां रक्षणे व्यग्रम्, 'engaged in tending his preceptor's kine.' रहः, *Ind.* secretly. स्नेहार्द्र°—स्नेहेन आर्द्रं हृदयं यस्याः सा, 'whose heart was was full of (*lit.* wet or flowing with) love' for him (तस्मिन्).

291. कमलिनीकान्तः, कमलिनीनां कान्तः, 'the beloved of the lotus-plants.' वासरेश्वरः, 'the lord of the day,' *i. e.* the sun. अगोपाः—न विद्यमानः गोपः यासां ताः 'without the cow-herd, *i. e.* Kacha. व्यक्तम्, 'evidently.'

292-93. आज्ञाकारिणम्, आज्ञां करोति तच्छीलः, 'obedient.' दक्षम्, 'attentive, careful.' दानवेन्द्रैः, by the Dânava chiefs.' काव्यः, an epithet of S'ukra.—*lit.* 'a seer, thinker.'—कविः एव काव्यः—स्वार्थे अण्.

294-95. स्वं वृत्तं, *i. e.* the circumstances of his death at the hands of the Dânavas. दग्धम्, 'reduced to ashes.' उपचारे विसृष्टायां, 'offered in an entertainment or worship; given as a respectful offering.' कुक्षिस्थं जीवयामास. At the importunity of Devayânî', Sukra once more summoned Kacha by means of the *Sanjivani* charm, and to his great surprise, he heard the feeble voice of Kacha come out from his own belly.

298. तत्रैव, *i. e.* in his own belly, from which Kacha told him how he had come to enter it. S'ukra, then, to save his own life, taught the pupil the *Sanji'vanî* charm. तूर्णं निर्भिद्य etc. Kacha ripped open Sukra's belly, and upon coming out, performed the charm and restored his preceptor to life.

299. अथ शुक्रोऽब्रवीत् etc. S'ukra, having been deceived owing to his fondness for wine and thus realising the evil consequences of drink, prohibited the use of wine to Brâhmaṇas. तमःपूर्णम्,—'full of gloom or darkness.' With this st., *Cf.* the words of S'ukra in the *Mbh.*,—यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्मोहात्सुरां पास्यति मन्दबुद्धिः। अपेतधर्मा ब्रह्महा चैव स्यादस्मिल्लोके

गर्हितःस्यात्परे च ॥ मया चैतां विप्रधर्मोक्तिसीमां मर्यादां वै स्थापितां सर्वलोके ।
—*Âdi.* 77.67–68.

300. उद्यतम्, goes with गन्तुम्. कामिनी *adj.* 'loving, fond.' कामिनी is usually used as a noun in the sense of a 'lovely woman.'

301. उषितः, *past. pass. part.* used in an active sense. 'गत्यर्थाकर्मकश्लिषशीङ्स्थासवसजनरुहजीर्यतिभ्यश्च'—*Pân.* III. 4. 12. धर्मेण, 'spiritually.' धर्मेण स्वसा = धर्मस्वसा, *i. e.* spiritual sister, as distinguished from a natural sister.

302. प्रत्याख्याता, 'repudiated, refused.' भक्तत्यागिनः—भक्तं त्यजति तच्छीलस्य (ताच्छील्ये णिनिः), 'of one who abandons a person devoted to him.' विद्या *i. e.* the Sanjîvanî. दर्पात्, 'on account your pride',—as you are so proud or insolent as to refuse me. न फलिष्यति, will not bear fruit,' *i. e.* will be ineffective.

303. व्याकुलः, 'pained, distracted'. अनपेतः सदाचारात्, 'who has never deviated from righteousness.'

304. शिष्येषु, 'in the pupils' to whom I will impart it. धर्मभाजः मम, 'of me, who follow the righteous course of conduct.' मुनिपुत्रो &c. Kacha in return curses Devayânî to be sought by no Bráhmaṇa. भविता, Periphrastic Future, 3rd Sing. of भू.

305. प्रत्युद्ययुः, *Perf. 3rd plu.* of या with प्रति and उत्, 'to go forth to receive'. वर्षसहस्रेण.—See note to जन्मभिः, st. 319 below.

306. अक्षययशाः—अक्षयं यशः यस्य सः, 'of undying fame.' क्रतुभागस्य भाजनम्—'a sharer in the sacrificial offering' with the gods.—देवा ऊचुः । यत्त्वयास्मद्धितं कर्म कृतं वै परमाद्भुतम् । न ते यशः प्रणशिता भागभाक्च भविष्यसि ॥—*Mbh. Âdi.* 77. 23.

307-10. निजोद्यानकानने, निजं यत् उद्यानं तत् एव काननं तस्मिन्, 'in her pleasure-grove.' ललास, 'sported.' विलासमदालसा, विलासेन जातः यः मदः तेन अलसा, 'languid with the rapture of sport;' *or* 'full of voluptuous languor.' वसन्तवात°—वसन्तवातेन व्यालोला या लता तस्याः लीलाम्, 'the playful movement of a creeper waving in the vernal breeze.' वसन्तवात, *i. e.* the cool and fragrant breeze from the *Malaya* mountain, which blows in spring. व्यडम्बयत्, 'imitated.' मनोजन्मसद्म°—मनोजन्मनः सद्म मनोजन्मसद्म, तत् च यौवनं तत् च तेन शालते इति, 'possessed of youth, (as it were) the abode of the mind-born (Cupid).' तासाम्—कन्यानां, understood. चक्रे वस्त्रपरावृत्तिम्, 'changed their clothes.' परावृत्ति, 'exchange; misplacing.' वायुभूतः, 'changing himself

into (*lit.* changed into), wind.' स्मितप्रियः, स्मितं प्रियं यस्य सः, 'fond of fun.'

311-15. कलहे *i. e.* among all the girls. उत्तानपाणेः, उत्तानः पाणिः यस्य सः तस्य, 'who has his hands stretched out' in begging. दातुः,—in antithesis to याचकस्य. ऐश्वर्य°,—ऐश्वर्य एव मदः (ऐश्वर्येण वा जातः यः मदः) तेन मत्तेभ्यः, 'from those who are intoxicated with their prosperity'. नाहुषः—नहुषस्य अपत्यं पुमान्, 'son of (King) Nahusha' *i. e.* Yayâti. मृगयानिर्गतो, मृगयैाय निर्गतः, 'out a-hunting.' गहनम्, 'forest.' गतोदके, गतं उदकं यस्मात् तस्मिन्, 'in which there was no water; dry.' असामान्यलावण्याभरणाननाम्.—असामान्यं यत् लावण्यं तत् एव आभरणं आनने यस्याः ताम्,—'whose face was adorned with the ornament in the form of her extra-ordinary beauty;' *i. e.* who had an uncommonly lovely face. लावण्यम्, 'beauty, loveliness,'-defined in the मेदिनीकोश as मुक्ताफलेषु छायायास्तरलत्वमिवान्तरा। प्रतिभाति यदंगेषु तल्लावण्यमिहोच्यते.

316-18. संज्ञा, 'name'. लोलाक्षीम्—लोले अक्षिणी यस्याः ताम्, 'having tremulous eyes.' पुरा विष्णुरिवावनिम्, 'just as, in the days of yore, Vishnu (raised up) the earth.' The reference is to the Boar-incarnation of Vishnu. A demon named Hiraṇyâksha had dragged the earth into the depths of the sea. To recover it, Vishnu became incarnate as a boar, slew the demon, and raised up the earth. Yayâti raising Devayânî out of the well is compared to Vishnu, who, in the days of yore, lifted up the earth from the bottom of the ocean. बाष्पगद्गदम्,—बाष्पेण गद्गदं यथा तथा, 'in accents choked with tears; in words indistinct on account of sobbing.' *Cf* विललाप स बाष्पगद्गदं सहजामप्यपहाय धीरताम्-*Ragh.* 8.43. केलिकोपकथा, a tale (*i. e.* complaint) of anger caused in sport.' कथं, goes with प्रमाणीक्रियते, 'taken into account, is listened to.' प्रमाणी-कृ is a च्वि formation (अभूततद्भावे च्विः)-अप्रमाणं प्रमाणं क्रियते इति प्रमाणीक्रियते. वैरपारततीर्षया, *lit.* 'with a view to cross over to the other side of enmity,' *i. e.* for retaliation, for the purpose of revenge. ततीर्षा, a noun from the Desiderative base of तॄ, to cross, to surmount.'

319. अपराधेऽपि—अपराधे सति अपि, *i.e.* even when another is in fault. क्रोधपावकः, *Subj.* of (न) शाम्येत्. क्षमाजलैः—क्षमा एव जलानि तैः, 'with waters in the form of forgiveness.' असंसिक्तः, *i. e.* if not sprinkled over. जन्मभिः, 'in (the course of) many births.' With words expressive of *time* or *place*,' the Instru-

mental is used. when the accomplishment of the desired object is meant to be expressed.—'अपवर्गे तृतीया'—*Pán.* II. 3.6.

320. उशनसा—उशनस् is a name of S'ukra. Us'anas is also known as a great writer on Dharmas'astra and Nîtisástra (law and politics). स्वैरम्, 'gently; mildly.' *Cf.* वीचीवातैः...स्वैरं प्रेरितैः *Uttar.* 3.2. मानिनी, 'proud, possessed of self-respect.' कोपसंसक्ता, कोपेन संसक्ता, 'possessed with *i. e.* under the influence of anger'. बाष्पदुर्दिनम्, 'flood of tears.' दुर्दिन properly means 'a cloudy or rainy day,' but it is commonly used in the secondary sense of 'shower' (of anything) *Cf.* नाराचदुर्दिनम्—*Ragh.* 4.41; मदद्रुर्दिनश्रीः—*Ibid.* 5.47·

321-22. विभ्रष्टमानताम्, विभ्रष्टः मानात् विभ्रष्टमानः, तस्य भावः ताम्, *lit.* 'being deprived of honour,' *i. e.* 'humiliation, insult.' विभ्रष्टमानतां याति, 'is subjected to humiliation or indignity'. नाहं जीवितुमुत्सहे, 'I cannot live.' निर्मानपद.....जीवितम्, 'the life of those who are reduced to a position void of honour is verily shame itself.' मन्युना सहसावृतः 'at once seized with indignation.' संरंभ°—संरंभेण गलितं अंशुकं यस्मात्, 'whose upper garment dropped down on account of the excitement of anger.' लोलकुण्डल°—लोले ये कुण्डले, तयोः यौ कोणाग्रौ ताभ्यां स्पृष्टौ गण्डतटौ यस्य तथाभूतः, 'with his broad cheeks coming in contact with the corner-ends of his tremulous ear-rings.' As the demon-king fell at S'ukra's feet with his face turned towards the ground, the ends of his pendant ear-rings came in contact with his cheeks.

326. मम मन्युर्न विद्यते, *i. e.* anger has left me. साधूनां *etc.* 'the anger of the good lasts only till submission is made, *or* due respect is paid to them.' विनयावधिः—विनयः अवधिः यस्य सः, 'ending (*i. e.* vanishing) when humility is shown'.

327. तस्यै सुतां *etc.* On Devayânî's demand, the Daitya king gave her his daughter S'armishthâ as maid-servant with one thousand other damsels. दासीम्, 'as a maid-servant.'

329. मल्लिकाकलिकाकुलम्, qual. वनम्,—मल्लिकानां याः कलिकाः ताभिः आकुलम्, full of (laden with) the *Mallika*-buds.' मल्लिका, a kind of jasmine. चूतालि°—चूतानां या आल्यः तासु संसर्पी पवनः यस्मिन् तत्, 'in which the wind moved (played) in the rows of mango-trees.' चूताली०—'may also be interpreted as चूतस्य इमाः चूताः (आम्रमञ्जर्यः) तासु संसर्पी पवनः यस्मिन् तत्, 'in which the wind played among the mango-blossoms'. The two descriptive epithets मल्लिका° and चूताली° show that the season at the time was Spring.

330-33. तमेव देशम्, *i. e.* to the same wood where he had first met Devayânî. अभिजन, 'family; parentage.' क्षत्रियोऽहं etc., *Cf.* विध्यौशनसि भद्रं ते न त्वामर्होऽस्मि भामिनि । अविवाह्या हि राजानो देवयानि पितुस्तव ॥—*Mbh. Âdi.* 81. 18. अत्याशीविषशस्त्रं—qualifies तेजः,—आशीविषः च शस्त्रं च आशीविषशस्त्रे, ते अतिक्रान्तम्, 'more dreadful than a (virulently) poisonous snake and a (sharp) weapon.' आशीविषः—आशिषि (in the fang) विषं यस्य सः—a बहुव्रीहि compound. विजितप्रलयानलम्,—विजितः प्रलयानलः येन तत्, 'surpassing (in its destructive power) the fire at the time of the dissolution of the universe.' तेजः, 'wrath.' तेजः, object to लङ्घयितुम्. The idea is that a Brâhmaṇa is more to be dreaded than even a venomous snake or the Pralaya-fire, for when he is angry, his wrath is supposed to 'reach, in its destructive effect, one's ancestors even up to the seventh degree.'

334-36. अनभ्युपगतान्, न अभ्युपगताम्, *lit.* 'not assented to', *i. e.* unless your father consents to our union. ईश्वरः, 'able', (from ईश् *2 A.* 'to be able' + वरच्, a *Krit.* affix—*Pân.* III. 2. 175.). प्रणेता धर्माणाम्, 'a promulgator of (civil and religious) laws'. See note on उशनस्, st. 322 above. विवाहाय-कृतम् understood. लोके मुनीनां etc. 'For, in this world, the social order is based upon the words of sages,' *i. e.* our social customs and usages all trace their origin to the sanction of our *rishis*. स्थिति, 'social order; rules of propriety or right conduct.' *Cf. Ragh.* 3. 27; 11.65;12.31.

337-40. प्रत्यग्र°—प्रत्यग्रः यः विहितः उत्सवः येनः, 'celebrating a fresh festival' (on his entry into his capital with his newly married wife). कुवलयेक्षणा, 'कुवलये इव इव लोचने यस्याः सा 'having blue-lotus-like eyes.' स्तबकस्तनी,—स्तबकौ इव स्तनौ यस्याः सा, 'having breasts like clusters of blossoms.' See note to स्तनस्तबक-बन्धुराम् in *st.* 257 above. प्रत्यग्रयौवना'—प्रत्यग्रः यः यौवनस्य आरंभः तेन निर्भरा—'full of ardent passion on account of the advent of fresh youth.' अशोक°—'near the *As'oka* grove.' अशोक, name of tree that is said, according to the convention of poets, to put forth flowers when struck by ladies with the foot decked with jingling anklets. स्थितम् qualifies राजानम् in the preceding st. St. 339 and 340 from a युग्म. पृथुवेपथु°,—पृथुः यः वेपथुः तेन शिञ्जानानि मणिनूपुराणि मेखला च यस्याः तथाभूता, 'with her jewelled anklets and girdle jingling on account of the powerful tremor' which was caused by the excitement of passion.

342-44. 'दत्त्वा शुक्र.. ...न बहु मन्यते'—words of Yayâti. तद्वचो° *etc.*—construe: हे शुभे, तद्वचोभंगभीतिः मे स्वसंगमे विघ्नः—'O

beautiful lady, the fear of violating his command is the obstacle to my union with you.' लिखन्तीं चरणाग्रेण भूमिम्, 'scratching the ground with her toe (*lit.* the extremity of her foot),' as a sign expressive of her love. In the *Sâh. D.*, scratching the ground with the toe is mentioned among the several gestures made by woman to express their love. अंगुष्ठाग्रेण लिखति सकटाक्षं निरीक्षते। दर्शति स्थावरं चापि क्रुते प्रियमधोमुखी॥ *Sâh.* D. 121.

345. S'armishthâ mentions the cases in which it is not sinful to speak the untruth. स्त्रीषु., in respect of women' who are to be associated with. नर्मोक्तौ, 'in joke.' प्राणभ्रंशे, 'in prospect of immediate death; when one's life is in danger.' धनक्षये, 'when one's (whole) fortune is in the danger of being lost.' न गण्यते, 'is not taken into consideration,' *i. e.* is not observed. सत्यं साक्षिषु शस्यते, 'truth is commended in witnesses,' *i. e.* it is the witnesses in court that are to speak the truth. In the *Mbh.* however. S'armishthâ says that even a witness may tell a lie on certain occasions (*e. g.* when the life of a twice-born is at stake) when to speak falsehood is an act of piety, and that falsehood is sinful (only) when one's own end is to be gained.—पृष्टं तु साक्ष्ये प्रवदन्तमन्यथा वदन्ति मिथ्या पतितं नरेन्द्र। एकार्थतायां तु समाहितायां मिथ्या वदन्तं त्वनृतं हिनस्ति.—*Mbh. Âdi.* 86. 17.

346–7. स्वेदाम्बु,—स्वेदाम्बुना संसृष्टौ कपोलाधरपल्लवौ (कपोलश्च अधरपल्लवश्च) यस्याः ताम्, 'whose cheek and sprout-like lower-lip were covered with perspiration'. अधरपल्लव. See note on st. 257 above. गूढम्, 'in secret.'

348–49.—a युग्म. महीभुजः going with तुल्याननान्=महीभुक्तुल्याननान्, (सापेक्षसमास) 'whose faces resembled that of the king.' कान्तिलिप्तान्.—कान्त्या लिप्तान्, *lit.* 'covered with lustre' *i. e.* refulgent. शङ्किता, '(grown) suspicious.'

350–53. क्रोधानलाक्रान्ता. 'burning with indignation.' जराजर्णिः, 'decrepit through age.' क्रमात्, 'successively', from the eldest to the youngest. जरया. 'in exchange for old age'.

354–55. अराज्यार्हाः, 'not deserving any kingdom; unfit to rule.' Yadu incurred the paternal curse that his posterity should never possess dominion (तस्मादराज्यभाक्तात प्रजा तव भविष्यति—*Mbh. Âdi.* 84. 9.) Turvasu was cursed that his line would be extinct and that he would rule over the *Mlechhas*. Druhyu was cursed that he would be king only in name and would rule over barren and bleak regions. Anu

was condemned to decrepitude and irreligious life. **पूरुणा**. Pûru was the founder of the main branch of the Lunar race, known as the Paurava race, of which came the Kauravas and the Pâṇḍavas. **पूर्णे काले**,—when the period of a thousand years was over. **वानप्रस्थः** (**वने वनसमूहे प्रतिष्ठते सः**, *lit.* dweller in the woods), a twice-born (Brâhmaṇa, Kshatriya or Vais'ya) in the third stage of his religious life. A **वानप्रस्थ** is an anchorite or recluse who, having discharged his duties as a man of the world, has retired into forest to devote himself to self-denial in food and raiment, to mortification of various kinds, to religious meditation, and to the strict performance of all ceremonial duties. **गृहस्थस्तु यदा पश्येद्वलिपलितमात्मनः। अपत्यस्यैववापत्यं तदारण्यं समाश्रयेत्॥** etc. *M. S.* VI, and *V.* III. 3.

358. **अयम्**, *i. e.* in which King Janamejaya was born. **यादवः** (**वंशः** understood), the celebrated race in which Krishna was born. In spite of Yayâti's curse, Yadu's posterity prospered and ruled the southern districts of Yayâti's kingdom. **म्लेच्छांशाः**, '*Mlechha* tribes.' **म्लेच्छ** was the name given by the Aryans of India to foreigners (to non-Aryans) who did not speak the Sanskrit language and conform to the Aryan institutions. The word is thus defined—**गोमांसखादको यस्तु विरुद्धं बहु भाषते। सर्वाचारविहीनश्च म्लेच्छ इत्यभिधीयते॥**—*Baudhâyana*. **शेषाणाम्**, 'of the remaining' sons of Yadu, *viz.* Druhyu, Turvasu and Anu. **यवनादयः**.—(**यदोस्तु यादवा जाता**) **स्तुर्वसोर्यवनाः स्मृताः। द्रुह्योःसुतास्तु वै भोजा अनोस्तु म्लेच्छजातयः॥**—*Mbh. Âdi.* 85. 34.

359. **ब्रह्मभुवने**, 'in the world of Brahmâ.' the highest of the upper worlds, which, according to one classification, are: (1) **भूर्लोक**, the earth, (2) **भुवर्लोक**, the world intermediate between the earth and the heaven,—the region of Munis, Siddhas, Pitris &c. (3) **स्वर्लोक**, the heaven of Indra,—the region of the gods; (4) **महर्लोक**, the region of great saints, such as Brigu and others; (5) **जनलोक**, the abode of Brahmâ's sons, Sanaka, Sanandana and Sanatkumâra; (6) **तपोलोक**, the world of the deities called Vairâgîs; and (7) **सत्यलोक** or **ब्रह्मलोक**, the world of Brahmâ. According to the *Bhagavadgîtâ*, even the attainment of the *Brahma-loka* does not exempt beings from further birth—**आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥** *Bg.* 8. 16. **लोकपालसभासु**.—The **लोकपाल**s or guardians of the world are **इन्द्र**, **अग्नि**, **यम**, **सूर्य**, **वरुण** **वायु**, **कुबेर**, and **सोम**. They are said to preside over the eight points of the compass, and are

hence, called दिक्पालs. The सभाs (assembly-halls) of the लोकपालs are described in the लोकपालसभावर्णन-पर्व in the सभापर्व of *Bh. M.* and in the *Mbh. Sabhâ*-P., Chap. 6–11.

360–64. कथान्तरे, 'in the course of coversation.' तपसा, 'in ascetic merit.' सर्वभूतावमानेन, 'by (reason of your) contemning all beings.' यदावमंस्थाःसदृशःश्रेयसश्चाल्पीयसश्चाविदितप्रभावः। तस्माल्लोकास्त्वन्तवन्तस्तवमे क्षीणे पुण्ये पतितास्यद्य राजन् ॥ —*Mbh. Âdi.* 88-3. क्षीणं तत्ते तपः—According to the Upanishadic doctrine, the Jîva (soul) who has led a very righteous and pious life on this earth ascends, on his separation from the physical body, to the lunar and other celestial worlds. There he he remains and enjoys celestial pleasures till the merit resulting from his good works is exhausted. He then returns to this earth, and is born in a high or low state of existence according to his Karma in his previous birth. अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यंति बालाः। यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणालोकाश्च्यवन्ते ॥—*Mund. Up.* I. 2.9. See also *Chh. Up.* V. 10 and VIII 1.6; *Brihad. Up.* IV. 4.6. and *Bg.* 9. 20–21.—त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते। ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशंति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते. प्रहर्षक्रोधविस्मयैः, 'by exultation, anger, and pride.' *Cf.* तपः क्षरति विस्मयात्—*M. S.* 4. 237. सुदुर्नयैः,—'by evil ways of life.' विध्वस्तवदनच्छायः—विध्वस्ता वदनस्य छाया यस्य तथाभूतः, 'from whose face all brightness or colour had departed', *i. e.* whose face became pale at the thought of his degradation.

365–68. दौहित्राणाम्, दुहितुः अपत्यानि पुमांसः दौहित्राः तेषाम्, 'of (his) daughter's sons.—(दुहितृ+अञ्). क्रतुक्षेत्रे, 'in the sacrificial region.' प्रतर्दनो etc.—these are the names of the दौहित्रs. On their paternal side, all these kings were descended from Vis'vâmitra and are known for their virtue and piety (See *Mbh. Vana P.*, Chap. 198). शिबिरौशीनरः, S'ibi, son of Us'inara, king of the country also called Us'inara near Gandhâra. His name has become proverbial for supreme self-devotion and charity. The Rishis Lomasha (in *Vana-parva* Chap. 130. 31) and Mârkandeya (in *Vana-P.* Chap. 196–97) extol his virtue and liberality, giving two instances of his supreme self-sacrifice: (1) Once he saved Agni in the form of a dove from Indra in the form of a hawk by offering an equal quantity

of his own flesh; and (2) on another occasion, Vishnu went to S'ibi in form of a Brâhmaṇa and demanded of him his own son killed and cooked by himself as food. The king did so, but the Brâhmaṇa asked him to eat it himself. As S'ibi was preparing to eat, the Brâhmaṇa stopped him, extolled his self-devotion, and restoring his son to life, disappeared. See *Mbh. Vana-parva*. Chap. 198. सूर्यसंकाशम्, सूर्येण संकाशम्, 'resembling (*i. e.* as resplendent as) the sun'. दीप्तानलद्युतिः, दीप्तः यः अनलः तस्य द्युतिः इव द्युतिः यस्य सः, 'of a splendour like that of blazing fire'. एवंविधानां etc.—'a form of such splendours (as you are invested with) can never be an insignificant person' *i. e.* one possessed of such lustre cannot but be a great personage. आरात् 'from near'.—'आराद्दूरसमीपयोः'. पतनम्, 'what caused (led to) his fall,' *i. e.* the reason why he fell from heaven.

369. संसारतत्त्वम्—'the true nature of the course of worldly life' *or* 'the truth about the cycle of births and deaths'. सर्ववित्, सर्वं वेत्ति इति, 'all-knowing', *i. e.* who knew everything about this as well as the other worlds, and who was, therefore, well fitted to satisfy their curiosity as to the real nature of the various states of existence through which the soul has to pass. अस्पृष्टभूमिः, न स्पृष्टा भूमिः येन सः, 'who did not touch the earth' *i. e.* who remained in the air, 'being in the company of the virtuous' (सत्संगात्). Such was the power of the merit of Ashtaka and others that association with them even for a short time kept Yayâti from touching the earth. अनुभूतम्, 'What had been experienced by him,' *i. e.* his experiences after death.

370–75. In these stanzas, Yayâti describes the experiences through which the जीव passes after his separation from the human body. पुण्यपाथेयः—पुण्यं एव पाथेयं यस्य सः, 'having his merit as his provisions for his journey,' *i.e.* being able to make his journey to heaven by virtue of the merit which he had gathered in terrestrial world by means of good works. The idea is that a man's merit resulting from good works sustains him in his journey from one world to another. पाथेयम्—पथि साधु (पथिन्+ढञ्-एय) पथ्यतिथिवसतिस्वपतेढञ्—*Pân.* IV. 4.104. त्रिदशमन्दिरम्, 'the abode of the gods,' *i. e.* Heaven. शुभफलम्, 'the fruit of (his) merits.' दिव्यकान्ता°—दिव्याः याः कान्ताः, ताभिः केलिकला यस्य सः, 'enjoying amorous sports with the celestial damsels.' कृती,—कृतं अस्य अस्ति इति, (*lit.* 'one who has gained his end')—'blessed'.

371. Construe कालेन क्षीणपुण्यः असौ, एकः क्षपितार्थः ईश्वरः कामी वेश्यागृहात् इव, स्वर्गात् निष्कास्यते. क्षीणपुण्यः, 'whose merit is exhausted.' See note on st. 362 above. क्षपितार्थः, qualifies कामी,—क्षपितः अर्थः येन सः, 'who has squandered all his fortune.' क्षपित, *p. p.* of क्षपय् 'to spend'—*causal* of क्षि. ईश्वरः (*qualifying* कामी), 'rich, wealthy.' निष्कास्यते, 'is turned out; is expelled'. The pious man who has attained heaven is compared to a wealthy libertine. Just as the latter, as soon as he has lost all his fortune, is driven from the courtesan's house, so the former, as soon as all his merit is exhausted, is expelled from heaven.

372. क्षिप्तः पतन्तम्. In the *Mbh.*, Yayâti tells Ashtaka that the man falling from heaven is doomed to the hell called भौम. This भौम hell is nothing else than the womb of the mother of whom he is to be born. But even before the *Jiva* falls into the भौम hell, he has to pass sixty thousand years or even more in the mid-air, where he is devoured by Râkshasas, vultures, crocodiles, etc. Though eaten up by these, he grows again and again, but only to become their constant prey. When the period of his existence in the mid-air is over, he is changed into a subtle substance living in water, and subsequently becoming the semen from which life is created, he enters the womb of of a woman. There he develops into the embryo, and is born on this earth, in the plant, the animal, or the human world according to his *Karma* in his previous births.–See *Mbh. Âdi.* 90. 1–20. गोमुखाः, 'crocodiles; sharks'. पुनः पुनः समुद्धृतम्. *Cf.* ये कंकगोमायुबलाशनार्थे क्षीणा विवृद्धिं बहुधा व्रजन्ति ।—*Mbh. Âdi.* 90. 4. महारवाः, qualifies राक्षसाः and गृध्रगोमुखाः in the first line.

373. बहुधा ईरितः, 'knocked about.' स्वकर्मानुगतः, 'attended by his own *Karma*'—(*i. e.* the consequences of acts done in former lives). चिन्मात्रः, 'as pure intelligence' *i. e.* as pure soul divested of the body on which the *Râkshasas* etc. had fed.

374. वासनागंधसंपृक्तः etc. Construe:—वासनागंधसंपृक्तः देही अव्यक्तशक्तिभिः भूतैः, वायुः शब्दैः, इव आक्रान्तः (सन्) गर्भं प्रसर्पति. वासनागन्धसंपृक्तः—वासना एव गन्धः तेन संपृक्तः, 'to whom clings the smell in the form of वासना'. वासना is the impression that is unconsciously left on the mind by the good or bad works done by an individual in previous lives. Such impressions are called वासनाः, because they are 'supposed to cling to the soul of the individual who performed the works, like the smell of a (highly fragrant) thing like musk, which though itself separated, yet leaves

some of its fragrance on the body of the person who bore it. The वासनाs, or संस्कारs as they are called, never leave the जीव (soul), and to them is to be ascribed the pleasure or pain (सुखदुःख) which he experiences in any particular life. देही,—देहः अस्य अस्ति इति—'the embodied soul'. वायुःशब्दैरिवाक्रान्तो etc. यथा वायुः अव्यक्तशक्तिभिः शब्दैः आक्रान्तः (प्रसर्पति), तथा देही अव्यक्तशक्तिभिः भूतैः आक्रान्तः (सन्) गर्भं प्रसर्पति.—'The (embodied) soul moves to (*i. e.* enters) the womb being enveloped in the (five) elements (of which his body is formed) in their subtle state, just as the wind moves, carrying (*lit.* being possessed of) sounds with their energy in potentiality.' अव्यक्तशक्तिभिः qualifies both (1) भूतैः and (2) शब्दैः—अव्यक्ता शक्तिः येषां तैः—'the energy of which is in a subtle (or potential) state.' The soul when he enters the womb of a woman is enveloped in the elements, which are then in their subtle state, but which later on develop into the material body. The wind, too, carries with it sounds which have their energy in its potential condition, but which, when the wind comes into contact with a material body, become audible.

375. पापः परावमानी च etc. *Cf.*—पुण्यां योनिं पुण्यकृतो व्रजंति पापां योनिं पापकृतो व्रजंति। कीटाः पतङ्गाश्च भवन्ति पापा न मे विवक्षास्ति महानुभावानुचतुष्पदा द्विपदाः षट्पदाश्च तथाभूतागर्भभूता भवंति॥—*Mbh.*, *Ádi.* 90-19, 20. 'तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं क्षत्रियोनिं वा, अथ य इह कपूयचरणाः कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चांडालयोनिं वा'—*Chh. Up.* V. 10.7.

376. वनस्थः *i. e.* वानप्रस्थः. न्यस्ताखिलक्रियः, *i. e.* संन्यासी, 'who has renounced all actions.'—न्यस्ताः अखिलाः क्रियाः येन सः. निर्ममः, निर्गतः ममभावः यस्य सः, 'freed from egotism *i. e.* who has renounced all worldly ties' ('मम इदं' इति अभिनिवेशवर्जितः—*S'ankar.* on *Bg.*). *Cf.* with the 2nd line—विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः। निर्ममो निरहंकारो स शान्तिमधिगच्छति॥—*Bg.* 2. 71. परमं पदम्, 'final beatitude, emancipation.' (*lit.* the highest abode.)

377. तत्, *i. e.* the account of the experiences through which the soul passes as described in st. 372–76. तत्पुण्यसंस्पृष्टः—तेषां पुण्यैः संस्पृष्टः, *lit.* 'coming into contact with their merits,' *i. e.* taking a portion of their merits. In the *Mbh.*, it is related that Ashtaka and others offered Yayâti their own merits to enable him to re-ascend to heaven. Yayâti, however, declined to share their merits. But so potent was the holiness of his grandsons that Yayati, purified in their society, of the taint

of the sin incurred by slighting all creatures, rose to heaven along with them then and there.

378. दिव्यधिष्ण्यैः, 'in celestial cars.' धिष्ण्यम्, '*lit.*' seat; place.' 'धिष्ण्यं, स्थाने गृहे भेऽग्नौ' *Amar.* त्रिदिवम्—'heaven.' This word is variously derived, (1) तृतीयं दिवम्; (2) तिसृषु अपि अवस्थासु दीव्यन्ति अत्र; (3) त्रयः (ब्रह्मा विष्णु रुद्राः) दीव्यन्ति अत्र; (4) त्रिविधः (ब्राह्मवैष्णवरौद्रभेदेन सात्त्विकराजसतामसभेदेन वा) दीव्यति (व्यवहरति प्रकाशते वा) इति. पार्थिवाः-पृथिव्याः ईश्वराः, 'kings.'—(पृथिवी + अञ्; 'तस्येश्वरः' इत्यञ्-प्रत्ययः) उर्जितोत्साहाः—'goes with both पार्थिवाः and सूर्याः,—'of blazing radiance.' पञ्चसूर्या etc. 'like five suns risen' (simultaneously).

379. अधिकम् qualifies बभौ. शिबिः—See note to st. 366 above. S'ibi was the first among them to obtain entrance into heaven, as he was the foremost among them all in liberality, asceticism, fame, truth, and forgiveness.

St. 380–92 give the genealogy of the Puru race. वैवस्वतस्य, विवस्वतः अपत्यं पुमान् वैवस्वतः तस्य, 'of the son of Vivasvat (Sûrya)', *i. e.* of Manu, known वैवस्वत मनु. See note to st. 8 above. इडा or इला, the daughter of Manu. She was married to बुध, the son of सोम (the Moon), and gave birth to पुरूरवस्, the founder of the Lunar race. पुरूरवाः—The story of his love with ऊर्वशी, the celestial nymph, is dramatised by Kalidâsa in his *Vikramorvarsîya*. The story as told in the S'atapatha Brâhmaṇa and in the Puraṇas differs in many respects from that in Kâlidâsa's drama. For the story, see *Vish. P. IV.* 6. 22–49. आयुस्, son of पुरूरवस् and ऊर्वशी. प्राचीन्वान्,—प्राचीं दिशं जिगाय यावत्सूर्योदयात्, ततस्तस्य प्राचीन्वत्त्वम्.—*Mbh., Âdi.* 95. 11. अवाचीनः, was, properly speaking, the grandson of सार्वभौम, and son of जयत्सेन. See *Mbh. Âdi.* 95.16,17. महाभौमः, was properly the grandson of अवाचीन and son of अरिह.—*Ibid*, 95.18,19. अयुतनायी,—यः पुरुषमेधानामयुतमानयेत्तेनास्यायुतनायित्वम्—*Ibid.* 95.20. ऋहः for अरिहः,—देवातिथिः खलु वैदेहीमुपयेमे मर्यादां नाम तस्यामस्य जज्ञेऽरिहो नाम—*Mbh. Âdi.*95. 23. विभुः, 'mighty, powerful.' दायादः—दायं (patrimony) आदत्ते इति,—'a son.' दायाद properly means 'one who is entitled to a share of patrimony; an heir.' It also means 'a kinsman' near or remote. हस्ती, the founder of the capital, हस्तिनापुर. आजमीढः,—अजमीढस्य अपत्यं पुमान्, 'son of Ajamîdha.' कौरवः,—'son of Kuru'. प्रतीपः—was properly the son of प्रतिश्रवस् and grandson of भीमसेन. शन्तनु or शान्तनुः,—The name is derived in the *Nirukta* (II. 3. 3.)

as–' 'शं (सुखं) तनोरस्विति वा, शमस्मै तन्वा अस्त्विति वा.' *Durga* explains this thus:—शन्तनुः कस्मात् उच्यते, स हि कंचित् रोगार्तं दृष्ट्वा ब्रवीति 'तनोः शं' तत 'अस्तु इति' ततोऽसावगदो भवति। अथवा 'शं अस्मै तन्वा अस्तु इति' एवमसावाशास्ते। 'शं' इति सुखनाम, 'तनुः' शरीरं, शं तन्वै आशास्ते असौ शन्तनुः. The *Mbh.* quotes a s'loka on the origin of the name:—यं यं कराभ्यां स्पृशति जीर्णं; स सुखमश्नुते। पुनर्युवा च भवति तस्माच्चं शन्तनुं विदुः॥ S'antanu married Gangâ and Sâtyavatî; by the former wife he had a son named Bhîshma and by the latter, Chitrângada and Vichitravîrya. Bhîshma remained a celibate all his life, and waived his claim to the throne in favour of the sons of Satyavatî. See the next two Parvas. सौभद्रः, 'son of Subhadrâ', *i. e.* Abhimanyu, who fell fighting against fearful odds on the 13th day of the Bhârati war. His wife Uttarâ was pregnant when he was slain and gave birth to a son named Parikshit, who succeeded Yudhishthira to the throne of Hastinâpura. कुलोचितः, 'worthy of his race.' सहस्रानीक, called in the *Mbh.* as अश्वमेधदत्त.

393–436. *The story of the birth of Bhîshma* (393) यज्वा. विधिना इष्टवान्, 'one who performed sacrifices in accordance with Vedic precepts.' महाभिष is described in the *Mbh.* as having performed a thousand अश्वमेध and a hundred राजसूय sacrifices. चतुर्मुखस्थाने—चतुर्मुखस्य आस्थाने, 'in the assembly-hall of Brahmâ'.

394. मन्दाकिनी,—the river Ganges. "Mandâkini, originally the name of an arm of the Ganges in one of the valleys of the Himâlaya, afterwards became like many natural objects situated within the geographical limits of the Himâlayan range, the name of a heavenly river, or rather of the Ganges itself before it descended from Swarga upon earth." सभासीनम्—सभायां आसानम्, 'seated in the assembly.' पितामहम्, Brahmâ. हंसशुभ्रेण, हंस इव शुभ्रं, तेन,—'white like a swan.' चामरेण 'with a *Chourie*'. चामरं is so called because it is made of the white bushy tail of the चमर (Yâk) deer—चमर्याः विकारः तत्पुच्छनिर्मितत्वात्. अम्बुजन्मना qualifying चामरेण,—अम्बुनि जन्म यस्य तेन 'produced in water.' The river गंगा is very aptly described as waving a *chowire, not* the ordinary one made of Yâk tail but one made, as the poet seems to fancy, of aquatic hair.

395. फेनमालाधवलः qualifies. दुकूलपटपल्लवः—फेनस्य याः मालाः ता इव धवलः–'as white as the lines of foam.' दुकूलपट-पल्लवः—'the skirt of (her) silken garment.' तस्याः, *i. e.* of मन्दाकिनी. बालानिलाधूतः—बालेन जातः यः अनिलः, तेन आधूतः, 'stirred by the wind of the hair' (of the *Chourie*). मृगीदृशः—qualifies तस्याः.

396. संभ्रमालोल—qualifies ताम्,—संभ्रमेण आलोलानि क्वणन्ति च वलयानि मेखला च यस्या ताम्—'whose bracelets and girdle were shaking and jingling through flurry.' The flurry was due to the feeling of shame at the exposure of her person. वैलक्ष्यात्—'through embarrassment' at the exposure of Mandâkini's person. विलक्षस्य (bewildered) भावः वैलक्ष्यम् (विलक्ष+ष्यञ्-य). अवाङ्मुखाः अभवन्, 'bent down their heads' (in embarrssament).

397. रंभागर्भ—qualifies ताम्-रंभायाः यः गर्भः, तेन निभा प्रभा यस्याः ताम्—'whose lustre was like that of the interior of a plantain tree'; 'who was as lovely as the interior of a plantain tree.' *Cf.* निकामं श्यामाङ्गी सरसकदलीगर्भसुभगा'—*Mâlati.* 2.3. See note to बालकदलीकन्दलीसुन्दरश्रियः in st. 245 above. निमेषदोषशून्येन,—निमेषः (twinkling of the eye) एव दोषः, तेन शून्येन—*lit.* 'free from the defect *viz.* twinkling of the eye.' *i. e.* 'stead-fast, fixed, staring.' The eyes of the gods, according to mythology, never twinkle. Therefore, twinkling is regarded as a defect in the human eye.

398. ततः, *i. e.* from the world of Brahmâ. प्रतिपस्यात्मजो etc. *Cf. Mbh.*-स चिन्तयित्वा नृपतिर्नृपानन्यांस्तपोधनान्। प्रतीपं रोचयामास पितरं भूरितेजसम्॥ -*Âdi.* 98.8.

399. वसून्—the Vasus are a class of gods, eight in number. Their names as found in the Purâṇas are आप (or-अह), ध्रुव, सोम, धर (or ध्व) अनिल, अनल, प्रत्यूष and प्रभास. विषण्णवदनान्, 'looking dejected.' व्योमगामिनी qualifies गङ्गा.—'going through the sky.'

400. गतत्विषः—qualifies ते,—गता त्विट् (lustre) येभ्यः ते, *lit.* 'who had lost their lustre' *i. e.* who looked sad. वसिष्ठेन यं शप्ताः—the cause of the curse of Vasishtha is given in st. 424-30.

401. प्रातिपीयस्य—प्रतिपस्य अपत्यं पुमान् प्रातिपीयः तस्य,—'of the son of Pratipa.' प्रातिपीय-प्रतिप+छ (ईय).

402. जातान्—जातमात्रान्, 'as soon as (we are) born.'-विमुक्तिं विधत्स्व, effect our deliverance' (from earthly life). कः सहेत etc,—'who would endure the human life, which is full of troubles and which is an abode of miseries?' आपदावासम्,—आपदां आवासम्.

403. जान्हवी (जन्होः अपत्यं स्त्री; जन्हु+अण्+ङीप्).—the river Ganges,—the adopted daughter of Jahnu, a royal sage. The Ganges when brought down from heaven by Bhagîratha over-flowed, in its course, the sacrificial ground of Jahnu.

Highly offended at this intrusion in his sacrifice, the sage drank up the river. However, being appeased by the gods and the sages and particularly by Bhagîratha, he discharged the waters from his ear. Hence the river is regarded as his daughter and called जाह्नवी, जह्नुकन्या, etc.

404. विफलं नोत्सहे etc.—'as I cannot make my companionship with him (entirely) fruitless.' यद्यर्थम्, 'since; because.'

405. सर्वेषाम् qualifies अस्माकम्. अष्टमांशेन goes with बलवीर्यगुणौजसाम्. बलवीर्य —बलं च वीर्यं च गुणाश्च ओजश्च तेषाम्.—'of (our) might, prowess, excellences and energy.' ब्रह्मचारी —*Cf.*—न संपत्स्यति मर्त्येषु पुनस्तस्य तु सन्ततिः । तस्मादपुत्रः पुत्रस्ते भविष्यति स वीर्यवान् ॥—*Mbh. Âdi.* 96.22.

406–7.—a युग्म. Construe:—इति संविदमादाय तेषु भूतलं यातेषु, साक्षात् कान्तितरङ्गिता गङ्गा सलिलात् उत्तीर्य तटान्ते चिरजापिनं पृथिवीपालं प्रतिपेदे, दक्षिणं ऊरुं आरुह्य, 'मां भज' इति प्रोवाच. तटान्ते, 'on the bank *or* in the vicinity of the bank.' चिरजापिनम्, 'engaged in prayers for a long time.' जापिन्–जपति तच्छीलः. जप्, 'to mutter prayers.' साक्षात्, 'in person; in bodily form.' कान्तितरङ्गिता,—कान्तितरङ्गाः (कान्त्याः तरङ्गाः) संजाताः अस्याः सा, 'wavy with lustre', *i. e.* overflowing (as it were) with lustre. दक्षिणम्, 'right'.

408. अवर्णाम्, 'a low-caste woman,' (*lit.* 'a woman of no caste). मानिनि. Gangâ is addressed as मानिनि, in as much as she aspired to the hand of a king.

409. वामं तु दयितास्पदम्. 'but the left (thigh) is the seat for the wife.' अपत्यानां स्नुषाणां च भीरु विद्येतदासनम् । सव्योरुः कामिनीभोग्यस्वया च स विवर्जितः ॥ तस्मादहं नाचरिष्ये त्वयि कामं वराङ्गने । स्नुषा मे भव सुश्रोणि पुत्रार्थं त्वां वृणोम्यहम् ॥—*Mbh. Âdi.* 97. 9–11.

410. त्रिमार्गगा—त्रयाणां मार्गाणां समाहारः त्रिमार्गम्, त्रिमार्गेण गच्छति इति त्रिमार्गगा,—the Ganges, *lit.* 'the river flowing by three paths,' *viz.* the sky (*i. e.* the heaven), the earth, and the nether world (पाताल). The heavenly course of the Ganges is called मन्दाकिनी, the earthly, भागीरथी or गङ्गा, and that in the nether world, भोगवती. *Cf.* the epithets त्रिपथगा and त्रिस्रोतस्. कान्तिकल्लोलैः—'with waves of her lustre.' *Cf.* कान्तितरङ्गिता in st. 407, above. पूरयन्ती, 'flooding; overflowing'. तटस्थलीः, 'the grounds on the banks'. स्थली—'a piece of ground in its natural state'. स्थली अकृत्रिमा भूमिः स्थला तु कृत्रिमा—(See *Pân.* IV. 1.42).

411. शन्तनुः—The *Mbh.* gives the name as शान्तनु, and derives it as शान्तस्य जज्ञे सन्तानस्तस्मादासीत्स शान्तनुः *Âdi.* 97. 18. See note to st. 389 above. शान्तवयसः qualifies प्रतिपस्य—शान्तं

वयः यस्य तथाभूतस्य, 'whose manhood had passed away; past the prime of life.' ब्रह्मशापान्महाभिषः.—It was Mahâbhisha who was born as S'antanu. See st. 398 above.

412-13. युवानम्, *i.e.* when he had attained youth. वृता goes with मया in st. 412. वचसा वृता, 'accepted by word of mouth.' *i. e.* I gave my word that I accepted her for my son. समागताम्, *i. e.* when she will approach you. तपसे. तपः तमुम्. When the sense of an infinitive is suppressed in a sentence, the object of this infinitive is put in the Dative case—क्रियार्थोपपदस्य च कर्मणि स्थानिनः—*Pâṇ.* II. 3. 14.

414. भुवनाभोगभूषणं–भुवनस्य यः आभोगः (expanse) तस्य भूषणम्, 'the ornament of the wide earth (*lit.* the expanse of the earth).' शान्तविप्लवः. शान्तः विप्लवः यस्याः, 'free from the tumult of passions; sedate.'

415–16.—a युग्म. रसत्समदसारसे. qualifies गङ्गापुलिने,—रसन्तः समदाः सारसाः यस्मिन् तस्मिन्, 'where cranes drunk with passion were screaming'. कदाचित् qualifies चरन्. अनिलालोल',—qualifies गङ्गापुलिन.—अनिलेन आलोलाः याः मञ्जर्यः तासां यत् लास्यं तस्य मन्दिरे, 'which was (as it were) the dancing-hall of the creepers waving in the wind.' मञ्जरी here means 'a creeper.' *Cf.* st. 248 above. ददर्श, *subject* सः in the preceding st. कार्तिकीचन्द्रवदनाम् qualifies दिव्ययोषितम्,—कार्तिक्याः यः चन्द्रः स इव वदनं यस्याः ताम्, 'whose face was like the moon on the full-moon day in the month of Kârtika.' In the S'arat season (Kârtika is a month of the S'arat season) the moon shines with a clearer and brighter light than at any other time of the year. The bright, clear shine of the moon is one of the special features of the S'arat season that Sanskrit poets are always fond of describing. See *Ritu.* III. 2. 7, 9, 22. सुधाफेनधवलाम् 'as white as the foam of the Ambrosia'; सुधा or *Amrita* is represented as perfectly white in colour. *Cf.* फेनमालाधवलः, st. 395 above. कमलामिव, 'like Lakshmi,' when she arose out of the milk-ocean.

417–18.—a युग्म. पृथुश्रोणिपुलिनाम्, qualifying नाम्,—पृथु—या श्रोणिः सा एव पुलिनं यस्याः ताम्,—'with a broad sandy region in the form of her hips.' Here the broad hips of Gangâ are compared to the extensive sandy banks of a river. *Cf.* विशालपुलिनश्रोणीम् in st. 233, and note thereto. कटाक्षशफराकुलाम्,—कटाक्षाः एव शफराः तेन आकुलाम्—'agitated by (*or* full of) the *S'aphara* fish in the form of her glances'. The शफर is a small white glistening fish, which, darting though the water, is aptly

compared to the glances of a sparkling eye. *Cf. Ritu.* III. 3; *Megh.* 44 (चटुलशफरोद्वर्तनप्रेक्षितानि); *Vikr.* IV. 28; स ततार सैकतवतारभितः शफरीपरिस्फुरितचारुदृशः। ललिताः सखीरिव वृहज्जघनाः सुरनिम्नगामुपयान्ति सरितः॥—*Kir.* VI. 16. लावण्यवाहिनीम्—लावण्यस्य वाहिनीम्, 'the river of beauty.' Gangâ is fancied to be a river of beauty and the features of her beauty are compared to the natural features of a river. रणन्नूपुरसारसाम्—रणन्ति यानि नूपुराणि तानि एव सारसाः यस्याः ताम्, 'having sârasa birds (cranes) in the form of her jingling anklets.' The jingling anklets of Gangâ are compared to the screaming cranes in a river.

418. प्रहर्षविस्मयौ—प्रहर्षेण विस्मयेन च उत्फुल्ले लोचने यस्य तथाभूतः, 'with his eyes expanded in rapture and wonder.' उत्फुल्ल, *p. p.* of फुल् with उत्, formed according to the *Vârtika* on Pân. VIII. 2.55. जगतीपतिः, 'king'—जगत्याः (of the earth) पतिः. पितुः स्मृत्वा वचः—See st. 412-13 above. रम्भोरु,—रम्भे इव ऊरू यस्याः सा रम्भोरू, तस्याः संबोधनम्, *lit.* 'O you having thighs like the interior of the stem of a plantain tree,' *i. e.* having thighs full, round and tapering like the interior of a plantain tree. रंभोरू—The compound ends in ऊ according to ऊरूत्तरपदादौपम्ये—*Pân.* IV. 1. 69.

419. प्रणयिनम्—प्रणयः अस्यास्तीति तम्, 'fallen in love (with her)'. त्रिदशवाहिनी—त्रिदशानां वाहिनी, 'the river of the gods,' *i. e.* Gangâ. त्रिदश, See note to st. 70 above. भेजे etc.,—'accepted him as her husband on condition that their love was to last only so long as he did not forbid her to do what she liked.' यथेष्टकरण°—इष्टं अनतिक्रान्तं यथेष्टम्, यथेष्टस्य यत्करणं तस्य प्रत्याख्यानं अवधिः (end) यस्य तादृशं प्रियं (=प्रीतिः) यस्मिन् तम्—'love towards whom was to last till he forbade her to do what she liked. *i. e.* she would remain with him as his wife so long as he did not interfere in anything that she did, whether agreeable or disagreeable to him. भविष्यामि महीपाल महिषी ते वशानुगा॥ यत्तु कुर्यामहं राजन् शुभं वा यदि वाशुभम्। न तद्वारयितव्यास्मि न वक्तव्या तथाप्रियम्॥ एवं हि वर्तमानेऽहं त्वयि वत्स्यामि पार्थिव। वारिता विप्रियं चोक्ता त्यजेयं त्वामसंशयम्॥—*Mbh. Âdi.* 98.2-4.

420. प्रयातमपि *etc.*—'was not conscious of the time passed' (in her company). अज्ञासीत्—Aorist (6th Variety), 3rd Sing. of ज्ञा 'to know.'

421. शापपतितान् qualifies वसून्. See st. 400 above and st. 424-431 below.

422. समयात् त्वं विचलितः, 'you have broken (*lit.* swerved from) our agreement,' *viz.* that you would not interfere in whatever I did.

423. त्रिपथगा—त्रयाणां पथां समाहारः त्रिपथं,—त्रिपथेन गच्छति इति,—the river Ganges. See note to त्रिमार्गगा in st. 410 above. वसिष्ठशाप°,—वसिष्ठस्य शापात् निपतन्तः ये वसवः तेषां मोक्षाय कृतः क्षणः यया सा—'pledged to deliver the Vasus falling (on this earth) by the curse of Vasishtha.' See st. 403 above. क्षण, 'promise; pledge.'—*Cf.* इति ब्रुवन्भीमसेनस्तद्रक्षणकृतक्षणः, st. 767 below.

424. विहाररसिकाः—विहारे रसिकाः, 'fond of sport.' प्रियासखाः—प्रियाणां सखायः—a *Gen. Tatpurusha* compound according to the strict rule of grammar—राजाहःसखिभ्यष्टच्—*Pân.* V. 4.91. However, were it not for this technical necessity of grammar, it would be more natural to take the compound to be a *Bahuvrîhi* one and dissolve it as प्रियाः सखायः येषां ते, 'having their beloveds for their companions.' The poet clearly wants to say by the *adj.* प्रियासखाः that the Vasus were accompanied by their wives. It is साहचर्य and not सखित्व that is implied. It should be noted that all other compounds of similar import are always rendered as *Bahuvrîhi*. *cf.* गृहिणीसहायः—*Ragh.* II. 24; प्रयतपरिग्रहद्वितीयः—*Ibid.* I. 95; चित्रलेखाद्वितीया—*Vikr.* II. मेरुपार्श्वतपोवने, 'in the penance-grove by the side of Meru.'

425. सर्वकामप्रदाम्—सर्वकामान् प्रयच्छति इति-'yielding all desires.' होमधेनुम्—the sacrifical milch-cow. होमस्य (for the purpose of *Homa* rites) धेनुम्, तादर्थ्ये अश्वघासादिवत् षष्ठीसमासः—See *S. K.* on *Pân.* II. 136. द्यौः—the name of one of the Vasus.

426. पीयूषस्यन्दिनी—पीयूषं स्यन्दते तच्छीला—'giving out the nectar' *i. e.* nectar-like milk. मर्त्योऽप्यमर्त्यतां etc.—the *Mbh.*, however, has अस्याः क्षीरं पिबेन्मर्त्यः स्वादु यो वै सुमध्यमे। दशवर्षसहस्राणि स जीवेत्स्थिरयौवनः॥—*Âdi.* 99.19. सविग्रहः—विग्रहेण सहितः, *lit.* 'along with his body,' *i. e.* even in this human body.

427. जीवितं मे बहिश्चरम्—'my external life (as it were)'. *Cf.* सार्थवाहस्यार्थपतेर्विमर्दको बहिश्चराः प्राणाः—*D. K.* II. 2.

428. अजिरावती. The name given in the *Mbh.* is जितवती. सुरभिम्—here means simply 'a cow.'

429. स्मरमोहितः, 'infatuated by (his) love (for his wife).' तेजसा सह etc., 'For, the judgment of those, who are completely under the influence of their wives, is destroyed along with their strength of character,' *i.e.* hen-pecked husbands lose both their judgment and strength of character.

430. एकस्याप्यपराधेन etc—'even by the fault of a single member, the whole company incurs censure.' वृन्दम्—'a group, company'.

431. प्रसादयामासुः. 'appeased'. शनैः. 'in a gentle tone.'

432. गर्भावधिः,—गर्भः अवधिः यस्य सः, 'lasting as long as you are in the womb', *i. e.* ending as soon as you are born. वत्सरम्,—words denoting duration of time are put in the accusative case—कालाध्वनोरत्यंतसंयोगे (द्वितीया स्यात्)—*Pân.* II. 2. 5.

434. देवव्रताभिधानः—देवव्रत इति अभिधानं यस्य सः, 'named *Devavrata*.'. दैवैर्हि विहितव्रतः,—He was called *Devavrata*, 'because the (purificatory) rites (*i. e.* संस्कार) were performed on him by the gods.'

435. संप्राप्तविद्यम्—संप्राप्ताः विद्याः येन तम् 'who had acquired (all) the lores'. सर्वशस्त्रास्त्रकोविदम्, 'proficient in all the weapons and missiles.'

436. गाङ्गेयम्—गङ्गायाः अपत्यं पुमान् तम्-गङ्गा+ढक् (एय), a *Tad.* affix, showing 'descended or born from.' उचितम्, 'worthy' of himself and his family. सफलम्, *lit.* 'fruitful, successful', *i. e.* blessed, happy.

कुरुपाण्डवोत्पत्ति-पर्व—(437) कालिन्दीतटे—कालिन्द्याः तटस्य उपान्ते याः वनस्थल्यः ताः,—'the forest-grounds in the vicinity of the bank of the Kâlindî' *i. e.* the river, Jumna. कालिन्दी, *lit.* 'the daughter of (the mountain) Kalinda, *i. e.* (the river) Yamunâ. मञ्जुगुञ्जन्—मञ्जु गुञ्जन्तः विहगमाः यासु ताः. —'with the birds sweetly warbling in t[illegible]'.

438. तत्र—वनस्थलीषु. उत्फुल्ल—उत्फुल्लानि यानि उत्पलानि तेषां [illegible] सौरभम्, *lit.* 'the brother of the fragrance of full blown l[illegible] *i. e.* 'which was as sweet as the fragrance of full-blown lotu[illegible]. सोदरः—समानं उदरं यस्य सः—'a brother.' दिव्यसौरभम्—'heavenly fragrance.' सौरभं-सुरभेः भावः—सुरभि+अण्, a *Tad.* suffix forming abstract nouns. कान्तिं मूर्तिमतीमिव, 'as it were, loveliness incarnate.'

439. वरवर्णिनी-वरः वर्णः अस्याः अस्ति इति-'a fair-complexioned woman.' सत्यवती. For the story of her birth, see st. 204-10 above.

440. धीरः—'strong-minded; self-possessed'. the word is derived either as धियं राति इति (धी+रा+क) *or* as धियं ईरयति (धी+ईर+अण्). विवशीकृतः—अविवशः विवशः संपद्यमानः कृतः (a च्वि formation)—'deprived of all control' over himself; rendered

helpless ' by love (मदनेन). विवशः-विगतः वशः (control) यस्य सः, ' who has lost control over himself : helpless. '

441. Construe: अस्यां जातः न पुनः यदि राज्यभागी भविष्यति तत् (=तर्हि) अहं एनां ते वितरामि. जातः 'who will be born.' The *past part.* here implies futurity. राज्यभागी—राज्यस्य भागी—*lit.* 'possessor of sovereignty,' *i. e.* king; a successor to your throne.

442. धुर्यम् qualifies सुतम्—धुरं वहति इति धुर्यः, 'fit to bear the resposibility of government ' and therefore, to succeed him to the throne. Or धुर्यं गुणैः may be taken to mean ' the best of sons. '

443. धीवरेय.—*i. e.* the daughter of the fisherman. गाथा-सर्वस्मृतामिव, ' like a verse that is only half-remembered.' Just as a zealous student, who remembers only a half of a verse, revolves it over and over again in his mind to re-collect the other half, and becomes so restless as not to be able to go sleep, so did king S'antanu, constantly thinking of the fisherman's daughter, grow so restless that he passed sleep-less nights.

444. ध्यानपरम्, 'brooding: lost in thought.' एकान्ते, qualifies पप्रच्छ. शोकसंतापकारणम्, ' cause of the affliction of grief.'

445. त्वमेवैकः सुतो मम. etc. S'antanu says that the cause of his melancholy is his anxiety about the perpetuation of his race, which if anything happens to his only son, would be extinct. He thus suggests that, under such circumstances, a second marriage would be desirable. However, he says that he is most unwilling to take such a step (see the next st.), though inwardly his heart is set on marriage with Satyawatî. The king, it is clear, puts forward a false reason to disguise his passion for the fisher-girl. अपैति नैकपुत्राणां—etc. ' those who have got only one son are always haunted by the fear of the extinction of their family. ' (*lit.* the fear arising from the extinction of their family never leaves those who have got only one son).

446. जाते.....पुत्रे त्वयि—*Loc. Abs.* सर्वगुणाधिके, सर्वैः गुणैः अधिके, ' pre-eminent in all good qualities. ' कृतकृत्यस्य—*lit.* 'one who has gained his object, *i. e.* ' blessed; happy.' विडम्बना, mockery; a matter for laughter.'

447. मन्त्रिणां गिरा—Devavrata learnt from the old minister of the king the real cause of the latter's melancholy, *viz.* that he had fallen in love with the daughter of a fisherman.

448. यमुनाकूलवर्तिनम्, 'living on the bank of the Jumna.' ययाचे etc. Construe: (सः) पूजितः (सन्) जनकाय सुलोचनां कन्यां ययाचे.

449. त्वयि स्थिते *Loc. Abs.*—*i. e.* when you are there as heir to the throne.

450. नाहं etc.—'I shall never rule', *i. e.* I renounce all title to the throne. समयः, 'promise; vow.'

451. सत्यसंध—सत्या संधा (promise) यस्य, तस्य संबोधनम्, 'O you, who are (always) true to your word.' अनश्वरी—न नश्वरी, *lit.* 'not transitory,' *i. e.* 'never-failing, constant, firm.' त्वत्सुतानां तु etc. 'but who will keep off your brave sons from the sovereigny.' त्वत्सुतानाम्, *i. e.* the sons that will be born to you. वीराणाम्—in apposition with सुतानाम्. The fisherman means to say that a hero like Bhîshma is sure to have valiant sons, who would not fail to lay claim to the throne of Hastinâpura.

452. मत्सुतभयम्—मम सुतेभ्यः भयम्, 'fear of (as regards) my sons.' ब्रह्मचारी etc. 'I take the vow of Brahmacharya (celibacy).'

453. पुष्पवर्षिणः qualifies सुराः in the 2nd line. भीषणा etc. —construe: 'हे भीष्म इयं ते प्रतिज्ञा भीषणा' इति तं सुराः प्राचिरे. भीष्म was so called because he had made a dreadful (भीषणा) vow, *viz.* that he would remain a life-long celibate. ततोऽन्तरिक्षेऽप्सरसो देवाः सर्षिगणास्तदा । अभ्यवर्षन कुसुमैर्भीष्मोऽयमिति चाब्रुवन् ॥.....तस्य तद्दुष्करं कर्म प्रशशंसुर्नराधिपाः । समेताश्च पृथक्चैव भीष्मोऽयमिति चाब्रुवन् ॥ *Mbh. Âdi.* 101. 98& 101.

455. वितीर्णाम् —'given, bestowed'—(p.p of तॄ with वि) लज्जानतमुखः—लज्जया आनतं मुखं यस्य तथाभूतः, 'who had hung down his head in shame.'

456. स्वच्छन्दनिधनम् (in apposition with वरम्),—स्वच्छन्दं च तत् निधनं 'dying at will,' *i. e.* the power of choosing his own time for death. तच्छ्रुत्वा दुष्करं कर्म कृतं भीष्मेण शांतनुः । स्वच्छन्दमरणं तुष्टो ददौ तस्मै महात्मने ॥ न ते मृत्युः प्रभविता यावज्जीवितुमिच्छसि । त्वत्तो ह्यनुज्ञां संप्राप्य मृत्युः प्रभविताऽनघ ॥ *Mbh. Âdi.* 101. 102-03. किमदेयं etc.—Construe: कृतज्ञानां अनुक्त्वा एव उपकारिणां किं अदेयम्-'what is there that grateful persons will not give to those who have, unsolicited, obliged them?' उपकारिणाम्—the Genitive is loosely used for the Dative, उपकारिभ्यः. अनुक्त्वैव् goes with उपकारिणाम्,—those, who, even without being asked or solicited (*i e.* of themselves), render some service to others.

457. मौक्तिकं वेणुवल्लीव, 'just as the bamboo creeper (*i. e.* creeper-like bamboo) gives birth to a pearl'. The bamboos are said to be one of the sources from which pearls are produced. *Cf.* 'करीन्द्रजीमूतवराहशंखमत्स्याहिशुक्त्युद्भवेवेणुजानि। मुक्ताफलानि प्रथितानि लोके तेषां हि शुक्त्युद्भवमेव भूरि॥' इति रत्नपरीक्षायाम्। राका—'the full-moon night;' *or* 'the goddess presiding over the full-moon day.' रजनीपतिम्—the moon (*lit.* 'the lord of the night').

458. तस्मिन् नवयौवनमीयुषि, *Loc. Abs.*—'when he attained the prime of youth.' ईयुषि, *Loc. Sing.* of इयिवस्, perfect participle of इ 2P, to go, to reach. सत्या—abbreviated form of सत्यवती. पालकं क्षितेः, *i. e.* who afterwards became king.

459. तस्मिन, *i. e.* the second son. तस्मिन्.....संपूर्णविग्रहे-जाते understood,—'when he, named Vichitravîrya, gradually had his body fully developed.' संपूर्णविग्रह—संपूर्णः विग्रहः (body) यस्य तथाभूतः, 'whose body was fully developed.' Acc. to the *Mbh.*, King S'antanu died before Vichitra-virya attained majority. मखसोपानपंक्तिभिः—मखाः एव सोपानपंक्तयः ताभिः, 'by the flights of steps in the form of sacrifices.' *Cf.* इति क्षितीशो नवतिं नवाधिकां महाक्रतूनां महनीयशासनः। समारुरुक्षुर्दिवमायुषः क्षये ततान सोपानपरम्परामिव॥ *Ragh.* 3. 69.

460. वीरः etc.—Chitrângada was so brave that he defeated all kings, and even the demons and the celestials. A powerful Gandharva chief, named Chitrângada, once came to him and challenged him to fight. In the conflict that followed, King Chitrângada was killed.—See *Mbh. Ádi.* 102. 5-11.

461. आपत्स्वपि etc.—*lit.* 'even under calamities (*i. e.* under the most trying circumstances), the virtuous actions of the good do not fail, *i. e.* the good do not, even under calamities, swerve from a virtuous course of conduct.

462. तत्परिग्रहलाभाय, *lit.* 'for winning brides for him', *i. e.* for getting him married. परिग्रहः, 'wife.' आपगासुतः, 'the son of the river' Ganges. आपगा-अपां समूहः आपः, आपेन गच्छतीति आपगा, 'a river.' काशिनृपते :,—'of the King of Kas'i.' काशि or काशी is the modern Benares. कन्यकाः—the (three) daughters, *viz.* Ambâ, Ambikâ, and Ambâlikâ.

463. Construe: अपि (तु) स तासां ज्येष्ठां अम्बाभिधां, मनसा अन्यपूर्वां साल्वाभिकांक्षिणीं ज्ञात्वा, ज्वलितामिव तत्याज. मनसा अन्यपूर्वां, 'already betrothed to another in her heart.' साल्वाभिकांक्षिणीम्, 'desiring for (*i. e.* fallen in love with) the king of the S'âlva country.' साल्व (or शाल्व) was the name of a country that lay in the west

of India, probably a part of modern Rajputânâ. In Brihat-samhitâ (14.2.) it is mentioned along with मरु, मत्स्य, वत्स and others as being in the centre of Bhâratavarsha. अम्बा-निधाम्—अम्बा—As she had had been previously betrothed to the S'âlva King, Bhîshma sent her to him, but the latter rejected her, because she had been in another man's house. So she came back to Bhîshma and prayed him to accept her. But Bhîshma would not break his vow of celibacy. She then retired to the forest and practised severe penance to revenge herself on Bhîshma. S'iva favoured her and promised her the desired vengeance in her next birth. Afterwards she was born as S'ikhandin and became the cause of Bhîshma's death. ज्वलितानिव, 'as if she were flaming: as if she were a fire-brand.'

464. अदिशम्—'ceaselessly; constantly'.—निशा (तद्वैकल्येनो-पचारात् चेष्टाविनाशः) नास्ति यथा तथा. प्रौढानङ्गतरङ्गितः—प्रौढः यः अनङ्गः तेन तरङ्गितः—'tossed about by powerful passion.' प्रौढ is properly *p. p.* of वह् with प्र. तरङ्गिता—See note to st. 407 above. अम्बिका°—अम्बिका अम्बालिका च. तयोः सह या केलिः तस्यां यः रसः तेन आर्द्र हृदयं यस्य सः, 'whose heart was absorbed in the pleasure of sporting with Ambikâ and Ambâlikâ,' *i. e.* who gave himself entirely to sensual pleasures in the company of his wives.

465. रजोद्वयक्ष्म°—रजसि उद्भवम् यः यक्ष्मा स एव क्षयपक्षः, तेन परिक्षितः—'reduced by the dark fortnight in the form of consumption brought on by (excessive) sexual indulgence' There is an implied comparison in 'राजशशी'. The king is compared to the dark fortnight during which the moon is on the wane. Just as during the dark fortnight the moon is every day diminished in size, so was the king gradually reduced in body on account of consumption. जनानुरागसंध्यांकः—जनानां यः अनुरागः सः एव संध्या जनानुरागसंध्या; जनानुरागसंध्या एव अंकः यस्य सः,—'Bearing the mark *viz.* (*i. e.* suffused with the glow of) the twilight in the form of the loyal devotion of his subjects.' The colour of love (अनुराग) is, by the convention of Sanskrit poetry, always represented to be reddish. Hence the love (loyal devotion) of the subjects towards Vichitravîrya is compared to twilight when the sky is suffused with a red glow. राजशशी—राजा एव शशी—'The moon in the form of the King,' *i. e.* Vichitravîrya.

क्वापि ययौ, *lit.* 'went away somewhere,' *i. e.* disappeared, died. The poet describes the sad fate of the king in the form of a रूपक (*metaphor*), based upon the fancied similarity of the

moon and the King. The King is fancied to be the moon; the consumption from which he suffered, to be the dark fortnight the moon is on the wane; and the loyal devotion of the people towards the king, to be twilight suffusing the moon with a reddish glow.

466. त्रिदिवं—See note on 378 above. शुचा. goes with निर्दह्यमाना. बाष्पगद्गदा.—See note on st. 317.

467–68. अत्र. 'under these circumstances'. सांप्रतम्, 'proper; suitable.' वंशप्रतिष्ठाम्, 'perpetuation of the family.' क्षेत्रे- वंशप्रतिष्ठामाधत्स्व *i. e.* 'Beget offspring on the wives' of V.– offspring that will perpetuate the family.

469. दारसंग्रहम्. See note to st. 95 above. अविलुप्तधीः—अविलुप्ता धीः यस्य सः, *lit.* 'who had not lost his moral sense' *i. e.* 'wise'. सत्यविप्लवः—'loss of truth; 'swerving from truth'.

470. एकाग्रमानसः, 'with mind fixed only on one object.' *viz*: remaining faithful to my vow. त्यजन्ति etc., 'the oceans may trangress the bounds sometime (*or* at the time of the dissolution of the world), but the high-minded people never.' मर्यादा.—(1) The physical bounds; (2) the bounds of right conduct or propriety.

471. पुरा रामहते etc.—See st. 218 and notes thereto.

472. औतथ्येन. औतथ्यः–उतथ्यस्य अपत्यं पुमान्, the son of उतथ्य,' named दीर्घतमस्. He was born blind. उतथ्य–a son of Angiras and elder brother of Brihaspati. बलेः—बलि–name of a king. अंगाख्यः–'called Anga.' King Bali requested the sage Dîrghatamas to raise up on his wife a few sons. His wife Sudeshṇâ, instead of going to the sage, as asked by her husband, sent to him her old nurse. On that S'ûdra woman, the *Rishi* begot eleven sons, Kakshîvat and others. However, these sons, who afterwards became great sages, he kept for himself. King Bali, when he came to know the real fact, appeased the sage, and this time saw that his wife did go to him. By Sudeshṇâ the sage had five children called Anga, Vanga, Kalinga, Puṇdra and Suhma, who became founders of countries of the same names. See *Mbh. Âdi*. Chap. 104.

473. तयैव, *i.e.* by Sudeshṇâ. मुनिः *i.e.* दीर्घतमस्. कक्षीवदादीन् in apposition with सुतान्. See note to the preceding st.

474. कानीनः--कन्यायाः (of an unmarried girl) अपत्यं पुमान्, (कन्या is changed कनीन by Pân. IV. I. 116)—A कानीन son is

thus defined:—पितुर्वेश्मनि कन्या तु यं पुत्रं जनयेद्रहः । तं कानीनं वदेन्नाम्ना वोढुः कन्यासमुद्भवम् ॥—*M. S.* 9. 172. कानीनः कन्यकाजातो मातामहसुतो मतः ।—Y. 2.129. जातः पराशरात्—See st. 211–17.

475. वेदव्यासम्—See st. 216 and note thereot. कुलस्य goes with प्ररोहश्रियम् in next line. प्ररोहश्रियम्, प्ररोहः एव श्रीः ताम्, 'greatness (*i. e.* stability) in the form of offspring;' or 'excellent offspring.' प्ररोहः—'offspring; issue.' *Cf.* नन्दवंशप्ररोह—*Mudrâ.* 1.11; हा राधाकुलप्ररोह—*Veṇi.* 4. कुर्यात्प्ररोहश्रियं पुनः, 'would restore (to our family) it greatness in the form of offspring' (for the perpetuation of our family).

476. भीष्मेण goes with अभिहिता. सस्मार, 'thought of; called upon mentally.' ज्ञानभास्करम्—See note to st. 214 above.

477. ध्यातमात्रः—ध्यातः एव (सुप्सुपा समास),—'as soon as he was thought of.' अञ्जनच्छविः—अञ्जनस्य छविः इति छविः यस्य सः, 'as dark as collyrium', *i. e.* exceedingly dark. निजतेजश्छटा—निजतेजसः याः छटाः तासां यः पुंजः तेन पिङ्गे श्मश्रुविलोचने यस्य सः—'whose beard and eyes looked tawny by the mass of the rays of his lustre.'

478. सर्वज्ञम्—सर्वं जानाति इति तम्, 'all-knowing; omniscient,' and therefore, who knew already why he was called (ज्ञातवृत्तान्तं). पुरोधसा, 'by the family-priest.' पूजितं goes with both पुरोधसा and भीष्मेण. वात्सल्यात् (वत्सलस्य भावः वात्सल्यं तस्मात्), 'through (motherly) affection.' प्रस्नुतस्तनी, प्रस्नुतौ स्तनौ यस्याः तथाभूता, 'with her breasts distilling milk.'

479. धर्मज्ञ. 'O you, who know the religious law.' Satyavati suggests by thus addressing Vyâsa that it would be strictly in accordance with the religious law that he should beget offspring on his brother's wives. This refers to नियोग, a practice which prevalent in ancient India and which was also recognised by religious and civil law. It permitted a childless widow to have issue raised up on her by intercourse with the brother or any near relative of her deceased husband. *Cf.* देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया । प्रजेप्सिताधिगन्तव्या संतानस्य परिक्षये ॥ *M. S.* 9. 59. अपुत्रां गुर्वनुज्ञातो देवरः पुत्रकाम्यया । सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात् ॥ —Y. 1. 68. प्रतिष्ठायै, 'for the permanence, *i. e.* perpetuation' (of our family).

480. Construe: इयं अराजका भूः अकर्णधारा नौः इव वर्तते; नृपवर्जिते हि राष्ट्रे धर्ममर्यादाः सीदन्तिः. नौरिवाकर्णधारा, 'like a boat without a helmsman' to pilot it. अराजका, न विद्यते राजा यस्याः सा, 'which has no king.' धर्ममर्यादा:—'bounds set by religion to human conduct; religious laws.' *Cf.* अराजकेषु राष्ट्रेषु प्रजाः

नाथा विनश्यति । नश्यंति च क्रियाः सर्वा नास्ति वृष्टिर्न देवताः ॥ and अराजके जीवलोके दुर्बला बलवत्तरैः । पीड्यन्ते न हि वित्तेषु प्रभुत्वं कस्यचित्तदा ॥–*Mbh.*

481. तथेति प्रत्यपद्यत—"agreed (to her proposal) by saying 'so be it.'" व्यसर्जयत् (*causal* of सृज् with वि 6 P.), 'sent.' तस्मै. Verbs meaning 'to send, to despatch' govern the Dative of the person to whom anything sent.

482. न्यमीलयत् (*Causal* of नि-मील् 1 P.), 'closed'.

484. मातृदोषात् ' for the fault of his mother, ' *viz.* closing her eyes during the intercourse.

485–86. भासुरम्, 'effulgent; radiant.' दुष्प्रेक्ष्यम्, 'dazzling'. अनाधृष्यम्, ' irresistible'. भयसंविग्नमानसा,—भयेन संविग्नं मानसं यस्याः तथाभूता—' whose mind was distracted through fear'.

489. अम्बिकाकूट—अम्बिकायाः कूटेन निर्दिष्टा या शूद्रस्त्री तस्याः संगमात्. कूटनिर्दिष्टा, ' sent by a trick.' When Satyavatî found that both the sons begotten by Vyâsa were physically unfit for the throne, she again asked Ambikâ to seek the assistance of Vyâsa once more. But Ambikâ, remembering the grim visage of the sage, shrank from a second association with him and sent in her stead one of her maid-servants, gorgeously decked like herself. This S'udra woman became the mother of Vidura.

490. Construc:—माण्डव्यशापेन शूद्रतां गतः धर्मः (एव) स बालः विदुरः शूद्रकर्मा अभूत् . स्वकर्म हि महत् कुलम्. धर्मो माण्डव्यशापेन etc.—The story how Dharma, the God of Justice, came to be born as a Sûdra is given in the following stanzas—(st. 490–501.) विदुरः.—He was well-known for his great wisdom, righteousness and strict impartiality (विदुरो दीर्घदर्शी च धर्मज्ञश्चाभवद्बुधः–st.501). On several occasions he gave salutary advice to Dhritarâshtra and his sons—advice which, had it been followed, would have averted the terrible war. Vidura was particularly fond of the Pâṇḍavas, and saved them from many critical dangers. शूद्रकर्माऽभूत्—'performed the duties of the Sûdra caste.' स्वकर्म हि कुलं महत्, ' One's own duty is, verily, a high family; ' *i. e.* he who faithfully performs the duties of his own caste, however low it may be, must be looked upon as nobly born.

491. मुनेः in apposition with माण्डव्यस्य. समुत्सृष्टम् qualifies धनम्—' left; abandoned.' पुररक्षिणः ' police-officers'.

493. अज्ञातवृत्तः, न ज्ञातं वृत्तं येन सः, *i. e.* without ascertaining the true facts.

494. निष्ठाम्, 'suffering;' *Cf.* with 1. 2, श्रोतुमिच्छाम हे ब्रह्मन्किं पापं कृतवानसि । येन ह समनुप्राप्तं शूलं दुःखभयं महत् ॥—*Mbh. Ádi.* 107.17.

495. स्वात्मनैव etc.—Construe: आत्मा स्वात्मनैव पुरा विहितं अश्नुते.—'The soul experiences (the fruit of) what was done by himself before,' *i. e.* one has to experience the consequences of his actions, good or evil, done in previous lives (पुरा). The reference is to the doctrine of *Karma*, according to which, the fruits of actions good or bad (*i. e.* वासना) invariably accompany the soul of an individual who performed them, as he passes from one life to another. It is to these fruits that the happiness or suffering, that one has to experience in life, is to be attributed. ज्ञात्वा, 'coming to know' by the report of the police-officers that he was a great sage. See *Mbh. Ádi.* 108-2, 3.

497-98. अणीमाण्डव्यः—अण्या युक्तः (चिन्हितो वा) माण्डव्यः,—*lit.* 'Mâṇḍavya with (*i.e.* carrying in his body) the point of a stake.' धर्म—Dharma or Yama, the God of Justice. पाकः—'consequence, fruit,' (from पच्, 'to develop' + घञ्, a *Krit.* affix).

499-500. पुत्तिका, a small kind of bee. पूर्वं, 'in a previous birth.' दण्डः goes with कृतः in the next line. शूद्रयोनौ—'in the womb of a S'ûdra woman,' *i. e.* in the S'ûdra caste.

501. बालास्तस्मात् etc. 'Therefore, children upto fourteen years of years of age are free from sin,' *i. e.* no sin will be committed in any act done by children below the age of fourteen. मत्कृता, 'made, *i. e.* established by me.' स्थितिः, a rule; law. *Cf.* मर्यादां स्थापयाम्यद्य लोके धर्मफलोदयाम् । आचतुर्दशकाद्वर्षान्न भविष्यति पातकम् । परतः कुर्वतामेषां दोष एव भविष्यति ॥—*Mbh. Ádi.* 108. 16, 17.

503. अन्तर्हितेव्यासे, *Loc. Abs.*—'when Vyasa had vanished from sight'. अन्तर्हित, *p.p.* of अन्तर्धा-3 U. *Pass.*, 'to disappear, to become invisible.' कुरुनन्दनाः, 'the descendants of Kuru'. नन्दन, *lit.* 'a son.' प्रजानां मुत्सवैः सह, 'along with the joy and prosperity of the subjects.' The joy and prosperity of the subject grew with the growth of the princes.

504. प्रज्ञाचक्षुः—प्रज्ञा एव चक्षुः यस्य सः, *lit.* 'whose understanding is his only eye,' *i. e.* blind. दुष्यन्तभरतोपमः—दुष्यन्तभरतौ उपमा यस्य सः,—'comparable to Dushyanta and Bharata.' *i. e.* as great a king as these two illustrious ancestors of his.

505. गान्धारराजस्य—गान्धार—A country on the west bank of the Indus about Kattock; identified by some with modern

Kandâhâr. सुबल—name of the King of Gândhâra. शकुनेः—See note on शकुनि, st. 225 above. अम्बिकासुतः—Dhritarâshtra.

506. विशालबलतेजसाम् qualifies पुत्राणाम्.—विशालं बलं च तेजश्च येषां तेषाम्—'possessed of great might and energy.' ददाविति वरं etc.—आराध्य वरदं देवं भगनेत्रहरं हरम् । गान्धारी किल पुत्राणां शतं लेभे वरं शुभा ॥ इति शुश्राव तत्त्वेन भीष्मः कुरुपितामहः—*Mbh. Âdi.* 110.9,10. The same boon was bestowed on Gândhârî by Vyâsa in acknowledgement of the kind hospitality he had once received at her hands. See st. 527 below and note thereto. तस्याः—Genitive losely put for the Dative तस्यै.

507. सतीव्रतपरायणा—सत्याः व्रतं, तस्मिन् परायणा,—'solely devoted to the vow of a सती (a chaste and good wife) *i. e.* solely devoted to her husband. सुपट्टेन, 'with a thick bandage.' बबन्ध च etc.—Gândhârî wore a bandage over her eyes in order to reduce herself to the same state as that of her husband. *Cf.* ततः सा पट्टमादाय कृत्वा बहुगुणं तदा । बबन्ध नेत्रे स्वे राजन् पतिव्रतपरायणा ॥ नाभ्यसूयां पतिमहमित्येवं कृतनिश्चया ।—*Mbh. Âdi.* 110.14,15. विनयावनिः.—विनयस्य अवनिः, 'the abode of self-restraint (or self-abnegation).' विनय here means 'self-restraint (*i. e.* self-abnegation). (Mallinâtha on *Ragh.* 10.17 renders विनय by इन्द्रियजय). अवनि properly means 'the earth,' but it is, here used in the sense of पद, स्थान, 'abode'. *Cf.* अवमानमही in st. 516 below.

508. शूरसुताम्—शूर or शूरसेन was a Yâdava King of Mathurâ, the father of Vasudeva and Kuntî, and grand-father of Krishna. जग्राह पुत्रवत्—'Adopted as his child.' Kuntî (also called पृथा) was given by her father to his childless cousin Kuntibhoja, according to a promise given before. See *Mbh.*-*Âdi.* 111. 1-3, and *Vana P.* 302. कुन्तिभोज—a Yâdava prince, who ruled over the *Kunti* country. He was the son of the paternal aunt (पितृस्वस्रीय—*Mbh.*) of Sûrsena.

509. मातुलेयी—In truth, Kuntî was not the daughter but the grand-daughter of Kuntibhoja's maternal uncle. अतिथिगुरु°—अतिथयश्च गुरवश्च द्विजाश्च अतिथिगुरुद्विजाः, तेषां पूजा अतिथि...पूजा, तां विदधाति तच्छीला,—according (*lit.* performing) hospitality to guests, venerable persons, and Brâhmaṇas.' अतिथिः—अविद्यमाना तिथिर्यस्य, *lit.* 'one who does not stay for a second day.' एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः । अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥—*M. S.* 3. 112. Some derive the word from the root अत्, to go, with the aff. इथिन्. —*Un.* 4. 2.

510. दुर्वाससः—दुर्वासस्, a sage, son of Atri and Anasûyâ; according to *Vish.* P. and other authorities, an emanation of S'iva (दुर्वासाः शंकरस्यांशः—*Vish.* P. I. 9.9.). He was noted for his extremely irascible temper. He was very hard to please, and cursed many a man and woman to suffer misery and degradation. Even Indra had fallen under his curse. Krishna, too, according to the *Mbh.* and *Vish. P.*, once happended to incur his displeasure, and was cursed by him to die of an arrow-shot. The inexorable anger of Durvasas has almost become proverbial. प्रयत्नाराधितात्-'propitiated by carful attentions.' पुत्रार्थे त्रिदशाह्वाने, 'for invoking the gods for (begetting) sons.' Durvasas taught her a charm by means of which she might have a child by any god she chose to invoke. तस्यै प्रदद्यौ मन्त्रमापद्धर्मान्वेक्षया। अभिचाराभिसंयुक्तमब्रवीच्चैव तां मुनिः॥ यं यं देवं त्वमेतेन मन्त्रेणावाहयिष्यसि। तस्य तस्य प्रभावेण तव पुत्रो भविष्यति॥ *Mbh. Âdi.* 111. 6, 7.

511. सौधस्था—सौधे तिष्ठति इति, '(while she was) on the terrace' (of her father's palace). सौधम्-सुधया (with plaster) निर्मितं लिप्तं वा (सुधा+अण्). नवयौवनशालिनी, नवयौवनेन शालते इति.—'in the bloom of youth' (*lit.* 'shining with fresh youth'). आजुहाव, *Perf.* 3rd sing. of ह्वे with आ, 'to invoke.' सहस्रांशुम्—the sun (*lit.* the thousand-rayed one). सत्यताम्, the 'efficacy.'

512. व्यावल्गद्दीप्तिलकुण्डलः—व्यावल्गन्तौ दीप्तियुतौ कुण्डलौ यस्य सः, 'with his resplendent ear-rings shaking' (on account of the haste in which he had come.)

513. पृथापराभिधा—पृथा इति अपरा अभिधा यस्याः सा-'whose other name was Prithâ.' कम्पशिञ्जानमेखला—कम्पेन शिञ्जाना मेखला यस्याः तथाभूता—'with her girdle jingling on account of tremor' (of fright and shame).

515. अमोघदर्शनः—न मोघं अमोघं, अमोघं दर्शनं यस्य सः—'whose approach is infallible; whose visit (or appearance) never goes in vain'. चारुहासिनि—चारुः हासः यस्याः सा, तस्याः संबुद्धिः—'O lady of sweet smiles'.

516. निष्फलाह्वानसदृशी—qualifies अवमानमही—निष्फलं च तत् आह्वानं निष्फलाह्वानं, तेन सदृशी, 'like a futile or vain invokation.' अवमानमही, 'an occasion of disrespect'. मही *lit.* 'the earth,' here used in the sense of पदं or स्थानं, 'a matter; an occasion'. The whole line may be translated thus:—'There is no other conduct more disrespectful than an invokation made for nothing.'

517. दोषाय (भवेत्), 'would lead to evil consequences.' अन्यथा, *i. e.* if you accept me.

518. अलुप्तकन्यकाभावा—अलुप्तः कन्यकाभावः यस्याः सा–'whose virginity was not lost,' *i. e.* without detriment to her virginity. प्रादाच्च तस्यै कन्यात्वं पुनः स परमद्युतिः—*Mbh. Âdi.* 111. 20. भास्वत्कनककुण्डलम्—भास्वन्तौ कनककुण्डले यस्य सः, 'wearing brilliant gold ear-rings.' Karṇa was born equipped with natural arms and armour of gold and wearing gold ear-rings. सहजं कवचं बिभ्रत्कुण्डलाद्योतिताननः । अजायत सुतः कर्णः सर्वलोकेषु विश्रुतः ।—*Mbh. Âdi.* 111. 19.'

519. बन्धुभयात्, 'through fear of her relatives', *i. e.* being afraid of censure and disgrace. सूतेन-सूत–'charioteer'. अधिरथिना–The name, according to the *Mbh.*, is अधिरथ. अधिरथ was the charioteer of Dhritarâshtra. काञ्चनैः—*i. e.* along with arms, armour and ear-rings—all made of gold. काञ्चनैः = काञ्चनस्य विकारैः, 'with things made of gold.'

520. राधया—राधा was the name of the charioteer's wife. वसुना सह, 'together with wealth (*or* gold).' वसुषेणाभिधः—The boy was given the name वसुषेण (वसु + सेन), because he was found together with वसु (wealth, *i. e.* a natural armour and ear-rings of gold.). नामधेयं च चक्राते तस्य बालस्य तावुभौ । वसुना सह जातोऽयं वसुषेणो भवत्विति ।—*Mbh. Âdi.* 111.24.

521. सूर्योपस्थानसमये, 'at the time when he was worshipping the sun.' उपस्थान—'worship; waiting upon (with prayers.)' नादेयं तस्य किञ्चन बभूव,—'There was nothing that he would not give away', *i. e.* he was so liberal that he would give away anything that a supplicant asked of him. Karṇa's name, like that of Sibi, has become proverbial for liberality. Of his many generous acts, one may be mentioned here. Once, Indra who always looked to the interest of his son Arjuna, went to Karṇa in the disguise of a Brâhmana, and asked for his natural armour and ear-rings. Karṇa, who refused nothing to a supplicant, at once took them off and gave them to the Brâhmana. Indra was so highly pleased at Karṇa's liberality that he gave him in return a javelin (शक्ति) charged with certain death to whomsoever it was hurled. सर्वेशस्त्रास्त्र°—qualifies तस्य—सर्वाणि च तानि शस्त्रास्त्राणि तेषां या विद्या तया विक्रमेण च शालते इति तस्य,—'possessed of valour and proficiency in all weapons and missiles'.

523. मद्रराजस्य—मद्राणां राजा मद्राजः तस्य. The न् of राजन् is dropped in the compound, according to 'राजाहःसखिभ्यष्टच्'—*Pâṇ.* V. 4. 91. मद्र was the name of country comprising a territory that extended from the Bias to the Chinab,

or according to General Cunningham, to the Jhelum. According to the arrangement of countries given in Varâhamihira's *Brihat-samhitâ* (14 32.33), मद्र was the chief district of the north of India. लावण्यवाहिनीम्—See note to st. 417 above. देवव्रतेनात्तां शुल्केन—'received by Devavrata in exchange for bride-money.' शुल्क is the money given to the parents of the bride as her price. 'शुल्कं घट्टादिदेये स्याज्जामातृबंधकेऽपि च' इति विश्वः. Accepting money as शुल्क by the bride's father is prohibited by Manu and the other Smriti-kâras, and a marriage in which the bride-groom purchases the bride from her father or other paternal kinsman is looked upon as a low form of marriage, and as such, is prohibited in the case of the Brâhmanas and the Kshatriyas. न कन्यायाः पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि। गृह्णन्शुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी॥—*M. S.* 3·51; 9.78. However, it was a custom in the royal family of the Madras to give away their daughters only in exchange for bride-money. Bhîshma, therefore, had to give to the Madra King, S'alya, a large amount of gold, precious stones, elephants, cars, clothes etc, as purchase-money for the bride-Mâdrî. See *Mbh. Âdi.* 113.8–17. आत्ताम्—आत्त—*p.p.* of दा with आ, 'to receive, to take.' अंबालिकासुतः—*i. e.* Pându.

424. प्रीत्या रत्या च.—प्रीति and रति are the two wives of काम (Cupid). प्रीति—'सपत्नी सेजाता रत्याः प्रीतिरिति श्रुता'. In this st. the handsome king is compared to Kâma, the God of Love, and his beautiful wives Kuntî and Mâdrî, to Prîti and Ratî, the wives of the latter. The point in the comparison is that the king was as handsome as Cupid, and his wives, too, were as lovely as the latter's wives who are considered as paragons of beauty.

525. ययाति—शर्याति, and नृग were sons of वैवस्वत मनु.—मनोरिक्ष्वाकु-नृग-धृष्ट-शर्याति-नरिष्यन्त-प्रांशु-नाभागनेदिष्ट-करूष-पृषध्राद्याः पुत्रा बभूवुः—*Vish. P.* 4.1.7. नाभाग was the son of नेदिष्ट, one of the sons of वैवस्वत मनु.—नाभागो नेदिष्टपुत्रस्तु वैश्यतामगमत्—*Ibid.*—16.

526. पारशवीम्—Properly, 'daughter of a Brâhmana by a S'ûdra woman'; however, here पारशवी means 'a daughter of a Kshatriya by a S'ûdra wife;' *or* an illegitimate daughter'. The girl married to Vidura is said to be the daughter of King Devaka, obviously a Kshatriyâ. The word पारशव is thus derived in the *M. S.* 9.178.—यं ब्राह्मणस्तु शूद्रायां कामादुपादयेत्सुतम्। स पारयन्नेव शवस्तस्मात् पारशवः स्मृतः॥—'परिणीतायामेव शूद्रायां ब्राह्मणः कामात् यं पुत्रं

जनयेत् स जीवन्नेव शवतुल्य इति पाराशवः स्मृतः।'—यद्यप्ययं पित्रुपकारार्थं श्राद्धादि करोत्येव तथाप्यसंपूर्णोपकारकत्वात् शवव्यपदेशः'।—कुल्लूकभट्टः.

527. व्यासवरात्.—क्षुच्छ्रमाभिपरिग्लानं द्वैपायनमुपस्थितं। तोषयामास गान्धारी व्यासस्तस्यै वरं ददौ ॥ सा वव्रे सदृशं भर्तुः पुत्राणां शतमात्मनः ॥ *Mbh. Âdi.* 115-7,8. संवत्सरयुगम—'for a coupte of years'.

528. चिरधृते गर्भे जातमत्सरा.—*lit.* 'angry with the embryo borne for a long time,' *i. e.* angry at having to bear the embryo for a long time. Acc. to the *Mbh.*, Gandhari, when she heard that a son was born to Kunti, was filled with sorrow that in her own case the time of bearing the child in the womb should be very long, and in a fit of grief, she violently struck her belly with her fists.

529. पेशीम्, 'a lump or ball of flesh.' अष्टीला, 'a round pebble or stone'. संहताम्, 'hard; compact.' दुःखातङ्कमयीमिव qualifies पेशीम्,—'as it were, consisting of a painful disease'.

530. व्यासवाक्यात्—Vyâsa learning that Gândhârî was delivered of a lump of flesh, came to her, and directed the shapeless mass to be placed in a concealed place and sprinkled with cool water. The ball of flesh, being sprinkled over and struck with fists, became divided into a hundred pieces, each as big as the joint of the thumb (अंगुष्टपर्वमात्राः)—*Mbh. Âdi.* 115-18-22.

531. अंगुष्टपर्वमात्राः—अंगुष्ठस्य यत् पर्व तत् मात्रा (measure; size येषां ते. व्यस्ताः—'separated.' कान्तवर्चसः—कान्तं वर्चः येषां ते, 'of lovely lustre.'

532. विकर्णदुःशलमुखाः—विकर्णश्च दुःशलश्चतौ मुखं येषां ते, 'Vikarna, Dusshala, and others.'

533. तेषु जातेषु—*Loc. Abs.* दुर्निमित्तपरंपरा—'a series of ill-omens.'

535. दयितारतपर्यन्तजीवितः goes with भूयाः in the 2nd line, —दयितया यत् रतं तत्पर्यन्तं जीवितं यस्य सः 'whose life would last only up to his union with his wife,' *i. e.* who would die as soon as he would associate with his wife. प्रियया सह संवासं प्राप्य कामविमोहितः। त्वमप्यस्यामवस्थायां प्रेतलोकं गमिष्यसि ॥—*Mbh. Âdi.* 118. 31.

536. दुःखानलाकुलः—दुःखं एव अनलः, तेन आकुलः, 'overwhelmed by the fire in the form of grief' (at the curse). वधूसखः,—वध्वाः सखा—a *Tatpurusha* compound. सखि becomes सख at the end of a Tatpurusha acc. to 'राजाहःसखिभ्यष्टच्'—Pân. 5.4. 91. वधूसखः—(*lit.* 'the companion of his wives') 'accompanied by his wives'. See note to प्रियासखाः in st. 424 above.

537. शतशृंगम्—शतशृंग is the name of a mountain lying beyond the Himâlaya. शतसंतोष°—शमश्च संतोषश्च शमसंतोषौ, तौ एव पीयूषं तेन विशदः आशयः यस्य तथाभूतः, 'whose mind was tranquillised by the nectar in the form of peace and contentment.'

538. विजने, 'in private.' चिन्ताकुलितः, 'overwhelmed with anxiety' (at the thought that he was sonless). याजिनः, 'of one who performs sacrifices.' गतिः, 'access.' याजिनोऽपि etc. (याजिनः अपि अपुत्रस्य स्वर्गे गतिः न हि)—'Even a person who performs sacrifices, if he is sonless, cannot enter Heaven.' क्षेत्रजं—See note on st. 11 above.

539. क्षत्रक्षेत्रे पुरा etc. *Cf.* पुरा रामहते क्षेत्रे द्विजैर्जाता नराधिपाः, st. 471, and अथ रामहते क्षेत्रे संभूते विप्रतः पुनः, st. 218, and note thereto.

541. व्युषिताश्वः—name of a king, belonging to the Puru race. यक्ष्मणा क्षयमाययौ, 'died of consumption.'

542. व्यसुम्—विगताः असवः यस्मात् तम्, *lit.* 'from whom life had departed,' *i.e.* 'dead'. तद्वर्तिं गन्तुम् 'to follow him,' *i.e.* to die.

543. नभोभवा वाणी, 'a voice from the sky.' नभोभवा, नभसि भवति इति.

545. शाल्वान् मद्रान्—Presumably the progenitors of the शाल्वs inhabiting the शाल्व country, and of the मद्रs, the people of the मद्र country. अनन्यधियाम्—qualifies सतीनाम्—न अन्यस्मिन् धीः यासां ताम्—*lit.* 'not devoted to any other person' than their husbands,' *i. e.* faithful.

547. अनावृताः, (*lit.* not covered), 'not covered with a veil; 'not kept in the house'.—सर्वद्रष्टुं योग्याः—*Nil. i. e.* moving about freely.

548–49.—a युग्म. औद्दालकः—उद्दालकस्य अपत्यं पुमान्, 'son of (the sage) Uddâlakâ. श्वेतकेतुः—He put a stop to the practice of married women consorting with other men, especially with Brâhmaṇas. His indignation was aroused at seeing a Brâhmaṇa take his mother by the hand to go away with him. His father, however, told him there was no cause for offence, for it was a practice that had prevailed from times immemorial. But S'vetaketu disapproved of the usage and established a rule forbidding a wife to have intercourse with any person other than her husband, unless commanded by the latter to raise up seed to him. See *Mbh. Âdi.* 122. 9–20. स्त्रीणां एकभर्तृव्रतां स्थितिम्, 'a rule by which women should be devoted to one husband only.'

550. कल्माषपादस्य—कल्माषपाद, was a king of the Solar race, son of Sudâsa, and hence also called Saudâsa. For the story of this king, see वासिष्ट-पर्व, st. 972–1002, and *Mbh. Âdi.* Chap. 178 and 179. आज्ञया goes with भर्तुः.

552. लज्जामुकुलिता°—लज्जया मुकुलितः यः अपाङ्गः तस्मिन् साची-कृतं विलोचनं यस्याः तथाभूता—'casting a side-long glance from the corner of her eye half-closed through shame.' मुकुलित—*p. p.* of मुकुलय् ('to close')-a Denominative verb from मुकुल, 'a bud'. अपाङ्गः—अपगतं अङ्गं यस्य सः अपाङ्गतीति वा—'The outer corner of the eye.'

553–54. आराधितान्मया etc.—See st. 510 above and notes thereto. स्फारस्फुरद्वीर्यः—स्फारं यथा तथा स्फुरत् वीर्यं यस्य सः—'whose energy flashes forth, spreading around.' त्रिदशा°—त्रिदशानां आह्वानं एव सत्फलं यस्य सः—'having the virtue of calling upon the gods.' *Cf.* यं यं देवं त्वमेतेन मंत्रेणावाहयिष्यसि। अकामो वा सकामो वा वशं ते समुपैष्यति॥.

555. Construe:—(हे) विभो, सा त्वदाज्ञाकारिणी अहं तव संकल्प-सिद्धये कं देवमाहूय तनयोत्सङ्गा भवामि? तनयोत्संगा—तनयः उत्संगे यस्याः सा:—'having a son in my lap,' *i. e.* having a son born to me· तव संकल्पसिद्धये, 'for the fulfilment of your desire.'

556. दिवौकसां वरो धर्मः—'Dharma is the best among the gods'. दिवौकस्-दिवं (heaven) ओकः (abode) यस्य सः-'a god'. धर्मः—The God of Justice. तन्मयाः प्रवरा नराः—'(All) best men are devoted to him (*i. e.* Dharma)', *i. e.* are virtuous.

557. योगवपुषा qualifies धर्मेण—'in a spiritual form.'—योगजन्यं वपुः योगवपुः तेन.

558. जयश्रीरिव साम्राज्यम्, 'just as Victory gives birth to universal sovereignty.' पूज्यं सर्वमहीभुजाम् qualifies both सुतं and साम्राज्यं.—The son, like universal sovereignty, was (destin-ed to be) adored by all kings.'

559. धर्मभृतां ज्येष्ठः, 'the foremost of the righteous.' युधिष्ठिरः—युधि स्थिरः *lit.* firm in battle; an अलुक *Tatp.* implying a name (संज्ञा), formed acc. to 'हलदन्तात् सप्तम्याः संज्ञायाम्' and 'गवियुधिभ्यां स्थिरः'—*Pâṇ.* VI. 3.9 and VIII. 3. 95. वचः गगनचारिणाम्, 'words of the heavenly spirits,' *i. e.* a voice from the sky.

560. बलज्येष्ठा नराधिपाः—'Kings are foremost in strength.' मारुतम्—Vâyu, the god of the wind.

561. जगत्प्राणात्, 'the life-breath of (all beings in) the world.' समीरणात्—समीरण, Wind,—समीरयति (agitates, sets in

motion) इति समीरणः. संवत्सरानन्तरजं—संवत्सरात् अनन्तरं जातम्—'born after one year.'

562. वज्रसंहननैः—वज्रस्य संहननं (hardness) इव संहननं येषां तैः—'as hard as the thunder-bolt.' विदंश शतशः शिलाम्—' 'broke the stone (on which he fell) into a hundred pieces.'

563. भीमपराक्रमः 'of terrible prowess.' गंभीरधीरा—गंभीरा चासौ धीरा च, 'deep and solemn.' सरस्वती—'voice' सरस्वती is properly the name of the goddess of speech and learning.

564. कौन्तेयः—कुन्त्याः अपत्यं पुमान्-कुन्ती+ढक् (एय), a *Tad.* affix showing 'descended from or born of.' वृकोदरः—वृकस्य उदरं इव उदरं यस्य सः *lit.* 'wolf-bellied,' having the appetite of a wolf.—an epithet of Bhima, given to him for his voraciousness in eating.

565–67. दिवौकसाम् goes with ईशं in the 2nd line. वर्षेण—Words expressive of *time* (or *place*) are used in the instrumental, when the accomplishment of the desired object is meant to be expressed.—'अपवर्गे तृतीया'—*Pâṇ* II. 3.6. बलद्विषा—*lit.* 'the enemy of Bala,' *i.e.* Indra. Bala was a demon, slain by Indra. He is represented to be a brother of Vritra, another demon killed by Indra. Bala seems to be a later personification of the Vedic *Vala* or the *coverer* of the heavenly cows, *i. e* the rain waters, from वृ to cover. In numerous passages in the Rigveda, Indra is described as having broken or destroyed Vala and thereby set free the cows.—इन्द्रो वलं रक्षितारं दुघानां करेणेव विचकर्ता रवेण—X. 67.6. प्रयतः—'self-subdued;' *or* 'purified by religious observances'.

568. शतक्रतोः—शतक्रतु-शतं क्रतवः यस्य सः *lit.* 'the performer of a hundred sacrifices.' Indra is so called, because, according to the Purânas, he attained the kingship of the gods by performing a hundred अश्वमेध sacrifices. Indra is, therefore, represented as obstructing any mortal who tries to perform an equal number of sacrifices, and who is thus likely to overthrow him and succeed to his authority in heaven. However, this myth has arisen originally from a misunderstanding of the epithet शतक्रतु, which is frequently applied to Indra in the Rigveda. The epithet properly means 'one possessed of a hundred (*i. e.* many) intellects or wisdoms'. As the word came, in the post-Vedic times, to signify a sacrifice, शतक्रतु was misinterpreted to mean 'one who has (performed) a hundred sacrifices', and the myth of Indra having performed them was then invented. तेजसां राशिं goes both with पुत्रं and सूर्यं—a son,

who was a mass of splendours, like the Sun-god. देवं सूर्यमिवादितिः—'Just as Aditi got (for her son) the god S'ûrya.' अदितिः—In the Rigveda, she is represented as the mother of the gods (देवमाता). Eight sons were born to her, but she cast away the eighth, मार्त्ताण्ड, the sun. The seven sons are known as the आदित्यs. Acc. to the Purâṇas, अदिति is the daughter of दक्ष and wife of कश्यप, by whom she was the mother of the twelve आदित्यs, *viz.* Vishnu, Indra, S'ûrya, etc.,—See *Vish P.* I. 15.29-32.

569. सुरपतेः is to be taken with सूनुः and also with तुल्यपराक्रमः. सुरपतेः तुल्यपराक्रमः, 'comparable in prowess to Indra.' विजयजन्मनि—'at the birth of Vijaya.' Vijaya is one of the epithets of Arjuna.

570. नाककामिन्यः—'the celestial damsels,' *i. e.* the Apsarasas. नाकः—न कं अकं (दुःखं), तत् नास्ति यत्र सः—Heaven. 'नाको नवेदा नकुलश्च नक्रो नासत्यनक्षत्रनपाच्च नभ्राट्। नंपुसकं वै नमुचिर्नखं च नादेशमेतेषु वदन्ति धीराः'.—See *Pâṇ.* VI. 3.75. जाते जम्भारितनये, *Loc. Abs.* जम्भारि—Indra. जम्भ—a demon who fought against he gods and was slain by Indra. नन्दनौकसः,—नन्दनं ओकः येषां ते.—*Cf.* the word दिवौकसः. नन्दन—See note to st. 338 above.

571. रहः—*Ind.* 'in private'. सकृदाह्वानफलदस्तवायम्—अयं (मन्त्रः) तव सकृत् आह्वानफलदः—'This (*mantra*) will be useful to you in invoking (the gods) only once.'

572. विमृश्य, 'having reflected.' अश्विनोः—See note अश्विनौ in st. 37 above. प्रौढिं विदग्धमनसां etc.—'who is able to guage (*or* to set limits to) the boldness of the shrewd-minded?' Madri who knew that she could employ the Mantra only once, showed great shrewdness in invoking the twin deities and thus practically making a double use of the Mantra.

573. Construe: ततः काले माद्री, मतिः श्रुतोपशमयोः विवेकनिर्वाणौ इव, तयोः यमजौ सुतौ सुषुवे. यमजौ,—'twin-born'. तयोः, *i. e.* from the As'vins. मतिर्विवेकनिर्वाणे etc.—'Just as the intellect brings forth true knowledge and supreme bliss from (*i. e.* when joined to) learning and restraint of senses', *i. e.* just as the mind cultured by learning and self-restraint brings to a person true spiritual knowledge and supreme bliss. For a similar उपमा, *Cf.*—सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रा सुषुवे यमौ। सम्यगागमिता विद्या प्रबोधविनयाविव—*Ragh.* 10.71.

574. अभिधाक्षरमालिकाम्—*obj.* of उवाच—अभिधयोः यानि अक्षराणि तेषां मालिका, ताम्—'The row of letters forming the names.'

सुधार्द्रामिव, 'as it were, wet with (*i. e.* flowing with) nectar,' *i. e.* very sweet. अशरीरिणी वाक् 'heavenly (*lit.* bodiless, incorporeal) voice.'

575. कृतराजोचितव्रतैः—*Cf.* कृतक्षत्रोचितव्रतम् st. 265. and note thereto. अङ्गैर्मन्त्र इव—'as it were, polity with its five constituent members.' The five constituent members of the science of politics are mentioned in the *Kam. N.*—सहायाः साधनोपाया विभागो देशकालयोः। विनिपातप्रतीकारः सिद्धिः पंचांगमिष्यते ॥—*i. e.* (1) securing allies before launching on an undertaking; (2) securing the means such as an efficient army and a rich treasury; (3) discernment of the right time and right place; (4) meeting emergencies or averting dangers that may threaten the success of an undertaking; (5) carrying one's object to a successful issue.

576. In accordance with the convention of *Mâhakâvya*, the poet gives, in st. 576–78, a description of the vernal season. See Introduction. विजयमन्मथराजमन्त्री—विजयः अस्यास्तीति विजयी, विजयी चासौ मन्मथश्च विजयिमन्मथः, स एव राजा, तस्य मन्त्री—'the minister of the ever-victorious King Manmatha (Cupid)'. वसन्त (Spring) is represented in Sanskrit poetry as a great friend and companion of मदन, the God of Love,—because it is believed that in the vernal season, the feeling of love affects the human heart more powerfully than in any other season. *Cf.* मधुश्च ते मन्मथ साहचर्यादसावनुक्तोपि सहाय एव—*Kum.* 3.21; क्व नु ते हृदयंगमः सखा कुसुमायोजितकार्मुको मधुः—*Ibid.* 4.24. मन्मथः—मत् चतना; मथ्नातीति मथ; मतः मथः मन्मथः—*lit.* 'tormenter of the mind.' संभोगभङ्गि—संभोगस्य याः भङ्गयः, ता एव यत् नवनाटकं तस्य. सूत्रधारः—,the stage-manager of the new drama in the form of the different phases of love.' सूत्रधारः (*lit.* the thread-holder) is the chief actor who arranges the cast of characters and instructs the other actors in the parts that they are to play, and manages the whole representation of a drama on the stage. वसन्त (Spring) is described as संभोग.....सूत्रधारः, in as much as it is in the vernal season that, according to Sanskrit poets, lovers enjoy each others company most and devise various means to add zest to enjoyment. शृङ्गारवातधुत°—शृङ्गारः एव वातः, तेन धुतः यः विभ्रमदुग्धसिन्धुः (विभ्रमाः एव दुग्धसिंधुः विभ्रमदुग्धसिन्धुः) तस्य चन्द्रोदयः—'The moon-rise to the milk-ocean (in the form) of amorous movements,—(the milk-ocean) agitated by the wind in the form of love.' The idea contained in the epithet is

that just as the rise of the moon makes the sea, already agitated by wind, swell and heave, so did spring give a zest to the amorous movements (or coquetries) of women who were already love-smitten. Note the implied comparison (रूपक) by which वसन्त is compared to moon-rise, the coquetries of women, to the milk-ocean, and the passion of love, to wind. शृङ्गारवात:—See note to st. 257 above. विभ्रमदुग्धसिन्धु—amorous movements are, by the convention of poets, represented to be white in colour, and therefore, they are fancied to be the ocean of milk (instead of the ocean of waters, which is darkish in colour). विभ्रम is thus described: कामोत्सुक्यकृताकारं रूपयौवनसंपदा। अनवस्थितचेष्टत्वं विभ्रमः परिकीर्तितः।—*Bharata.* त्वरया हर्षरागादिदर्शितागमनादिषु। अस्थाने विभूषणादीनां विन्यासो विभ्रमो मतः।—*Sah.* D. 3.104. *V. l.* शृंगारवारवनिताजनदुग्धसिन्धु°—शृंगारयुतः यः वारवनिताजनः स एव दुग्धसिन्धुः° तस्य चन्द्रोदयः—'The moon-rise to the milk-ocean in the form of the form of the amorous courtezans, *i. e.* filling the courtezans with joy.' The metre of this and the following stanzas upto st. 584 is वसन्ततिलका, which is defined as उक्ता वसन्ततिलका तभजाजगौगः *i. e.* a पाद in this metre is made up of the गणs (triads of long and short syllables), *viz.* त, भ, ज, ज, ग, ग, and two long syllables at the end. The first पाद of the st. may be thus scanned:—

अ त्रा न्त | रे वि ज | यि न्म | थ रा ज | म न्त्री
(तगण) (भगण) (जगण) (जगण)

277. Construe: येन लीलावतीमुखरनूपुरपादपद्मपातस्फुरत्तरुणरागवशात् अशोकः कुसुमक्रमेण पुलकितः अभवत्, तत्र भगवान् अनंगः प्रमाणपुरुषः. लीलावतीमुखर°—मुखराणि नूपुराणि यस्मिन् तादृशं पादपद्म मुखरनूपुरपादपद्मम्; लीलावत्याः यत् मुखरनूपरपादपद्मं तस्य पातैः स्फुरन् यः तरुणः रागः तस्य वशात्, 'on account of (through the influence of) the fresh red hue suddenly appearing (the fresh feeling of love suddenly rising) by the stroke of the lotus-like foot of amorous women-foot (adorned) with jingling anklets'. °स्फुरत्तरुणरागवशात्—note the श्लेष (pun) on the word राग, which means both (1) 'red colour' and (2) 'love.' The As'oka tree, coming in contact with the red colour of the woman's foot and therefore putting forth fresh flowers, is fancied to be, as it were, horripilated by the thrill of love at the stroke of the woman's foot. अशोकः—The As'oka tree is said, according to the convention of poets, to put forth flowers when struck by ladies' feet decked with jingling anklets. It was supposed by Sanskrit poets that such trees as *As'oka, Bakula, Kurabaka*

etc., had different longings (दोहदानि), which had to be satisfied in a different way in the case of each of these trees, before it put forth its blossoms. 'स्त्रीणां स्पर्शात्प्रियंगुर्विकसति, बकुलः सीधुगण्डूषसेकात्, पादाघाताद्शोकस्तिलककुरबको वीक्षणालिंगनाभ्याम् । मन्दारो नर्मवाक्यात्, पटुमृदुहसनाच्चम्पको, वक्त्रवाताच्चूतो, गीतान्नमेरुर्विकसति च पुरो नर्तनात्कर्णिकारः ॥ *Cf.* also रक्ताशोकश्चलकिसलयः केसरश्चात्र कांतः प्रत्यासन्नो कुरबकवृतेर्माधवीमंडपस्य । एकः सख्यास्तव सह मया वामपादाभिलाषी, कांक्षत्यन्यो वदनमदिरां दोहदच्छद्मनास्याः—*Megh.* 86; असूत सद्यः कुसुमान्यशोकः स्कंधात्यभृत्येव सपल्लवानि । पादेन नापैक्षत सुंदरीणां संपर्कमाशिंजितनूपुरेण —*Kum.* 3-26. *Cf.* also *Málavik.* 3·12 and 17, and *Ragh.* 8.68.

पुलकितः (अभवत्),-' had his hair standing on end'. The blossoms put forth by the As'oka tree are fancied to be hair standing erect through the thrill of rapture at the touch of the foot of an amorous woman. पुलकित-पुलकाः संजाताः अस्य-'तदस्य संजात' मिति 'तारकादिभ्यः' इतच्—See note to st. 65 above. कुसुमक्रमेण, 'as if with flowers' (*lit.* 'after the manner of flowers'). क्रम, 'manner, way'—*Cf.* उत्थापितः सयति रेणुरश्वैः .....नेत्रक्रमेणोपरुरोध सूर्यम्—*Ragh.* 7.63. 'क्रमोऽङ्घ्रौ परिपाट्यां च' इति केशवः. तत्र—the correlative is यत्र,—that the As'oka tree not only did not feel insulted but on the other hand experienced a thrill of rapture and had his hair standing erect in the form of the flowers that he put forth at the stroke from the foot of an amorous woman. This, says the poet, was because of the supreme authority that Cupid exercised in the vernal season. प्रमाणपुरुषः 'a person in authority.' प्रमाणपुरुष also means 'a judge.'

578. तस्मिन्...समुन्मिषति, *Loc. Abs.* तस्मिन्-वसन्ते. समुन्मिषति,—' making his appearance.' मन्मथबालमित्रे—See note on विजयिमन्मथराजमंत्री in st. 576 above. लीलागुरौ—' the teacher of amorous sports.' लीला is thus defined ÷ अङ्गैर्वेषैरलंकारैः प्रेमभिर्वचनैरपि । प्रीतिप्रयोजितैर्लीलां प्रियस्यानुकृतिं विदुः ॥—*Sâh. D.* 98. मधुपजाल°—मधुपानां जालैः जटालं शीर्षं यस्य तस्मिन्—' who wore on his head coils of twisted hair in the form of swarms of bees.' The swarms of bees that are so conspicuously seen in Spring are fancied to be the the matted hair worn by वसन्त. कुसुमावचयाञ्चिताङ्गी, कुसुमानां अवचये आचितं अङ्गं यस्याः तादृशी, ' with her body covered (with flowers) in gathering flowers.' शाखान्तरे goes with चचार. तरलतार°—तरला चासौ तारा च तरलतारा, तरलतारा या कुरङ्गस्य दृष्टिः सा इव दृष्टिः यस्याः सा,—*lit.* ' whose eyes were like the tremulous and brilliant eyes of the deer,' *i. e.* having tremumulous and bright eyes like those of the deer.

579. राजचन्द्रः, (राजा चंद्रः इव) *i. e. Pâṇḍu.* कुसुमायुधवैजयंतीम्, कुसुमानि आयुधानि यस्य सः कुसुमायुधः तस्य वैजयन्तीम्—'the banner of Kâma (*lit.* 'one armed with flowers'). *Cf.* त्रिजगद्विजयारंभे वैजयन्ती मनोभुवः—St. 1037. संचारिणीव देवस्य मकरकेतोर्जगद्विजयवैजयंतिका—*Mâlatî* 1. कुसुमायुध,—Kâma is called कुसुमायुध, because he is represented as assailing the hearts of men with arrows in the form of flowers, especially the five flowers, *viz.* the red lotus, the *Aśoka*, the mango-blossom, the jasmine, and the blue lotus.—अरविन्दमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पञ्चैते पञ्चबाणस्य सायकाः ॥ Some substitute शिरीष for नवमल्लिका. दृष्ट्वैव च etc.—Construe: (तां) दृष्ट्वा एव कुसुमितः (अत एव) सबाणः मदनः तस्य प्रसभपल्लवितानुरागः अभवत्.—'And as soon as he saw her, Madana, decked with flowers and (hence) armed with arrows, made passion burst forth in him (*i. e.* in his heart),' *i. e.* very powerfully affected his heart with passion. The idea is that in the midst of the gorgeous scenery that was calculated to excite passion, Pâṇḍu's heart, as soon as he beheld the lovely Mâdrî, was very powerfully seized with amorous feeling. प्रसभपल्लवितानुरागः—प्रसभं यथा तथा पल्लवितः अनुरागः येन सः (मदनः)—'who made love burst forth' (in Pâṇḍu's heart). पल्लवित, *lit.* 'made to put forth young shoots.' *i. e.* 'made to appear or spring up.' प्रसभम्, 'violently: forcibly.'—प्रगता सभा (thought) यथा तथा प्रसभम्, *lit.* 'thoughtlessly'. सबाणः—बाणैः सहितः, '(armed) with arrows'. See note on कुसुमायुध above.

580. धृतपदः qualifies स्मरकल्पवृक्षः—'which had struck root; firmly rooted.' रसनालवालं, रसना एव आलवालं तस्मिन्—'in the basin in the form of the girdle.' The girdle is here fancied to be forming a basin for water round the roots of स्मरकल्पवृक्ष. आलवालं-आ (समन्तात्) लवं (जललवं) आलाति इति. हेलावलन्°—हेलया वलती ये नयने ते एव पत्राणि, तैः युतः, 'having leaves in the form of eyes tremulous through strong sensual desire.' चक्रे—the object is विश्रामकेलिम्. लसत्कुचफलः—लसन्तौ कुचौ एव फलौ यस्य सः 'bearing fruits in the form of the prominent breasts.' विश्रामकेलिम्, 'sporting at ease.' स्मरकल्पवृक्षः, the desire-yielding tree in the form of Love.' कुरुनन्दनस्य, *i. e.* of Pâṇḍu. The stanza is too obscene to be explained fully.

581. शापबन्ध°—शापः एव बन्धः तेन विनियन्त्रितं मानसं यस्य सः, 'whose mind was held in restraint by the fetter (in the form) of the curse.' तां नयनशुक्तिभिराचचाम—*lit.* 'sipped her in the pearl-shells (in the form) of his eyes.' *i. e.* 'looked at her

intently; feasted his eyes on her.' *Cf.* पपौ निमेषालसपक्ष्मपंक्तिरुषोषिताभ्यामिव लोचनाभ्याम्—*Ragh.* 2. 19; निवातपद्मस्तिमितेन चक्षुषा नृपस्य कान्तं पिबतः सुताननम्—*Ibid.* 3. 17. धत्ते निषिद्धविषये etc.—Construe (तथा) हि कामनृपतेः अनुकूलवामा आज्ञा निषिद्धविषये परमानुबन्धं धत्ते.—'For, at the command of King Kâma,-command which is agreeable yet perverse, one fixes one's heart on forbidden objects,' (*lit.* 'the command of King Kâma, which is agreeable yet perverse, becomes greatly attached to forbidden objects'). The idea contained in the 2nd half of the st. is that it is the irony of love that, under the influence of passion, men should be irresistibly drawn to objects which they ought to shun. परमानुबन्धम्—'great attachment.' अनुबन्धं धा, 'to fix one's heart on; to become attached.' अनुकूलवामा—अनुकूला चासौ वामा च—'agreeable yet perverse'—*agreeable* because of the pleasurable feeling of love experienced by a lover, and *perverse* because of the objectionable character of love.

582. संभाषिता, (*lit.* addressed, talked to') 'being persuaded' (by her husband, to yield to his desire). स्मितार्द्रज्योत्स्ना°—स्मितं एव आर्द्रज्योत्स्ना स्मितार्द्रज्योत्स्ना, तस्याः अवदातैः किरणैः अंकुरितः (अंकुरतां प्रापितः) स्मरः यस्याः तथाभूता,—'in whom Smara (love) was made to spring into sprouts (*i. e.* to arise) by the pure, white rays of the humid moonlight in the form of his (Pându's) smile.' The idea contained in the epithet is that Mâdrî's heart, too, was affected with passion, so to say, under the influence of the pure white moon-beams in the form of the brilliant rays shooting forth from Pându's mouth as he smiled. Bright, clear moonlight is always represented in Sanskrit poetry as one of the exciters of passion (मदनोद्दीपनानि). Smile (स्मित) is, by the convention of Sanskrit poetry, represented to be of a white colour, and hence it is usually compared to moonlight and the bright lustre of the teeth, to moon-beams. आर्द्रज्योत्स्ना—The moon-light in the form of Pâṇdu's smile was so cool that it, as it were, supplied moisture to the seed of love, so that it put forth fresh sprouts when Pâṇdu made advances to Mâdrî. अवदात, (*p. p.* of दे P. 'to purify' with अव), 'purely white.' अङ्कुरितस्मरा-*Cf.* अङ्कुरितमनोभवेनव—*Vikr.* I. II. प्रसृतं—'inclined' (towards her). को वा etc.—'who indeed, is able to wipe off what is written by the creator (on the forehead of a man)?' *i. e.* what is ordained by fate must happen. *Cf.* लिखितमपि ललाटे प्रोज्झितुं कः समर्थः—*Hit.* 1. 21. परिमार्ष्टुम्—infinitive of मृज् with परि· 2 P. 'to wipe off.'

583. अञ्चलेन—'by the skirt' (of her garment). निवार्य goes with शापोपशान्तिनियमात्. Construe: शापोपशान्तिनियमात् चेतः निवार्य,—*lit.* 'keeping his mind away from the restraint (he had put upon himself, *or* from the vow which was observing) that the curse might not take effect on him.' *i. e.* not caring for or forgetting the restraint etc. शापोपशान्ति—नियमात्—शापस्य या उपशान्तिः तस्यै (तदर्थं कृतः) यः नियमः तस्मात्—'from the vow (of ब्रह्मचर्य which he was observing) for neutralising the curse.' अप्यालिकुलालि° etc.—'though he was forbidden, as it were, through fear, by the creepers by shaking their hands in the form of sprouts,—creepers saying 'nay', as it were, by the hum of the swarms of restless bees.' The poet fancies that the hum of the bees on the creepers was their हुंकार (saying 'nay, nay') by which they expressed their disapproval of Pâṇdu's conduct, and that their sprouts waving in the breeze were their hands which they shook to prevent the king from taking that fatal step. आकुलालि°—आकुलाः ये अलयः तेषां यानि कुलानि तेषां हुंकृतयः आकुलालिकुलहुंकृतयः, ताः एव हुंकृतय यासां ताभिः. भीत्येव, 'as it were, through fear,' *i. e.* fear of the danger to Pâṇdu's life.

584. पुलकपीन—पुलकेन पीनः कपोलभागः यस्याः तथाभूताम्, 'whose cheeks swelled through the thrill of rapture.' उन्निद्र°—उद्गता निद्रा यस्य तत् उन्निद्रं, उन्निद्रे ये नीलनलिने त इव आयते चारुणी च नेत्रे यस्याः सा,—'having eyes that were as large and charming as full-blown blue lotuses.'

585. द्विजशापवशीकृतः—'Succumbing to the curse of the Brâhmaṇa.' अवशः वशः कृतः वशीकृतः—a च्वि formation. See note to st. 40 above.

586. भविष्यतः etc.—'as if to know beforehand the intensity of the funeral fire,' in which she was to burn herself with her husband.

587. मतिमाहितमानसा—The construction is anomalous. आहित or आहितमनस् always governs the Locative. The right construction would be मरणाहितमानसा—मरणे आहितं मनः यया सा, 'who had set her mind on death,' *i. e.* who had resolved to die.'

590. अहमः इव कामानाम्—The Genitive is loosely used for the Locative कामेषु.

591. Construe: अहं सती नयनानन्दबन्धुं प्रणयिनं एकाकिनं परलोकगतं गतं तं त्यक्तुं कथं शक्ता? नयनानंदबंधुम्—*lit.* 'a friend of the delight of the eyes', *i. e.* 'a source of delight to the eye.'

592. स्वपुत्रनिर्विशेषौ—स्वपुत्रेभ्यः निर्गतः विशेषः (भेदः) ययोः तौ, 'just like your sons' (*lit.* between whom and one's own sons no difference is made).

593. कथंचित्, 'with great difficulty'. संस्थाप्य-goes with तनयपालने-'charging (Kunti) with the bringing up of her sons.' विवाहसदृशीं, qualifies वेशश्रियम्.—'like that which is put on at the time of marriage.'

अस्त्रदर्शन-पर्व. (595–800) त्रिदिवं—See note to st. 378. कुरुभ्यः, *i. e.* to Bhîshma, Dhritarâshtra, and other members of the Kuru family. निधाय etc. 'having committed the princes to the care of Dhritarâshtra and the grandsire (*i. e.* Bhîshma)'. न्यासभूतान्—*lit.* 'as a trust or pledge', *i. e.* entrusted to; given in charge of. संस्कृते पाण्डुविग्रहे, *Loc. Abs.*—'when the obsequial ceremonies had been performed on the body of Pâṇḍu.' संस्कृत—संस्कृ 8 U., to purify (a person) by ceremonies prescribed by scriptures. The last of the sixteen संस्कार performed on a twice-born (द्विज) is प्रेतकर्म *i. e.* the funeral ceremonies. For a detailed account of the संस्कार, See *Âśvaláyana Grihya Sûtras*, Kândikâ 13, and *Manusmriti*, Chap. II. माद्रीसहाये qualifies पाण्डुविग्रहे—*lit.* 'having Mâdri for its companion,' *i. e.* along with Mâdri. स्मरणीयसुखः—स्मरणीयं सुखं यस्मिन् सः-'in which (the past) happiness is only to be remembered (with regret),' *i. e.* from which all pleasure or happiness has departed. Vyâsa means to say that the days of happiness have gone and the days of misery and sin have come. कलुषः, 'evil; sinful.' *Cf.* अतिक्रान्तसुखाः कालाः पर्युपस्थितदारुणाः। श्वः श्वः पापिष्ठदिवसाः पृथिवी गतयौवना॥ बहुमायासमाकीर्णो नानादोषसमाकुलः। लुप्तधर्मक्रियाचारो घोरः कालो भविष्यति॥ कुरूणामनयाच्चापि पृथिवी न भविष्यति। गच्छं त्वं योगमास्थाय युक्ता वस तपोवने॥—*Mbh. Âdi.* 128. 6–8.

601–603. अतीतरमणीया-अतीतं रमणीयं (=रमणीयता) यस्याः सा 'from which all beauty has departed'. रमणीय, an *adj.* is here used in the sense of an abstract noun. Such use is known as भावप्रधाननिर्देश. विध्वस्तगुणमण्डला,—विध्वस्तं गुणानां मण्डलं यस्याः सा—'The assemblage of virtues of which has been destroyed.' न भाति etc. Construe: भूः हिमाहता (अत एव) संकुचिता पद्मिनी इव न भाति—the earth has lost all her charm (*lit.* does not appear beautiful) like an assemblage of lotuses (*or* a lotus-plant), shrinking under frost' (*lit.* shrinking by being beaten by frost). *Cf.* बिभर्षि चाकारमनिर्वृतानां मृणालिनी हैममिवोपरागम्—*Ragh.* 16. 7. शुष्यत्सुखेषु कालेषु,—'in times, when happiness in being dried up.'

त्यागः, 'renunciation, *i. e.* retirement from worldly life. त्यागः अमृतनिर्झरः 'Renunciation is a spring of nectar,' *i. e.* a life of renunciation brings peace and happiness to the mind. तपोयोगात्—तपसि यः योगः तेन, 'by devoting herself to penances'. परं पदम् 'the highest abode; the supreme goal', *i. e.* मोक्ष.

604. Construe:—ततः तत् राज्ञः महौजसां कुमाराणां एकोत्तरं शतं प्रवर्धमानं (सत्) पाण्डवैः वैरितां ययौ. प्रवर्धमानं *i. e.* as they grew up. वैरितां ययौ—'became hostile (to the Pâṇḍavas)'.

605–7. भीमतुल्यवयाः—भीमेन तुल्यवयाः (तुल्यं वयः यस्य सः तुल्यवयाः)—'of the same age as Bhîma.' डिम्भकेलीषु—'in juvenile sports.' विक्रान्तम्, 'powerful; mighty', and therefore, who always beat all the sons of Dhritarâshtra in every kind of game. तान् *i. e.* the sons of Dhritarâshtra. वृकोदरः—*i. e.* Bhîma. See note to st. 564. निःशेषान्—'all'. In the *Mbh.* it is said that he seized *ten* of them in his arms and drowned them in the water (*Âdi.* 128.20). ममज्ज *i. e.* remained under water. दोलाचलजीविताः—दोला इव चलं जीवितं येषां तथाभूताः—*lit.* 'whose lives were in a condition similar to that of an oscillating swing,' *i. e.* whose lives were in a precarious state; who were almost dead.

608–09.—a युग्म. Construe: अथ सानुजः दुर्योधनः बालकेलीषु निर्जितः (अत एव) मन्युसंतापमूर्छितः (सन्) कुटिलां बुद्धिं आस्थाय प्रमाणकोट्यां सुप्तं तं (भीमं) बद्ध्वा उरगावृतं (च) कृत्वा अंभसि चिक्षेप. मूर्खाणां प्रभविष्णुता दोषाय (भवति).

आस्थाय कुटिलां बुद्धिम्—'with a wicked purpose' (*lit.* 'entertaining a crooked design.'). मन्युसंतापमूर्छितः—मन्युः एव सन्तापः तेन मूर्छितः,—'made senseless by the heat in the form of hostility.' प्रमाणकोट्याम्,—प्रमाणकोटि, a place situated on the banks of the Ganges. Here Duryodhana had a beautiful palace, built ostensibly for water-sports, but really for executing his wicked design of throwing Bhîma into the Ganges. One day, Duryodhana invited the Pândavas to प्रमाणकोटि for sporting in the Ganges. A grand feast was arranged in the palace. Before they all sat down at the repast, Duryodhana took care to mix a very virulent poison in the food of Bhîma. By the time they returned after enjoying their sport in the Ganges, the poison had worked on Bhîma. He lay down to sleep and was soon completely senseless. Duryodhana then bound him (with cords of creepers), coiled serpents round his body, and threw him to the Ganges. But Bhîma sank to the realm of the Nâgas, and there restored to his health and vigour, soon

returned to Hastinâpura. उरगावृतम्—उरगैः आवृतम् 'covered with serpents.' उरगः-उरसा गच्छति इति.उरस्+गम्+ड (उस्). The म् of उरस is dropped before ड by 'उरसो लोपश्च'—*Vârtika* on *Pâṇ.*. III. 2.48. कृत्वोरगावृतम्—According to the *Mbh.*, however, Bhîma was bound simply with cords of creepers ('पाशैर्लतामयैः') and then thrown into the Ganges. It was when he sank to the realm of the Nâgas that thousands of Nagas coiled themselves round him and bit him with their poisonous fangs. However, the poison of the snakes neutralised the vegetable poison administered to Bhîma and he regained his consciousness, and bursting open the cords, pressed the Nagas all under the ground. See *Mbh. Âdi.* 128. 54-60. मूर्खाणां दोषाय प्रभविष्णुताः—'Power in the hands of fools (always) leads to evil (or becomes dangerous)'. The poet means that when a fool like Duryodhana had great power in his hands, it was but natural that it should be used for evil purposes. प्रभविष्णुताः—प्रभवति तच्छीलः प्रभविष्णुः (प्र-भू+इष्णुच्, a *Krit.* affix, showing 'disposition' or 'tendency')—प्रभविष्णोः भावः प्रभविष्णुता, 'possession of power (*lit.* 'being a lord *or* master); authority.'

610. दयितं सारथिम्, 'a favourite charioteer'. हेलयैव 'unwittingly;' *or* 'in mere sport.' अपहस्तेन—अपसारणार्थः हस्तः तेन. 'by throwing (him) off by the hand' stretched out as he awoke from his sleep. निद्रार्धं—निद्रार्धे या जृम्भा तया जिह्मं आननं यस्य सः, with his face turned aside as he yawned in half sleep.'

611. दंशभग्न—दंशैः भग्नाः रदाः येषां तथाभूताः—'whose teeth were broken by bites'—(*i. e.* by biting him). सर्पान्, *i. e.* the serpents which had been coiled round his body. विषान्नम् 'food mixed with poison'. Bhîma, though warned by Yuyutsu, ate the food and digested it.

612. जीर्णं विषे, *Loc. Abs.* मन्युवृक्षः, मन्युः एव वृक्षः, 'the tree of hostility.' यस्य,-वृक्षस्य. सर्वमहीपालक्षयः-in the war between the Kauravas and the Pâṇḍavas.

613-617. The story of Kripa's birth. गौतमस्य शरद्वतः—'गौतमो (गोतमस्य गोत्रापत्यं पुमान्) गोत्रतः, शरैः जातः शरा एव वास्य बंधुवत्प्रिया इत्यर्थः'—*Nil.* विघ्नाय etc. The austerities of S'aradvat so alarmed Indra that he sent down a nymph (सुरकन्यका) to tempt him. फुल्लजलजेक्षणाम्-फुल्ले ये जलजे ते इव ईक्षणे यस्याः ताम्-'of eyes like full-blown lotuses.' स्मरनिर्धूतधैर्यैः—स्मरेण निर्धूतं धैर्यं यस्य तथाभूतः, 'deprived of his strength of mind by Cupid (*i. e.* by passion)', *i. e.* carried away by passion. शरस्तंबे, 'on a clump of S'ara

grass'. मिथुनम्, 'twins.' कृष्णाजिनयुतं, 'along with deer-skin'. सायकाङ्कम्, *lit.* 'having arrows for their distinguishing mark' *i. e.* along with arrows. Acc. to the *Mbh.*, the deer-skin and the arrows had been left by S'aradvat, as he escaped from the Apsaras. *Âdi.* 130. 12. मृगयासक्तचेतसा qualifies शन्तनुना—मृगयायां सक्तं चेतः यस्य तेन,–'addicted to hunting,'–*i. e.* when he was out a-hunting. वर्धितौ कृपया, 'brought up out of compassion (कृपा)' and hence named कृप and कृपी. *Cf.* कृपया यन्मया बालाविमौ संवर्धिताविति। तस्मात्तयोर्नाम चक्रे तदैव स महीपतिः—*Mbh. Âdi.* 130. 19. कृतब्रह्मोचितव्रतौ—कृतं ब्रह्मणः यत् उचितं तत् व्रतं ययोः तौ–'on whom (purificatory) rites proper for Brâhmaṇas were performed.' ब्रह्म–the Brâhmaṇa caste. वेदस्तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः—*Amar.* व्रत=संस्कार. *Cf.* कृतक्षत्रोचितव्रतम्-st. 265. जामदग्न्यः—जमदग्नेः अपत्यं पुमान्, 'son of Jamadagni,' *i. e.* Parus'urâma, who is said to have learnt the whole science of arms from S'iva himself. कृप, a Brâhmaṇa, adept in the science of arms, is aptly compared to the most celebrated of Brâhmaṇa warriors, परशुराम. In the great war, Kripa sided with the Kauravas, and was one of the three surviving warriors of the Kuru army. He is one of the चिरजीविन्s.

619. भरद्वाजः—a celebrated sage, to whom many Vedic hymns are attributed. He is represented as the son of Brihaspati and father of Droṇa. हविर्धानि चरन्, 'while performing the *Agnihotra*'. हविर्धानम्-हविषः धानम्. *lit.* 'putting or throwing the oblation' into the fire, *i. e.* the *Agnihotra*. धान–from धा, 3 U. 'to put in' with ल्युट् (अन), *Krit.* affix forming abstract nouns.

620. द्रोणः—so called because the seed of Bharadvâja from which Drona was born was preserved in a द्रोण–(द्रोणकलशे यज्ञियपात्रविशेषे—*Nil.*). अग्निवेशात्—अग्निवेश—a sage on whom Bharadwâja had bestowed the *Âgneya*–missile. Agnivesha again bestowed the missile on Bharadvâja's son, Drona. आग्नेयम्—अग्निः देवता अस्येति–[अग्नि+ढक् (एय)].

621. अश्वत्थामानम्—See note to st. 224 above.

622. दिव्याश्वसदृशस्थामा—दिव्याश्वेन सदृशं स्थाम यस्य सः—'whose strength was like that of the celestial horse (उच्चैःश्रवस्)'.

623. द्रविणकाम्यया—'with the desire of obtaining money'. द्रविणकाम्या is derived from the nominal verb द्रविणकाम्यति, 'he wishes for money', from द्रविण+काम्यच् added in the sense of 'wishing for that which is denoted by the base'. रामम्—परशुरामम्. अश्रान्तवसुवर्षिणम्—अश्रान्तं यथा तथा वसु वर्षति इति, 'who

was ceaselessly (*lit.* untiringly) showering wealth' on Brâhmaṇas at the sacrifice which he performed after the extirpation of the Kshatriya race. See note to st. 19.

624. वितीर्य कश्यपायोर्वीम्—'having bestowed the earth on Kas'yapa.' See note to st. 19. प्रस्थितो जलधेस्तटीम्—According to some of the Purâṇas, Paras'urâma retired to the south and founded colonies of Brâhmaṇas along the western shores of the Southern Peninsula from the Konkan down to Malabar. According to the *Mbh.*, however, he retired to the Mahendra mountains to practise austerities, and there the Pâṇḍavas in course of their journey to various sacred places, met him. See *Mbh.* Vana-P. Chap. 117. दत्तसर्वस्वः—दत्तं सर्वस्वं येन सः—'who had given away all he had'.

625. शरीरमात्रशेषोऽहम् etc.—शरीरमात्रमेवाद्य ममेदमवशेषितम् । अस्त्राणि च महार्हाणि शस्त्राणि विविधानि च । अस्त्राणि वा शरीरं वा वरयैतन्मयोद्यतम् । वृणीष्व किं प्रयच्छामि तुभ्यं द्रोण वदाशु तत्—*Mbh. Âdi.* 130.63.64, विमुखार्थिमुखम्—विमुखः यः अर्थी तस्य मुखम्—'the face of a supplicant who is disappointed.' विमुख, *lit.* 'with the face turned away' *i. e.* disappointed. विमुखार्थिमुखं etc.— *i. e.* it is painful to me that a supplicant should go away from me disappointed.

626. ससंहारम्—qualifies धनुर्वेदम्, संहारैः सहितम्—'together with the *Mantras* for (the) withdrawal (of the missile discharged)'. संहारः *i. e.* संहारमन्त्रः *i. e.* a *mantra* which takes away from a missile the peculiar virtue with which it was endued when it was launched. सरहस्यव्रतम्, रहस्यैः व्रतैश्च सहितम्, 'together with the mystic charms and rules'; *or* रहस्यव्रतेन सहितम्, 'together with the mystic science of obtaining command over missiles.' रहस्य, a mystic *Mantra* appropriate for discharging or withdrawing missiles. धनुर्वेदम्, *lit.* 'the Veda of the bow,' *i. e.* 'the science of arms'. It is one of the four उपवेदs *i. e.* sciences attached to the वेदs. The उपवेदs are: (1) आयुर्वेद or Medicine, which is attached to ऋग्वेद; (2) धनुर्वेद or military science, to यजुर्वेद; (3) गांधर्ववेद or Music, to सामवेद; and (4) स्थापत्यवेद or Architecture, to अथर्ववेद. विद्यास्त्र°—विद्यानां अस्त्राणां च ये ग्रामाः तैः गुम्फितम्—'made up of (*lit.* strung together with) the collections of spells and missiles.'

627. शिशुमित्रम्—'a friend of his boyhood.' पाञ्चाल्यम् 'of Panchâla'. पंचाल was the name of a country which extended from the banks of चर्मण्वती (Chambal) up to Gangâdvâra (at the foot of the Himâlaya) in the north. It was divided into two portions separated by the Ganges, *viz.*—उत्तरपंचाल (modern

Rohilkhand, according to Cunningham) and दक्षिणपंचाल (the Gangetic Doab), Some, however, identify पंचाल with the Punjab, together with a little territory in the neighbourhood of Hastinâpura. पृषत—name of द्रुपद's father.

628. पुरा, *i. e.* in their boyhood, when they were living with Agnivesha for learning the science of arms. राजतनयः, *i. e.* Drupada, who was then a prince. प्राप्तराज्यः—प्राप्तं राज्यं येन सः, *i. e.* 'when I shall become King.' The past part. has the sense of futurity.

629. तत् *i. e.* which you promised me when we were school-fellows. सरलाशयः—'simple-minded'.

631. तुल्यार्थज्ञानतेजसाम्—'of those who are on the same level as regards wealth, knowledge and prowess'. विपर्यये, 'if it be otherwise; if contrary be the case'. हासाय (भवति)' 'excites laughter; becomes ridiculous'.

632. निरस्तः, 'repudiated'. गजाह्वयम्, a name of Hastinâpura.—*lit.* 'the elephant-city' (गजेति गजाह्वा आह्वयं नाम यस्य तत् पुरम्). आचार्यकं—'the office of a preceptor.'—आचार्यस्य भावः आचार्यकम्.—आचार्य+वुञ् (अक). The affix वुञ् (अक) is added, in the sense of भाव to words having a penultimate य् preceded by a long syllable—'योपधाद्गुरूपोत्तमाद्वुञ्'—*Pâṇ.* V. 1.32.

633. केलिशालिनः—केलिना शालन्ते इति-'engaged in sport; playing'. सुसंहताः, *lit.* 'well-united,' *i. e.* with all their united efforts.

634. ऐषीकमुष्टिना—इषीकानां अयं ऐषीका, ऐषीका चासौ मुष्टिश्च तेन—'with a handful of stalks of grass.' श्रेणीकृतेन *lit.* 'arranged in a regular order' *i. e.* made to form a chain. *Cf.* एषा मुष्टिरिषीकाणां मयाऽस्त्रेणाभिमंत्रिता। अस्त्रा वीर्यं निरीक्षध्वं यदन्यस्य न विद्यते॥ भेरुस्थामीषीकया वीटां तामिषीकां तथान्यया। तामन्यया समायोगे वीटाया ग्रहणं मम॥—*Mbh. Âdi.* 133. 14,15.

636. सूतपुत्रः राधेयः,—*i. e.* Karṇa. See st. 519–20. प्रययौ तस्य शिष्यताम्—'became his pupil'. अस्त्रविद्याभिः—With verbs implying *rivalling, resembling* or *excelling*, the Instrumental is used of the points or particulars referred to in the rivalry or resemblance, or the qualities in which the resemblance consists. सव्यसाचिना—सव्यसाचिन्, an epithet of Arjuna—सव्येन (करेण शरान्) सचते तच्छीलः, 'one who aims (or discharges) arrows (even) with the left hand,' *i. e.* one who can discharge arrows with both the hands. The name is thus derived in

the *Mbh.*—उभौ मे दक्षिणौ पाणी गांडीवस्य विकर्षणे। तेन देवमनुष्येषु सव्यसाचीति मां विदुः.

638. आस्थितः (तु) परं यत्नम्, 'sedulously applied himself to.' निर्दीपे निशि etc.—'Taking food in the dark at night, he regarded his mouth as a target.' "Once Drona, seeing Arjuna's great devotion to arms, told the cook in private, 'Never give food to Arjuna in the dark, and do not tell him that I have asked you to do this'. One night, when Arjuna, was taking his food, a wind arose and the lamp went out. But Arjuna continued eating in the dark, his hand by force of habit going to his mouth. Thinking this to be the result of the force of habit, the mighty-armed son of Pându (thenceforth) practised at his bow at night."—*Mbh. Âdi.* 134.21–25.

639. संतमसे—सन्ततं तमः सन्तमसम्, 'great (*lit.* all-pervading) darkness.' तमस् preceded by अव, सम् ,and अन्ध, has अ added to its final—अवसमन्धेभ्यस्तमसः—*Pâṇ.* V. 4.79. व्यधात्—*obj.*, इषुपातान्—'discharged arrows,' *i. e.* practised at the bow. शब्दवेध—शब्देन (शब्दानुसरिण) यः वेधः तस्य या विद्या तस्यां विशारदः—'proficient in the art of hitting an invisible mark only by (mentally) tracing its sound.'

640. मौर्वीरवम्—'the twang of his bow-string'. मौर्वी—'a bow-string'—मूर्वायाः इयं मौर्वी or मूर्वायाः विकारः (according to अवयवे च प्राण्योषधिवृक्षेभ्य-*Pâṇ.* IV. 3. 135–चाद्विकारे—*S. K.*)—*lit.* 'made of the *mûrva* grass', *i. e.* a bow-string made of the *mûrva* grass. मुदान्वितः—मुदया अन्वितः—'filled with joy; pleased.'

641–42.—a युग्म. गुरुं सर्वधनुष्मताम्, 'the preceptor of all archers.' तस्य तत्कौशलं श्रुत्वा धनुर्वेदजिघृक्षवः। राजानो राजपुत्राश्च समाजग्मुः सहस्रशः *Mbh. Âdi.* 134.30. दाशोऽयमिति नाग्रहीत्—न स तं प्रतिजग्राह नैषादिरिति चिंतयन्। शिष्यं धनुषि धर्मज्ञस्तेषामेवान्ववेक्षया—*Mbh. Âdi.* 134.32.

643. मृण्मयं द्रोणम् 'a clay-image of Drona'. मृण्मय–मृदः विकारः मृण्मयः—मृद्+मयट्, a *Tad.* affix indicating 'made of.' श्रद्धावान्—'with devotion,' as if the clay image were his real preceptor. तस्मिन्नाचार्यवृत्तिं च परमामास्थितः सदा। इष्वस्त्रे योगमातस्थे परं नियममास्थितः। श्रद्धया परयोपेतो योगेन परमेण च। विमोक्षादानसंधाने लघुत्वं परमाप सः–*Mbh. Âdi.* 134.34, 35.

644. शिक्षार्थे, 'for (receiving) instruction,' presumably, in archery. Acc. to the *Mbh.*, however, they had gone out for hunting. अथ द्रोणाभ्यनुज्ञाताः कदाचित्कुरुपांडवाः। रथैर्निर्ययुः सर्वे मृगयामरिमर्दन॥ —*Mbh.* 134.36. श्वानम्,—the dog;

accompanying one of the attendants of the Pâṇḍavas. बाणैः सप्तभिः पूरिताननम्.—While the dog was wandering in the forest, it came upon the Nishâda prince, Ekalavya, and seeing his dark unkempt person, began to bark aloud. Thereupon, Ekalavya discharged seven arrows simultaneously into the dog's mouth, with such lightness of hand that the arrows filled it without hurting it in the least.

645. स्मयात्—'in astonishment'. लाघवम्—'dexterity; lightness of hand'. धुर्यम्—'chief; foremost'—etymologically 'fit to bear the yoke'—धुरं वहति इति धुर्यः—धुर्+यत्.

649. निकृत्त्य—*Ind. p. p.* of कृत् with नि–6 P., 'to cut off'. निर्विकाराननः—निर्गतः विकारः यस्मात् तत् निर्विकारम्, निर्विकारं आननं यस्य सः निर्विकाराननः—'with unchanged countenance,' *i. e.* without showing the least sign of hesitation or pain. तथैव हृष्टवदनस्तथैवादीनमानसः । छित्त्वाऽविचार्य तं प्रादाद्द्रोणायायुष्टमात्मनः—*Mbh. Âdi.* 134·58.

451. भासम्—a kind of bird, blue in colour; according to some, भास is the blue jay; while others say that भास is the vulture (भासं नीलपक्षं पक्षिणं । शकुन्तमित्यन्ये । गृध्रमित्यपरे—*Nil.*). उच्छ्रितम्, (*p. p.* of श्रि with उत् 1 U. 'to rise' or 'to raise, erect'),—'placed on high'. लक्ष्यम्, 'target; mark'. कुम्भसंभवः—कुम्भे संभवः यस्य सः (*lit.* 'pitcher-born'),—'Drona,' so called because he was born in a द्रोण or sacrificial pitcher (यज्ञियकलशविशेषः द्रोणः). कुम्भसंभव is more commonly the epithet of the sage Agastya. विधाय goes with भासं and (अत्युच्छ्रितं) लक्ष्यम्.—'Causing a *Bhâsa* bird to be placed very high as a target' (for the princes to shoot at). Drona, in order to test his pupils' proficiency in archery, caused an artificial भास to be placed as a target on the top of a very high tree.

652. कार्मुकम्–'bow,'–derived from कर्मन्+उकञ्, according to *Pâṇ.* V. 1.103; कर्मणे प्रभवतीति कार्मुकम् ('that which is able to do its work well)'. *Cf.* तत्कार्मुकं कर्मसु यस्य शक्तिः—*Kir.* 3·48.

654. ग्राहः—'a crocodile'. जङ्घायामगृहीत्,–Roots implying 'to seize' often govern the Locative of that which is caught hold of. बली qualifies ग्राहः.

655. तन्मोचनाय, तस्मात् मोचनाय, 'for freeing (himself) from it' (*i. e.* the crocodile). प्रेरिता (*p. p.* of ईर् with प्र–*causal*), 'directed; commanded.' स समर्थोपि मोक्षाय शिष्यान् सर्वानचोदयत्। ग्राहं हत्वा तु मोक्ष्यध्वं मामिति त्वरयन्निव—*Mbh. Âdi.* 135·13. न लेभे कर्मनिश्चयम्, 'could not decide what to do; were at a loss what to do.'

656. शक्रनन्दनः, 'the son of Indra,' *i. e.* Arjuna. ब्रह्मशिरम् —गृहाणेदं महाबाहो विशिष्टमतिदुर्धरम्। अस्त्रं ब्रह्मशिरो नाम सप्रयोगनिवर्तनम्॥ न च ते मानुषेष्वेतत्प्रयोक्तव्यं कथंचन। जगद्विनिर्दहेदेतदल्पतेजसि पातितम् —*Mbh. Ádi.* 135.18,19.

657–58.—a युग्म. राजराजन्यसूनुषु—राजन्य-a Kshatriya other than a ruling prince. राज्ञः अपत्यानि राजन्याः क्षत्रियाः. राजन्+यत्; जात्यां यत्प्रत्ययः 'राजश्वशुराद्यत्'—*Pân.*, 'राज्ञो जातावेवेति वक्तव्यम्'—*Vârt.* मञ्चः—'platform; dais.' अन्तःपुरैः—'with the ladies of the harem.' अन्तःपुर properly means 'the inner apartment of a palace, set apart for the ladies'; but here the word is used by लक्षणा for the inmates *i. e.* the ladies of the inner apartments. कृतास्त्रताम्—कृतानि (शिक्षितानि) अस्त्राणि येन सः कृतास्त्रः तस्य भावः कृतास्त्रता—'proficiency in the science of missiles'. गुरोः *i. e.* of Drona.

659. रङ्गम्, 'auditorum; theatre'. गंगाजलोज्ज्वले, qualifies वाससी,—गंगाजलं इव उज्ज्वले, 'as white as the water of the Ganges.'

660. अश्वत्थाम्ना सहितः स तेजसां निधिः, साक्षात् शक्तिमता स्कन्देन (सहितः) देवः त्रिलोचनः इव विबभौ. शक्तिमता—'armed with a spear.' शक्ति or spear is the favourite weapon of Skanda, whence he is also called शक्तिधर, शक्तिपाणि, etc. त्रिलोचनः—त्रीणि लोचनानि यस्य सः, 'The three-eyed god' *i. e.* S'iva. See note to st. 236 above. स्कन्देन—On स्कन्द, See note to st. 263, above.

661. चित्रन्यस्ता etc.–'made the rows of spectators around them look as if they were drawn in a picture' *i. e.* the wonder and admiration excited by the marvellous feats of the princes made the spectators so still and motionless that they looked like figures drawn in a picture.

परस्परस्पर्धा—परस्परेण या स्पर्धा तस्यां दर्शितानि उत्तालानि मण्डलानि याभ्यां तौ—'displaying (*i. e.* making) very large circles in contending with each other;' *i. e.* circling round and round the arena; *or* 'displaying circles on high in contending with each other.' *i. e.* circles which appeared lofty on account of their whirling round and round the arena with their clubs uplifted. *Cf.* तौ प्रदक्षिणसव्यानि मण्डलानि महाबलौ। चेरतुर्मण्डलगतौ समदाविव कुंजरौ. *Mbh. Ádi.* 136·33. उत्ताल, 'great, large;' *or* 'lofty; high.'

663. संगरोद्यतौ, 'ready for fighting'. न्यवारयत्, 'stopped'. गुरोर्गिरा,—Drona, seeing that the spectators were divid-

ed into two parties, one excitedly cheering up Duryodhana and the other, Bhima, and fearing that the excitement of the people might rise to a dangerous pitch, commanded his son to stop the combat between Bhima and Duryodhana.

664. अस्त्रवैचित्र्यम्—'Diverse feats of (in the use of) missiles'. विचक्षुषम्—विगतं चक्षुः यस्य तम्—'blind'. सुबलात्मजाम्,—the daughter of (King) Subala, *i. e.* Gândharî.

665. हर्षविस्तारिनयनः,—हर्षेण विस्तारिणी नयने यस्य सः—'with his eyes expanded with joy,' at the prospect of showing to the assembly the skill of his most loved pupil, Arjuna.

666. स्पर्धया etc. यः कार्तवीर्यार्जुनेन (सह) स्पर्धया लज्जते इति जाने, 'who, I know, is ashamed of rivalling (even) with Kârtavîrya Arjuna,' *i. e.* who is so very brave and so very skilled in the art of fighting that he thinks it below him to emulate the fame even of such an invincible warrior as his name-sake Kârtavîrya Arjuna. कार्तवीर्यार्जुनेन.—कार्तवीर्यार्जुन,—Arjuna, son of Kṛtavirya. He was the king of the Haihayas, a people in Central India. "He propitiated Dattatraya, son of Atri, who was an avatâr of Vishnu, and sought and obtained from him these boons:—a thousand arms; the power of restraining wrong; the conquest of the earth and the disposition to rule it righteously; invincibility by enemies and death at the hands of a man renowned over the whole world. He ruled the whole earth with all its dwipas and performed 10,000 sacrifices; and of him the verse is still sung: न नूनं कार्तवीर्यस्य गतिं यास्यंति मानवाः। यज्ञैर्दानैस्तपोभिर्वा प्रश्रयेण दमेन च. He ruled for 85000 years with unbroken health, prosperity, strength and valour"—*Vish P. IV.* 12.3,4. According to other accounts, Kârtavîrya, by virtue of the boons grow very insolent and oppressed both men and gods, till at last Vishnu became incarnate as Paras'urâma for the special purpose of killing him. See note to St. 19.

667. द्रुंभोद्भवेन, 'by Drona' See note to st. 651. श्वेतवाहनः,—an epithet of Arjuna—श्वेताः वाहनाः यस्य सः—'One whose car was drawn by white horses,'—*i. e.* Arjuna.

668. स दिव्यास्त्रप्रभावेन् etc.—आग्नेयेनासृजद्वह्निं वारुणेनासृजत्पयः। वायव्येनासृजद्वायुं पार्जन्येनासृजद्घनान् ॥—*Mbh. Âdi.* 137. 19. पौरस्त्री°—पौरस्त्रीणां कटाक्षाः एव उत्पलानि तैः मालितः—'garlanded with the lotuses in the form of the glances of the women of the city.' The glances of the women of the city continuously cast on

Arjuna are fancied to be lotuses which, as it were, formed garlands on his person.

669. सुसंरब्धाः,—'greatly exasperated'. संरब्ध—*p. p.* of सं-रभ् 1 A, 'to be exasperated or enraged'.

670. जलधरध्वान°—जलधराणां ध्वानः इव गंभीरः निःस्वनः यस्य सः (घोषः)—'of a sound deep like the roar of thunder; resounding like thunder.' भुजास्फालनसंभवः—'of the slapping of arms.'

671. तेन, घोषेण. द्वाराग्र°—द्वाराग्रे न्यस्तानि चक्षूंषि यैः तेषाम्—who turned their eyes to the gate.' उन्मुखानाम्, उद्गतानि मुखानि येषां तथाभूतान्—'with their faces uplifted'. कोऽपि—'indescribable; such as cannot be expressed in words'. The pronoun किम् in conjunction with अपि has the sense of 'indescribability' (अनिर्वाच्यता). कौतुकविभ्रमः—'excitement caused by (the eagerness of) curiosity.'

672-73.—a युग्म. कनकतालाभः, qualifies कर्णः in the next st.—कनकस्य तालः कनकतालः, तस्य आभा इव आभा यस्य सः, '(tall and resplendent) like a golden palm-tree'. Karṇa is compared to a palm-tree of gold, because his stalwart figure was clad in an armour of gold. भास्वत्कवचरत्नांशु—qualifies कर्णः in the next st.— भास्वतः कवचस्य यानि रत्नानि तेषां अंशुभिः पिञ्जरीकृतानि दिङ्मुखानि (दिशां मुखानि) येन—'the rays of the jewels in whose armour tinged the quarters with brown'. पिञ्जरीकृत—a च्वि formation. दिङ्मुखानि (*lit.* the faces of the quarters), 'the quarters'. The refulgence of the golden armour blending with the radiance of the jewels is fancied by the poet to have clothed the quarters in a red-brown hue. तिग्मांशुः—तिग्माः (hot) अंशवः (rays) यस्य स,—'the sun'.

674. हेलया, 'contemptuously'. चकार अर्जुनदिव्यास्त्रनिर्विशेषम्, 'performed feats of supernatural missiles exactly like Arjuna'. अर्जुनदिव्यास्त्रानिर्विशेषम्—अर्जुनस्य दिव्यास्त्रेभ्यः निर्विशेषं यथा तथा—*lit.* 'exactly like the supernatural missiles of Arjuna'. अनुज्ञया, 'with the permission' of Droṇa. *Cf.* ततो द्रोणाभ्यनुज्ञातः कर्णः प्रियरणः सदा। यत्कृतं तत्र पार्थेन तच्चकार महाबलः—*Mbh. Âdi.* 138·12.

675. तद्दर्शनानंद°,—तस्य (कर्णस्य) दर्शनेन (जातः) यः आनंदः तेन पुलकांकुरितः (पुलकाः एव अङ्कुराः संजाताः अस्य सः]—'with his hair standing erect in joy at seeing him'. व्यधात्—*obj.* सख्यं—'made friendship with him (तेन). प्रणयात्पूर्वमाभाष्य, 'having first lovingly conversed with him.' *Cf.* सम्बन्धमाभाषणपूर्वमाहुः—*Raghu.* 2. 58.

676. स्पर्धानुबन्धौ,°—स्पर्धायाः अनुबन्धात् उत्थं वैरं ययोः तयोः,—between whom hostility sprang up in consequence of their rivalry'. अनुबन्ध—'consequence; result.' बभूवाभिनवो रसः—'a fresh interest was aroused' (in the spectators); 'a new feeling of admiration arose' (in the hearts of the spectators).

677. स्वयमुद्यतयोः qualifies शक्रसूर्ययोः—'who had themselves made ready to help their respective sons.' Indra, in order to help his son, covered the sky with clouds, but S'urya, too, showed his affection towards his son by dispersing the clouds.—ततः स विद्युत्स्तनितैः सेन्द्रायुधपुरोगमैः । आवृतं गगनं मेघैर्बलाकापंक्तिहासिभिः ॥ ततः स्नेहाद्धरिहयं दृष्ट्वा रंगावलोकिनम् । भास्करोऽप्यनयच्चाशं समीपोपगतान् घनान् ॥ मेघच्छायोपगूढस्तु ततोऽदृश्यत फाल्गुनः । सूर्यातपपरिक्षिप्तः कर्णोऽपि समदृश्यत ॥—*Mbh. Âdi.* 131. 23-25. गूढार्थसुत°,—गूढः अर्थः यस्यः सः गूढार्थः, गूढार्थः यः सुतयोः वृत्तान्तः तस्मिन् कोविदा—'who knew well the secret (*lit.* the facts of which were secret) history of (the birth of) her sons (*viz.* Arjuna and Karna).'

678. चापाचार्यः—चापे (धनुर्विद्यायां) आचार्यः—'teacher in archery.' चाप here stands by लक्षणा for चापविद्या. समैः सख्यं च etc. 'To have friendship (only) with equals and to fight (only) with equals is the family vow of Bhâratas.'

679. अज्ञातकुलशीलेन—अज्ञातं कुलं च शीलं च यस्य तेन—'with one whose family and character are not known.' अराज्ञा, 'with one who is not a king,' *i.e.* one who does not come of a royal family. लिलेख वसुधाम् 'scratched the ground' (with his toe), of course, absent-mindedly.

680. प्रकर्षश्चेद्गुणेष्वस्ति etc. 'If there be excellence of merits (*lit.* eminence in merits), why look to outward appearance (*i. e.* to outward things such as family, lineage, etc.)?'—*i. e.* in the case of persons possessed of superior qualities, outward things such as noble descent, high connections etc. are of little importance.

682. कृतिभिः, 'by the able'. प्रशस्तं कृतं अस्य अस्ति इति कृती, one whose actions are good; one who is successful; hence 'one who is able'. कुलानि क्रियन्ते—'(noble or distinguished) families are made (*i. e.* are founded).'—*i. e.* what we know as distinguished or noble families were made such by persons who were first obscure, but who afterwards rose to eminence by the sheer force of their merits.

683. लक्ष्मीनिरीक्षिताः—लक्ष्म्या निरीक्षिताः—'those who are favoured (*lit.* gazed at steadfastly) by fortune'. भजन्ते चक्र-

वर्तिताम्, 'attain the position of universal monarchs'. चक्रवर्तिन्, चक्रं (the circle of the earth or of the tributary princes) वर्तयति (rules over) इति.

684. अंगविषये,—'in the country of the Angas'. अंग was the name of the country, identified with Western Bengal, lying about modern Bhâgalpur, which is considered to be the same as Champâ or Angapuri, its capital. एवंविधस्य etc.—'Would (even) the sovereignty of the gods be above (*lit.* 'a marvel in the case of' a person of) such a magnificent figure?' वपुस्, 'a beautiful form or appearance.' *i. e.* a person of handsome figure or appearance.

685. सलाजकुसुमाम्बुभिः, qualifies 'घटै—लाजैश्च कुसुमैश्च अम्बुभिश्च सहितैः—' (filled) with fried (rice,) grain-flowers and water.' लाजाः—'fried rice-grain' which are showered on kings as a mark of honour on auspicious occasions. कृतोष्णीषम्—कृतं उष्णीषं यस्य,—'with a crown placed on his head; crowned'. उष्णीषं-उष्णं ईषते (removes, wards off) इति 'a turban; a crown.

686. कान्ताकराधूत —कान्तानां करैः आधूतैः सितैः चामरैः वीजितः—'fanned with white *chowries*, waved by the hands of lovely women.' राजहंसैरिव, etc.—'he shone like (had the beauty of) a lotus-pond (*or* an assemblage of lotuses) surrounded by flamingoes'. Karna is compared to a lake full of lotuses, and the *chowries* waved by his sides, to white flamingoes of whom such a lake is a favourite resort. कमलाकरः—कमलानां आकरः, 'a lake full of lotuses'; *or* an assemblage of lotuses.'

687. शशिप्रभम्—qualifies सितच्छत्रम्,—शशिनः प्रभा इव प्रभा यस्य तत्—'as white and bright as the moon'. आवर्तमानं, etc.—'which turning round, appeared as it were, to be his glory, playfully whirled round in the sky'. The white umbrella revolving above Karna's head is fancied to be his own glory made, as it were, out of sport, to whirl round in the sky. Glory is, by the convention of Sanskrit poets, always represented to be perfectly white in colour, and as such, is compared to the shine of the full moon, the snow of the Himâlaya, the *Kumuda* lotuses, etc. *Cf.* यत्प्रकाशयशोधौताः श्यामाः संदहमाययुः; st. 229; निर्दोषा सततं येषां कीर्तिस्त्रैलोक्यकौमुदी—st. 1048; हंसश्रेणीषु तारासु कुमुदेषु च वारिषु। विभूतयस्तदीयानां पर्याप्ता यशसामिव ॥—*Ragh.* 4.19; *Cf.* also *Ragh.* 2.69.

688. अधिरथः—Karna's foster-father. यष्टिव्यग्रकरः, यष्ट्या व्यग्रः करः यस्य सः, *lit.* with his hand occupied with a staff' *i. e.* supporting himself on a staff,

689. हर्षाम्बुपरिप्लुतम्—हर्षाम्बूणि परिस्रवति इति हर्षाम्बुपरिप्लुत् तम्—'shedding tears of joy' at seeing his son raised to the dignity of a king. बद्धाभिनवशेखरः—बद्धः अभिनवः शेखरः येन तथाभूतः—'wearing a new crown', *i. e.*, a crown placed on his head only a short while ago.

691. रथचर्यासु—'in driving chariots'. रथचर्या-रथेषु चर्या, properly 'moving in chariots' चर्या, from चर् with the *Tad.* affix यत् in sense of 'action'. सुशिक्षितः—'well-trained' as you must have been in the art of chariot-driving. पञ्चाननानुकारः—imitating a lion'. पञ्चानन·—पच (wide open, spread) आननं यस्य सः,—'a lion', so called because his mouth is almost always wide open. पंच is an adjective formed from the verb, पच् P. A. 'to spread; to expand'. It will be seen that the numeral पञ्चन् has nothing to do with the word पञ्चानन.

693. न मूलान्वेषणं क्षमम्—'It is not proper to trace the origin.' मूलान्वेषणम्-मूलस्य अन्वेषणम्—'close inquiry into the origin'. अन्वेषण from अन्विष् (अनु-इष) 6 P., 'to inquire, to seek'. *Cf.* with this st.—क्षत्रियाणां बलं ज्येष्ठ योद्धव्यं क्षत्रबंधुना। शूराणां च नदीनां च दुर्विदाः प्रभवा किल —*Mbh.* 139.11.

694. अनलः, Fire.—'नास्ति अलः पर्याप्तिः यस्य, बहुधा दाह्यदहनेऽपि तृप्तेरभावात्—वाचस्पत्य Some derive अनल from अन्, 'to breathe'. सलिलाज्जातः, Agni is variously represented as the son of Brahmâ (*Vish. P.*), of *Vis'vânara*, of the sun, and of the sage Angiras. कार्त्तिकेयः—(कृत्तिकानां अपत्य पुमान्; कृत्तिका+ढक्-एय), so called because he was reared by the Krittikas. See note to st. 263 above. गूढं हि महतां, etc.—'For, who is able to determine exactly the mysterious origin of the great?'

695. प्रगल्भाः किल, etc.—'For, verily all are eloquent (*or* bold) in proclaiming the defects of others.'

696. सहस्रांशुसमस्विषि—सहस्रांशुना (=सहस्रांशुत्विषा) समा त्विट् यस्य सः—'as refulgent as the sun (*lit* 'the thousand-rayed one')'. कर्णे, 'with respect to Karna.' Here the Locative has the sense of 'about, as to'. मनुष्यशंकापि, etc.—'who (*lit.* whose mind) possibly would entertain a doubt that he is a human being?' आशयं स्पृश्, 'to influence (or enter) the mind.'

697. वचोयुद्ध—'war of words', *i. e.*, a hot dispute or altercation. मण्डलितोच्चण्ड°—qualities भुजः-मण्डलितं उच्चण्डं कोदण्डं येन सः—'which has made the terrible bow to form a ring', *i. e.*, which has drawn the bow so much that it becomes circular in

shape. °कोदण्डःक्रियतां भुजः,—*i. e.*, 'Bend your bow with your hand,' etc.

698. आकुलिते—आकुलित, 'excited.' अस्ताचल°, अस्ताचलस्य शिरः चुम्बति इति,—touching (*lit.* kissing) the summit of the setting mountain.' अस्ताचल,—अस्तश्चासौ अचलश्च. अस्त,—अस्यन्ते सूर्यकिरणाः अत्र इति,—a fabulous mountain in the west, behind which the sun and the moon are supposed to set. It seems that the wall of clouds lining the western horizon, tinged with the rays of the setting sun is poetically represented as the setting mountain.

699. सभ्रुभङ्गे qualifies दिने,—भ्रुभङ्गेन सहिते, 'frowning'. The gathering darkness of the evening is fancied to be the frown on the face of the parting day. आकोपपाटले qualifies दिने,—आकोपेन पाटले, 'flushed with anger'. पाटल, ruddy, reddish'. The red glow of the evening is fancied to be the flush of anger on the face of the parting day. कुमुदकुधा,—कुमुदेभ्यः या कृत् तया, 'on account of wrath towards the *Kumudas*' (which open only at moon-rise in the night). The day, the poet fancies, was angry with the *Kumuda* lotuses, for they had remained closed as long as he was there; and hence the frown and flush of anger seen on his face as he is departing. Note the poetic transference of the feelings that were uppermost in the heart of Duryodhana and others to the natural phenomena of the evening.

700-701. A युग्म यामिनीकामिनी°—यामिनी एव कामिनी, तस्याः कर्णपूरभूताः ये चम्पककोरकाः तैः—'(which were, as it were) the *Champaka* buds worn as ear-ornaments by that lovely woman, Night'. The night is fancied to be a lovely woman, and the brilliant yellow lamps lighted at sunset to be *Champaka* buds worn by her as ear-ornaments. कांचनच्छाये, etc.—The bright yellow light of the lamps spread a golden glow over the royal road. सरंभशिञ्जान°—संरंभेण शिञ्जानानि मणिमयानि कंकणानि यस्य सः—'with his golden bracelets jingling on account of the flurry (of anger).'

702. धनञ्जयमुखाम्भोज°—धनञ्जयस्य मुखाम्भोजे (मुखं अम्भोज इव तस्मिन्) न्यस्तानि सस्नेहानि लोचनानि येषां तथाभूताः—'with their loving eyes resting on the lotus-like face of Arjuna', *i. e.*, gazing lovingly at Arjuna's face. सस्नेह—a transferred epithet. धनञ्जयः—धनं जयति इति; धन+जि+खच् (अ). The *Krit.* affix खच् is added to the roots भू, तृ, वृ, जि, etc., with a noun as their object standing as an उपपद, and the whole formation implying a name—'संज्ञायां 'भृतृवृजिधारिसहितमिदमः'—

Pâṇ. III. 2.46. Before the खच् affix, the bases अरुष्, द्विषत् and those ending in a vowel (*e. g.*, जि), when they stand as उपपदs, insert a nasal—'अरुर्द्विषदजन्तस्य मुम्'—*Pâṇ.* VI. 3.67. In the *Mbh.*, the name धनञ्जय is thus derived :—सर्वांञ्जनपदाञ्जित्वा वित्तमादाय केवलम्। मध्ये धनस्य तिष्ठामि तेनाहमपि धनञ्जयम्.

The Defeat of Drupada.—704. पृषतात्मजः—'the son of Prishata', *i. e.*, Drupada.

705. शैशवे—शिशोः भावः शैशवं तस्मिन्—'in (our) boyhood'. प्राप्तराज्यः, *i. e.*, when he became king.

706. न्यक्कारं—*obj.* to चक्रे,—'insult; slight'. न्यक्कार, from न्यक्, (an *adv.* implying 'contempt, insult') and कृ—न्यक्कृ, 'to insult, contemn, humitiate'. मदविप्लुताः 'filled with pride'. विप्लुत properly means, 'overflowed, deluged'. तस्य मन्युमहावह्नेः.....प्रमाणम्'—'You, who are the clouds in the form of (my) pupils to (quench) that great fire in the form of my 'wrath' are to decide (what to do)', *i. e.*, you, my pupils will, I hope, revenge the insult under which I am smarting. The idea is that just as clouds extinguish a conflagration by pouring down rain, so will the pupils satisfy the grudge that Drona bore to Drupada by wreaking vengeance on him. मन्युमहावन्हेः—मन्युः एव महावह्निः तस्य, 'to (*i. e.*, for extinguishing) the great fire (or conflagration) in the form of (my) wrath'. शिष्यवारिदाः—शिष्याः एव वारिदाः—'clouds in the form of pupils'. वारिदाः—वारि ददति इति. सर्वे, in apposition with भवन्तः. प्रमाणम् 'an authority, one who decides'. When the word प्रमाण is used as a predicate, it is always in the *singular number* and *neuter gender*, though the subject be of any number or gender.

707–708.—a युग्म. धनंजयप्रभृतयः—धनंजयः प्रभृतिः (the first येषां ते—'Arjuna and others'. सानुबन्धम्,—अनुबंधेन सहितम्—'with (all) his following', *i. e.*, 'with his ministers'. The *Mbh.* has सहामात्यम्. रणमूर्धनि—रणस्य मूर्धनि—'in the van of battle'. न्यवेदयन्, offered; presented'. See note to st. 34.

709. स हि द्रोणाय, etc.—According to the *Mbh.* (*Âdi.* 140. 67.71), it was Drona who appropriated half of Drupada's kingdom and bestowed on him the other half. Drupada being in Drona's power, had to submit and to content himself with the territory assigned to him by the latter. Drona says :—'वरं ददामि ते राजन् राज्यार्धमवाप्नुहि॥ अराजा किल नो राज्ञः सखा भवितुमर्हसि। अंतःप्रयातितं राज्यं यज्ञसेन मया तव॥ राजासि दक्षिणे कूले भागीरथ्याऽहमुत्तरे। सखायं मां विजानीहि पांचाल यदि मन्यसे'॥ द्रुपद उवाच। 'अनाश्चर्यमिदं ब्रह्मन् विक्रान्तेषु महात्मसु। प्रीये त्वयाऽहं त्वत्तश्च प्रीतिमिच्छामि

शाश्वतीम्' ॥ एवमुक्त्वा स तं द्रोणो मोक्षयामास भारत । सत्कृत्य चैनं प्रीतात्मा राज्यार्धं प्रत्यपादयात् ॥ *Mbh. Âdi.* 140.68–72. अहिच्छत्रपुरं–अहिच्छत्रं पुरं यस्य तत्—'of which Ahicchatra was the capital.' The ruins of Ahicchatra are found near Râmnagar. The territory, too was called अहिच्छत्र after its capital. It extended from गंगाद्वार (at the foot of the Himâlaya) to the भागीरथी. This northern portion of Panchâla (known as उत्तर-पंचाल) is, according to Cunningham, the same as modern Rohilkhand. The southern portion (दक्षिण-पचाल) restored by Drona to Drupada, stretched from the भागीरथी to चर्मण्वती (Chambal) and was called माकन्दी (See *Mbh., Âdi.* 140. 73-74), and has been identified with the Gangetic Doab. Its capital was काम्पिल्य, which is identical with the modern Kâmpila on the old Ganges between Badâun and Farukâbâd.

710. द्रोणं मत्वा सुदुर्जयम्—*Cf.* क्षात्रेण च बलेनास्य नाप्यशत्स पराजयम् । हीनं विदित्वा चात्मानं ब्राह्मण स बलेन तु ॥ पुत्रजन्म परीप्सन् वै पृथिवीमन्वसंचरत् । *Mbh. Âdi.* 140. 75–76. तत्प्रतीकारं—'for revenging himself on him'. The Loc. has here the sense of 'as to; with respect to'. पुत्रजन्मनोरथं चबन्ध—'set his heart on the birth of a son', *i. e.*, eagerly longed for a son, who would take revenge on Drona. मनोरथं बन्ध्, to 'conceive a strong desire for; to set one's heart on'. मनोरथ—मनसः रथ', *lit.* 'the car of the mind'. Desire is called 'मनोरथ' as it carries the mind from one object to another, just as a car takes a man from one place to another.

लाक्षगृहदाहपर्व—711. गीयमानगुणान् पौरैः—a सापेक्ष समास (सापेक्षत्वात् गमकत्वेपि समास)—'whose excellences were sung by the citizens'. पार्थान्—पृथायाः अपत्यानि पुमांसः, 'the sons of Pritha (Kuntî),' *i. e.*, Yudhishthira, Bhîma, and Arjuna.

712. कर्णसौबलसखः—कर्णसौबलयोः सखा, *lit.*, 'the friend of Karna and S'akuni', *i. e.*, having Karna and S'akuni for his friends. The epithet has clearly the force of 'in consultation with his friends Karna and S'akuni'. See note to st. 424 above. तत्पराभवदीक्षितः बभूव, devoted himself to the one object, *viz.*, their destruction'. तत्पराभवदीक्षितः, तेषां पराभवाय दीक्षितः, *lit.* who had taken the दीक्षा (*i. e.*, the initiatory vow of a sacred rite) for overthrowing them'. दीक्षित properly means 'consecrated for the purpose of a sacred rite', such यज्ञ, विवाह, etc. दीक्षा is an initiatory ceremony through which the performer of a sacrifice or any other sacred rite must go. A person when duly consecrated is forbidden to attend to any other business than that

connected with the sacrifice. Thus the word दीक्षित comes to have the general sense of 'one who has solely devoted himself to' any work *Cf.* तं पितृवधभवेन मन्युना राजवंशनिधनाय दीक्षितम्—*Ragh.* 11-67; also, आपन्नाभयसत्रेषु दीक्षिताः खलु पौरवाः—*Śâk.* 2-16. गूढं, *adv*, 'secretly'. धियैव 'merely by his shrewdness' or 'merely by his wise counsel (to the Pândavas)'.

713. राज्याहान् *lit.* 'entitled to sovereignty', *i. e.*, likely to be chosen for sovereignty. सुयोधनः—सुखेन युध्यते इति.—The roots शास, युध, etc, take the affix युच् (अन्) in the sense of the affix खल्, *i. e.*, of 'ease or difficulty'—'भाषायां शासियुधिदृशिधृषिमृषिभ्यो युज्वाच्य' (खलर्थे)—*Vârtika* on *Pân.* III. 3–128.

714. स्वीकृत्य—'having won over'. प्रकृतीः—'the subjects'—in this sense, always used in the plural. दायाद्यम्—दायादस्य भावः-दायाद+यत्—'inheritance'. प्राप्तुं goes with ईहते, and has दायाद्यं for its object. युधिष्ठिरः—See note to st 559 above. जिह्मया धिया, 'with a wicked or deceitful purpose'. जिह्म—'morally crooked; deceiful; wicked'. जहाति सरलमार्गं, हीयते वा सरलमार्गात्—from हा 3 P., +मन (म), *Un.* affix before which हा is changed to जिह् and the final आ is dropped by *Un.* I. 141.

715. पौरुषेण, (पुरुषस्य कर्म पौरुषं), 'by valour'. त्यागात् 'by liberality.' प्राक्पुण्यैः—'by (their) merits of previous lives.'

716. प्राप्तराज्येषु पार्थेषु, *Loc Abs.*—'If the sons of Pritha obtain the sovereignty'. तत्पिण्डजीविनः—तेषां पिण्डेन जीवन्ति इति, 'depending upon them for subsistence' (*lit* 'living on the food given by them').

717. उच्छिष्टभग्नपात्राङ्कः—*lit.* 'having an unclean and broken pot for his mark', *i. e*, one carrying an unclean and broken pot. उच्छिष्ट—See note to st. 50 above. तुल्यकुल्येषु—'तुल्यं च तत् कुलं च तुल्यकुलम्, तुल्यकुले भवन्ति इति तुल्यकुल्याः (तुल्यकुल+यत्).—'to those belonging, to the same family, *or* to a family of an equal rank'. याच्ञावनतशेखरः—याच्ञायां अवनतः शेखरः यस्य तथाभूतः—'bowing his head in supplication.'

718. मानिनः in appposition with वयम्. यथा qualifies (न) भविष्यामः.

719. कौलेयककुल°—कौलेयकानां कुलेन व्यस्तग्रामान्त (ग्रामान्तात् व्यस्तः) अत एव विषमा स्थितिः यस्य तथाभूतः—'reduced to sore straits on account of being chased away from the neighbourhood of a village by a pack of hounds.' कौलेयक, (कुल+ढक् *lit.* 'attached to a family')-'a dog; a hound.' व्यस्त, *p. p.* of अस् with वि 4 P.,

'to drive away, to expel'. जीवितम्, goes with both जम्बूकस्य and अवज्ञातस्य.

721. कनीयान्—*Nom. Sing.* of कनीयस्; comparative of युवन्, 'young'. गुणज्येष्ठः—गुणैः ज्येष्ठः,—'superior (to me) in merits'. प्रजारञ्जनमेवासीत् etc—'the ornament of whose rule was pleasing his subjects,' *i. e.* 'who had endeared himself to his subjects by keeping them contented. *Cf.* तथैव सोऽभूदन्वर्थो राजा प्रकृति-रञ्जनात्—*Ragh.* 4·12; राजा प्रजारञ्जनलब्धवर्णः—*Ibid.* 6·21.

722. निजं, qualifies राज्यम्, 'his own' by right of descent. जनानुरागजाता etc.—'For, royal fortune, which is born of the love of the subjects, follows (*i. e.* descends to) the posterity (of the king who has won that love), *i. e.* it is the lineal descendants of a king who has won the hearts of his subjects that are favoured by royal fortune. Dhritarâshtra means to say that Duryodhana should not hope for royalty so long as the Pâṇḍavas, the sons of a highly popular king like Pâṇḍu, are there to claim the throne by right of descent.

723. न सहन्ते etc.—'Neither the subjects (*or* the ministers) nor the kinsmen would tolerate (our) hostility towards the sons of Pṛithâ'. प्रकृतयः, either 'the subjects' or 'ministers'—'प्रकृतिः सहजे योनावमात्ये परमात्मनि' इति विन्धः *Cf.* भृता हि पाण्डुनामात्या बलंच सततं भृतम्। भृताः पुत्राश्च पौत्राश्च तेषामपि विशेषतः॥ ते पुरा सत्कृतास्तात पाण्डुना नागरा जनाः। कथं युधिष्ठिरस्यार्थेन नो हन्युः सबांधवान्॥—*Mbh.* 144. 10,11. बान्धवाः—kinsmen, such as Bhîshma, Vidura, and others.

724. अर्थेन सर्वः etc.—'All men are won over by wealth'. Duryodhana means that his father should win over the people to his side by bestowing wealth on them.

725. लोकस्य द्रविणैर्नित्यम्,—'Men always sell (even) their lives, as if they were mere straw, for money.' तृणवत्—'तृण' is often used as a symbol of worthlessness or uselessness. *Cf.* तृणमिव लघु लक्ष्मीर्नैव तान्संरुणद्धि—*Niti. S.* 17.—दृष्टिस्तृणीकृतजगत्त्रयसत्त्वसारा—*Uttar.* 6. 19. द्रविणैः—'(in exchange) for wealth'.

726. वारणावतम्—a town on the bank of the Ganges. स्वांश्रियं etc., construe: त्वं स्वां श्रियं बद्धमूलां कर्तुं अर्हसि. स्वां श्रियं, 'your own position (power).' बद्धमूलाम्—(*lit.* 'deep-rooted'), 'firm.'

727. माध्यस्थ्यमास्थितः—'has taken the attitude of neutrality; is neutral.' माध्यस्थ्यं—मध्यस्थस्य भावः—'neutrality'.

द्रोणपुत्रः, *i. e.* As'vatthâmâ. कृपद्रोणौ यतश्च सः,—यतः (यत्र) सः (अस्ति) ततः (तत्र) कृपद्रोणौ (स्तः)—'Kripa and Droṇa will be on that side which he will take.' *Cf.* यतः पुत्रस्ततो द्रोणो भविता नात्र संशयः ॥ कृपः शारद्वतश्चैव यत एतौ ततो भवेत्।—*Mbh. Âdi.* 144.20,21.

728-29. छन्नः goes with हितकृत्—'covertly friendly (*lit.* doing good to)' to the Pâṇḍavas. शङ्कास्पदम्,—'an object of suspicion', *i. e.* one who cannot be trusted. लक्ष्मीरक्षा विधीयताम्,—'Let (our) royal power be (well) guarded.' तथेपि प्रत्यपद्यत, 'assented to (Duryodhana's) proposal by saying 'so be it'. भवितव्यतया etc, 'Whose judgment (*lit.* reason), alas! is not overpowered by Destiny? कृष्, has here the sense of *overpowering, subduing. Cf.* बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति (='परवशं करोति'-कुल्लूक)—*M. S.* 2.215.

730. तत्प्रयुक्ताः—तेन (धृतराष्ट्रेण) प्रयुक्ताः—'prompted (*or* instructed) by him' (*i. e.* by Dhritarâshtra). जनाः—according to the *Mbh.*, मंत्रिणः. धृतराष्ट्रप्रयुक्तास्ते कोचित्कुशलमंत्रिणः। कथयांचक्रिरे रम्यं नगरं वारणावतम् ॥—*Mbh., Âdi.* 145. 2, अन्येद्युः *Ind.* 'on the following day.'—अह्नात्राह्नाय पूर्व्हीत्यादौ पूर्वोत्तरापरात्। तथाधरान्यान्यतरेतरात्पूर्वेद्युरादयः'—*Amar. Cf. Pán.* V. 3. 22. उत्सवोदारम्—उत्सवेन उदारम्, 'grand on account of the festival.' उत्सव—It was a festival held in honour of S'iva—अयं समाजः सुमहान् रमणीयतमो भुवि। उपस्थितः पशुपतेर्नगरे वारणावते—*Mbh. Âdi.* 145. 3.

732. स्वैरम् 'gently,' *i. e.* humbly; respectfully. शङ्किताः, *i. e.* suspecting the evil motive of their uncle. *Cf.* धृतराष्ट्रस्य तं कामननुबुध्य युधिष्ठिरः। आत्मनश्चासहायत्वं तथेति प्रत्युवाच तम् ॥—*Mbh. Âdi.* 145. 11.

733. महामात्रम्—'a counsellor, a high official in the state'. मन्त्रे कर्मणि भूषायां वित्ते माने परिच्छदे। मात्रा च महती येषां महामात्रास्तु ते स्मृता ॥ From the *Mbh.*, it appears that Purochana was a म्लेच्छ (स म्लेच्छाधमः पापो दग्धस्तत्र पुरोचनः—*Mbh. Âdi.* 143-11), and held the office of a counsellor (अमात्य). [महामात्र also means an 'elephant-trainer' or 'superintendent of elephants'—महामात्रा हस्तिशिक्षाजीविनः].

734. प्रगल्भललना,°—प्रगल्भानां ललनानां कटाक्षाः इव चपलाः—'as unsteady as the glances of a bold woman'. In Poetics (*i. e.* अलंकारशास्त्र), प्रगल्भा is one of the classes of heroines in poetical composition and is thus described :—स्मरांधा गाढतारुण्या समस्तरतकोविदा। भावोन्नता दरव्रीडा प्रगल्भाक्रान्तनायका ॥ *Sâh. D.* 60. सन्मन्त्रिप्रणिधानेन—सन्मन्त्रिणां प्रणिधानेन, 'by employing able counsellors', *or* सन्मन्त्रिषु प्रणिधानेन, 'by respectful behaviour towards able counsellors'. प्रणिधान, from धा with प्र and नि, 2U. 'to employ;'

to place in front; to prostrate oneself before'. श्रित: goes with भूभुजाम्:.

735. व्यस्तकंटकाम्—व्यस्ता: कंटका: यस्या: ताम्—*lit.* 'from which all thorns have been removed' *i. e*, free from enemies, free from all sources of danger. उपायेन, 'by (*adopting*) some (clever) device'. प्रथमा गति:—'my greatest support'. प्रथमा 'best'. *Cf.* प्रथम. कल्प:—*Mâlavika.* 1.

736. अश्वतरवाहन.—*i. e.*, in a carriage drawn by mules—'सत्वं रासभयुक्तेन स्यंदनेनाशुगामिना'—*Mbh.* जतुशिलागृहम्—'a house made of lac-stones'.

737. तस्मिन्, *i. e.*, in the house of lac. विस्रंभसुप्तेषु तेषु, 'when they are sleeping unsuspectingly'. विस्र (श्रं) भ—'trust confidence'. बहिर्द्वारकृतार्गलं—बहिर्द्वारं (द्वाराद्बहि बहिर्द्वारं) कृता अर्गला यस्य तथाभूत, 'which has been bolted from without,' *i. e.* bolting the gate of the house from without.

740. अजातशत्रुवचसा—अजातशत्रु:, an epithet of Yudhishthira,—जातस्य (जंतुमात्रस्य) न शत्रु:, *or* न जात. शत्रु. (सुप्सुप् समास), *i. e.* 'one who is not enemy of any being, *or* one who never became the enemy of any one'. This epithet is sometimes explained as न जात: शत्रु: अस्य, but the explanation is wrong, being against the facts of Yudhishthira's life. *Cf.* न द्वेक्षि जनमतत्वमजातशत्रु:—*Veni.* 3·15. अपृष्टा, 'without being asked,' in order to warn Yudhishthira of the impending danger. प्रतीपम्,—प्रतिगता: आप: यत्र, *lit.* 'against the current of water'; hence, 'in the opposite direction,'—प्रति + अप् + अच्, the अ of अप् is changed to ई being preceded by a preposition (द्व्यन्तरुपसर्गेभ्योऽप ईत्—*Pâṇ.* VI. 3·97), and अप् takes the suffix according to ऋक्पूरब्धू:-पथामानक्षे—*Pâṇ.* V. 4 14.

742. In this and in the next two stanzas, Vidura warns Yudhishthira of the imminent danger. The warning is conveyed in a veiled language (acc. to *Mbh.* in the *Mlechha* language) which Yudhishthira alone understands. य: कायकर्त्तनम्-etc. Construe: य: कायकर्त्तनं तीक्ष्णं अलोहजं शस्त्रं शिशिरप्रतिपक्षं कक्षघ्नं च वेत्ति स न हन्यते. कायकर्त्तनम्—कायस्य कर्त्तनम्, (1) the apparent meaning is—'capable of cutting the body (कृन्तति इति कर्त्तनम्—कृत् 6 P., 'to cut'); but (2) the covert meaning is—'capable of destroying the body; killing.'—(कृणत्ति इति कर्त्तनम् हिंसकम्; 'कर्त्तनमिति हिंसार्थस्य कृणत्ते रूप न छेदनार्थस्य कृन्ततेरिति ज्ञेयम्—*Nil.*). अलोहजम् (1) apparent meaning: 'not made of iron' (न लोहात् जातम्); (2) covert meaning: 'made of combustible substances'.—अल + कृह् + ज; 'अल: अग्नि: आहिउपहीतिवत् वर्णलोप: (*i. e.* अल = अनल) तेन

आग्नेयानि द्रव्याणि जतुशणसर्जरसादीनि लक्ष्यन्ते, तेषां ऊहः समूहो यस्मिन्। आग्नेयैर्वाहकैर्द्रव्यैरुपेतमित्यर्थः—*Nil.*]. शस्त्रम्, (1) apparent meaning: 'weapon'; (2) covert meaning: 'house; palace'—['शस्त्रं सस्ति शेते अस्मिन्निति व्युत्पत्त्या प्रासादः ..... । शस्त्रमिति दन्त्यसकारस्थाने तालव्यशकारो म्लेच्छभाषात्वात् हेलयइतिवद्वर्णविकारः। षस् स्वापे इत्येतदादेः 'त्रन्'-प्रत्ययान्तस्य रूपम्'—*Nil., i. e.* the word शस्त्र is derived from सस् 'to sleep' with the affix त्रन् and means 'a house, a palace'—सस्ति अत्र इति सस्त्रम्, the स being changed to श in the *Mlechha* language in which Vidura addressed Yudhishthira.]. शिशिरप्रतिपक्षम्—(1) apparent meaning; 'the enemy of dew or cold', *i. e.* fire.—शिशिरस्य प्रतिपक्षम्-प्रत्यर्थी पक्षः सः प्रतिपक्षः); (2) covert meaning: 'an enemy (*i. e.* पुरोचन) employing fire (for destroying you)'—['शिशिरः शृणाति हिनस्ति इति शिशिरोऽग्निः, 'शॄ' हिंसायामित्यस्य रूपं गावीगोणीतिवद्वर्णाधिक्यं शिकारद्वयरूपम्—*Nil.*], शिशिरप्रयोक्ता प्रतिपक्षः शिशिरप्रतिपक्षः (a शाकपार्थिकादि compound). शिशिर is derived from शॄ, 'to destroy.' and means 'fire,' the double .शि, acc. to *Nil.*, coming in irregularly in the formation of the word on the analogy of such formations as गावीगोणी etc. The *Mbh.* has शिशिरघ्नं for शिशिरप्रतिपक्षं, and *Nilakaṇṭha* explains शिशिर as quoted above and शिशिरघ्न as 'शिशिरेण हन्ति इति' शिशिरघ्नः। अयमेव (*i. e.* पुरोचनः) पार्श्ववर्ती युष्मानग्निना हन्तुमायातीत्यर्थः. कक्षघ्नम्— (1) apparent meaning: 'consumer of straw', *i. e.* fire [कक्षं (dry grass) हन्ति इति]; (2) covert meaning: 'attendant' [कक्षे (by one's side) हन्ति moves)], *i. e.* पुरोचन, who is शिशिरप्रतिपक्ष ('your enemy seeking to destroy you by fire'). *Nil.* explains कक्षघ्न thus: कक्षः कक्षिः पार्श्वे इति यावत्, तत्र हन्ति गच्छतीति कक्षघ्नः पार्श्वचरः पुरोचन एव। अत्र स्वरस्यैव प्रथमे पदे व्यत्ययो हन्तेरप्रसिद्धं गत्यर्थत्वं म्लेच्छभाषात्वात्। कक्षघ्नः एव शिशिरघ्नः. What Vidura means by यः कारकर्तनं etc. is that Yudhishthira should be on his guard, because the house in which he and his brothers were to be lodged was made of inflammable materials and that their attendant Purochana was charged with the work burning them to death by setting fire to the house.

743. शीतशत्रौ प्रवृद्धेऽपि *Loc. Abs.*—शीतशत्रुः, 'fire'.—*Cf.* शिशिरप्रतिपक्ष in the preceding st. न भयं विलवासिनाम्—Vidura suggests that the Pâṇḍavas should have an underground passage made in the house, by which they would be able to escape when the house will be on fire. सचक्षुषो नास्त्यगम्यं—'There is nothing which cannot be achieved by man to a man (1) having eyes; (2) possessed of wisdom'. चक्षुघ्—चष्टे पश्यति अनेन इति—(1)

eye; (2) wisdom; discrimination. Vidura suggests, by saying चक्षुषो नास्त्यगम्यं, that Yudhisthira should, after escaping from the burning house, know the paths and ascertain the directions by exercising his faculty of observation. नाशुभं धृतिशालिनाम्—'there is nothing that is calamitous for the courageous.' *Cf.* with this st.—नाचक्षुर्वेत्ति पन्थानं नाचक्षुर्विन्दते दिशः। नाधृतिर्बुद्धिमाप्नोति बुध्यस्वैवं प्रबोधय—*Mbh. Âdi.* 147.23.—on which *Nil.* comments—'ननु बिले प्रविष्टानामस्माकं बिलमुखे प्रदीप्तेन वन्हिना अंतरुष्मणा नाशः कर्तव्य इत्याशंक्य विवेकं विना मार्गज्ञानं दिग्ज्ञानं च न भवति, धैर्यं विना ऐश्वर्यं च प्राप्यत इति विवेकं धैर्यं चाश्रयस्वेत्याह नाचक्षुरिति'.

744. व्रजन्भवति देशज्ञः—'By travelling a man knows the country (*i. e.* knows the ways)'. दिशो जानाति तारकैः—'One ascertains the directions by (observing) the stars.' Vidura suggests that the Pandavas should, while staying in the lac-house, frequently move out under the pretext of hunting and thus make themselves familiar with all the roads. By 'दिशो जानाति नक्षत्रैः' Vidura suggests that the Pâṇḍavas should not return to Hastinâpura; they should 'ascertain the directions by observing the stars' in the sky, so that they would be able to take any direction but that in which Hastinâpura lay. *Cf.* with this st. चरन्मार्गान्विजानाति नक्षत्रैर्विन्दते दिशः। आत्मना चात्मनः पंच पीड्यन्नानुपीड्यते—*Mbh. Âdi.* 147. 26.—'बिलान्निसृतानामपि मार्गज्ञानं कथं भवेदित्याशंक्य मृगयाव्याजेन सर्वं मार्गं ज्ञातव्या इत्याशयेनाह—चरन्मार्गानिति। एवं ज्ञातेष्वपि मार्गेषु हस्तिनापुरं प्रति नागंतव्यमित्याशयेनाह—नक्षत्रैर्विन्दत इति।—*Nil.*

745. उद्बाष्पलोचनः—उद्गतं बाष्पं (उद्गतानि बाष्पाणि वा) ययोः ते उद्बाष्पे, उद्बाष्पे लोचने यस्य सः—'with his eyes filled with tears.' किमेतत्, 'what does this (*i. e.* what Vidura said) mean?' Kunti wishes to know what passed between her son and Vidura before they parted.

746. कक्षघ्नः—See note to st. 742 above. वेश्म, 'the house', where they were to be lodged. शस्त्रमलोहजम्—See note to st. 742 above. तज्ज्ञेयम्—'it should be known (by you),' *i. e.* you should be on your guard against it. *Cf.* गृहादग्निश्च बोद्धव्य इति मां विदुरोऽब्रवीत्। पंथाश्च वो नाविदितः कश्चित्स्यादिति धर्मधीः—*Mbh. Âdi.* 147. 32.

748. रोहिण्याम्, 'when the constellation Rohinî was in the ascendent.' रोहिणी, the fourth lunar mansion containing five stars and figured by a cart.

748. दशरात्रम्—दशानां रात्रीणां समाहारः दशरात्रम्. रात्रि, when preceded by a numeral, an indeclinable, a word expressive of

a part of the whole, or by the words पूर्व, संख्यात and पुण्य drops its final vowel and has अ added to it.—'अहः सर्वैकदेशसंख्यातपुण्याच्च रात्रेः—*Pâṇ.* V. 4. 87. **पुरोचनकृतोत्सवाः**-पुरोचनेन कृतः उत्सवः येषां तादृशाः—'splendidly entertained by Purochana.'

749. **जतुसर्पिषा**—जतुयुक्तं सर्पिः तेन (a compound of the शाकपार्थिवादि class)—'with *ghee* mixed with lac.'

750. **आग्नेयम्**—(अग्नेः इदम्; अग्नि+ढक्-एय), 'made of inflammable materials'—(*lit.* 'relating to fire').

751. **इहैव** etc.—According to the *Mbh.* (*Âdi.* 148.19), this is said by Yudhishthira when Bhîma proposed that they should go to the place where they had first stayed. **अलक्षिताकाराः**—अलक्षितः आकारः येषां तादृशाः (*lit.* 'whose outward expressions are not seen through')—'without giving any clue to our inward thoughts by outward expressions; suppressing all outward manifestation of our inner feelings,' *i. e.* seeming quite unsuspicious. **आकारः**—आक्रियते (आविष्क्रियते) हृद्गतः भाव अनेन 'expression of the face' as giving clue to one's inward thoughts'; attitude. *Mall.* on *Ragh.* I. 20 (तस्य संवृतमन्त्रस्य गूढाकारेङ्गितस्य च), explains आकार as 'शोकहर्षादिसूचको भ्रुकुटीमुखरागादिराकारः'. इङ्गितं हृद्गतो भावो बहिराकार आकृतिः' इति सज्जनः. आकारेरिङ्गितैर्गत्या चेष्टया भाषितेन च। नेत्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः—*M. S.* 7. 67. **छलरक्षिणः**—छलेन रक्षन्ति इति, 'guarding (ourselves) by deception (*i.e.* by dissimulation). **अन्यथा**, *i. e.* if we fly from this place for fear of being burnt. **उपांशुदण्डेन**, 'by a secret attack'. **उपांशु**, *Ind.* 'in secret'. 'उपांशु विजने प्रोक्तम्' इति हलायुधः. **अरयः** *i. e.* Duryodhana and his partizans. **चरैः**, 'by means of spies'. *Cf.* वयं तु यदि दाहस्य विस्यतः प्रद्रवेमहि। स्पशैर्घातयेत् सर्वान् राज्यलुब्धः सुयोधनः—*Mbh. Âdi.* 148. 25.

752. **तत्र**, *i. e.* the lac-house. **मृगयाछद्मना**, 'under the pretext of hunting'. **छद्मन्**, छाद्यते, स्वरूपं अनेन इति,—छद्+मनिन्. **मार्गान् कलयन्**, 'observing the paths' (for their escape). **कलयन्**-कल् 10 *U.*, 'to observe, ascertain.'

753–54. a **युग्म. छद्मवृत्तान्तम्**-'the story of the trick, the treachery' (or Duryodhana). 'कृष्णपक्षे चतुर्दश्यां रात्रावस्यां पुरोचनः। भवनस्य तव द्वारि दास्यति हुताशनम्॥ मात्रा सह दग्धव्याः पांडवाः पुरुषर्षभाः। इति व्यवसितं तस्य धार्तराष्ट्रस्य दुर्मतेः॥ *Mbh. Âdi.* 149.4,5. **खनकः** (*subject* to व्यधात् in the next st.), 'a miner; an excavator'. **संसारमिव दुर्लक्ष्यम्** 'as difficult to be perceived or ascertained as the (true nature of this) worldly life', **दुर्लक्ष्यम्**, qualifies **बिलम्**. **बिलम्**, *lit.* 'a hole', *i. e.* a sub-terranean passage. **सुपिहितम्**, 'well-covered'. 'चक्रे वेश्मनस्तस्य मध्ये नातिमहद्बिलम्। कपाटयुक्तमज्ञातं

समं भूम्याश्च भारत ॥ पुरोचनभयादेवं व्यदधात्संवृतं मुखम् । *Mbh. Âdi*-149.67,68. पिहितम्—*p. p.* of धा with अपि, to cover, to close.' According to the grammarian Bhâguri. the prepositions अपि and अव may optionally drop their अ—'वष्टि भागुरिरल्लोपमवाप्योरुपसगयोः'—*S. K.* वक्रानुवक्रसोपान—qualifies बिलम्—वक्राणि अनुवक्राणि च यानि सोपानानि तैः युक्ता या सुरंगा तया दीर्घः निर्गमः यस्मात्-तथाभूतम् 'the egress from which was long, as the subterranean passage consisted of very tortuous flights of steps.' सुरंगा (also written as सुरुंगा), 'an underground passage; a mine dug under a building.'

755. दृष्ट्वमभ्युतं etc.—Seeing that the Pâṇḍavas had stayed in the house cheerfully and without the least suspicion for full one year, Purochana became exceedingly glad and thought that time was now ripe for executing his devilish plan. But the Pâṇḍavas were beforehand with him. One night, Bhîma, at the command of Yudhishthira, set fire first to the house where Purochana was asleep, and then. to the door of the lac-house. When the house had caught fire in all the parts, the Pâṇḍavas with their mother entered the subterranean passage, and were soon out of all danger. तेनैव, *i. e.* along with Purochana himself.

756-57. a युग्म. लाक्षाघृत—लाक्षा च घृतं च-तयोः यः घनः आमोदः तेन शंकितः तस्मिन्.—'alarmed at the strong smell of lac and *ghee*.' प्रवृद्धसप्तार्चि—प्रवृद्धः यः सप्तार्चिः तस्य ज्वालाभिः वलयिते,—'encircled by the flames of the blazing fire' सप्तार्चिस—सप्त अर्चींषि यस्य सः-'The seven-flamed one', *i. e.* 'Agni.' Agni is represented as having seven tongues (each of which has a distinct name) for licking up the clarified butter used in sacrifices. Hence he is also called सप्तजिह्व and सप्तज्वाल. प्रवृद्ध...वलयिते गृहे and दुःखिते जने are in the *Loc. Abs.* तारप्रलापमुखरा qualifies निषादी—तारप्रलापैःमुखरा—*lit.* 'uttering very loud screams' मुखर is derived either as मुखं (=मुखव्यापारं कथनं) राति इति (मुख+रा) or निन्दितं मुखं (=वचनं) अस्य इति. निषादी—अथ दानापदेशेन कुन्ती ब्राह्मणभोजनम् । चक्रे निशि महाराज आजग्मुस्तत्र योषितः । ता विहृत्य यथाकामं भुक्त्वा पीत्वा च भारत । जग्मुर्निशि गृहानेव समनुज्ञाप्य माधवीम् ॥ निषादी पंचपुत्रा तु तस्मिन् भोज्ये यदृच्छया । अन्नार्थिनी समभ्यागात्सपुत्रा कालचोदिता ॥ सा पीत्वा मदिरां मत्ता सपुत्रा मदविह्वला । सह सर्वैः सुतैः राजंस्तस्मिन्नेव निवेशने ॥ सुष्वाप विगतज्ञाना मृतकल्पा नराधिप—*Mbh. Âdi.* 150. 5-9.

758. विश्वस्तघातकः—विश्वस्तानां घातकः—'killing those (*i. e.* the Pâṇḍavas) who had confided in him. येषाम्-the antecedent

is वयम्. The citizens mean to say that it is better to be burnt to death than to see their beloved Pâṇḍavas burnt before their eyes, and to have such a perfidious wretch like Duryodhana for their king.

759. दिष्ट्या, 'fortunately'. सानुबन्धः, 'together with his attendants'. अश्रुगद्गदगिरः—अश्रुभिः गद्गदाः गिरः येषां तथाभूताः—'in accents choked with tears' *Cf.* बाष्पगद्गदम्—st. 317. बाष्पगद्गदा'—st. 466.

हिडिम्बवधः— (760–61)—a युग्म. गरुडोपमः—गरुडेन उपमा यस्य सः 'comparable to Garuda', in strength and swiftness. *Cf.* तेजस्वी वातंरहा वृकोदरः—*Mbh. Adi.* 150. 20. निर्दिशन् etc., as it were, making the earth swing with his heavy steps' (*lit.* 'as it were, giving to the earth the sport of swinging by the strokes of his feet.') क्षितेः, Gen. loosely put for the Dative.

762. सलिलक्रियाम्—the funeral rites consisting of presentation of libations of water to the Manes of deceased persons.

763. निरालोके, qualifies पथि,—निर्गतः आलोकः (light) यस्मात् तस्मिन्, 'dark'. गणयन्, 'determining; ascertaining'. गंगां समुत्तीर्य. According to the *Mbh.*, the Pâṇḍavas crossed the Ganges in a boat kept ready for them by Vidura. *Mbh.*–*Ādi*. 151. विषमम्—'impassable'; *or* 'dreadful'.

765. निजोत्तरीयेण goes with आदाय,—'in his upper garment' *i. e.* by soaking his upper garment with water. हंससूचितात्, qualifies सरसः, 'indicated by the notes of swans'. Swans always live near lakes. When Bhima heard their notes, he guessed that there must be a lake somewhere in the vicinity. The *Mbh.* has 'सारस' for 'हंस'. *Cf.* एते रुवन्ति मधुरं सारसा जलचारिणः। ध्रुवमत्र जलस्थानं महच्चेति मतिर्मम॥ अनुज्ञातः स गच्छेति भ्रात्रा ज्येष्ठेन भारत। जगाम तत्र यत्र स्म सारसा जलचारिणः॥.....उत्तरीयेण पानीयमानयामास भारत।—*Mbh. Ādi.* 153. 17,18,20.

766. निःसाराः—निर्गतं सारं (substance) यासां ताः—'vain; worthless.' करिकर्णचलाः—करिणः कर्णौ इव चलाः—'as unsteady as the ears of an elephant.' करिन्, करः (trunk) अस्य अस्ति इति, 'an elephant'. बाहूपधानाः—बाहुः एव उपधानं येषां तथाभूताः, 'using their arms as pillows,' *i. e.* resting their heads on their arms. *Cf.* अशेत सा बाहुलतोपधायिनी *Kum.* 5. 12; विपुलमुपधानं भुजलता—*Vair.* S. 79. यत्, 'inasmuch as'.

767. तद्रक्षणकृतक्षणः—तेषां रक्षणे कृतः क्षणः येन सः—'resolved (*lit.* devoted, pledged) to guard them'. *Cf.* वसिष्ठशापनि-

पतद्ग्रहमोक्षकृतक्षणः—st. 423. प्रबुद्धः—'awake'. प्रजागरः, 'watchful; vigilant',—from जागृ with प्र 2 P. + घञ् (अ).

768-70.—a विशेषक. सततसंनिधिः—सतता संनिधिः (presence) यस्य सः,—'living; residing' (*lit.* 'constantly present'). कल्पान्त°—कल्पस्य अन्तः कल्पान्तः, कल्पान्तस्य यः जीमूतः तेन सदृशा छविः यस्य सः—as dark as (*lit.* 'of a colour like') the cloud (appearing) at the end of the world (at the time of universal destruction)'. The clouds appearing at the time of the dissolution of the universe are supposed to be exceedingly dark in colour, pouring as they do floods of water deluging the whole world. जीमूतः. the word is variously derived: (1) जीवनस्य (उदकस्य) मूतः (पटबन्धः *i. e.* bag); (2) जीवनं मूतं (बद्धं) अनेन इति; (3) जीवनं मुञ्चति इति; (4) जयति नभः इति—an irregular formation of the पृषोदरादि class (—any word whose formation cannot be properly explained is included in this class.). कपिशयन् qualifies हिडिंबः,—'embrowning'. कपिशय, a Denominative verb from कपिश, brown; tawny'. आशाः—*obj.* to कपिशयन्,—'quarters', derived from अश् 5. A. 'to pervade'; आसमन्तात् अश्नुते इति आशा. विद्युत्पुञ्ज°—qualifies दृशा,—विद्युतां पुञ्जः इव पिशङ्गा तया—'tawny like a mass of lightnings'. विपाटयन्,—*pres. p.* of वि-पट् 10 *U.*—'to tear open, to split'. जगत् *obj.* to विपाटयन्. दंष्ट्राट्टाल°—दंष्ट्राः एव अट्टालाः तेषु ज्वालानां घटाः एव ये वटाः (वटवृक्षाः) तैः,—'with the fig-trees in the form of the clusters of flames growing on the terraces in the form of his tusks.' The idea is that the flames issuing from the tusks of the demon appeared to break up this world, even as the offshoots of fig-trees growing on the terrace of a house split it up. The tusks of the demon are fancied to be terraces on which the fig-trees in the form of the flames were growing. It is well-known that the offshoots of the fig-trees (such as वट अश्वत्थ, प्लक्ष etc.) growing on a wall or a terrace of a house are so vigorous that they split it up, however strongly built it may be. प्रस्रवत्सृक्किसंपुटः—सृक्किणोः संपुटौ सृक्किसंपुटौ, प्रस्रवन्तौ सृक्किसंपुटौ यस्य सः, 'with the corners of mouth dripping with saliva'. *Cf.* with this description of Hidimba that of the goblins in *Mâlatî*. 5. 13—कर्णाभ्यर्णविदीर्णसृक्किविकटव्यादानदीप्ताग्निभि-र्दंष्ट्राकोटिविसंकटैरित इतो धाव-द्भिराकीर्यते। विद्युत्पुंजनिकाशकेशनयनभ्रूश्मश्रुजालैर्नभो—लक्ष्यालक्ष्यविशुष्क-दीर्घवपुषामुल्कामुखानां मुखैः॥.

772. भगिनि, *Voc.* of भगिनी, 'sister'. अदूरवर्तिनः qualifies एतान्. आकण्ठपूरम्, आकण्ठं (कंठं यावत्) पूरः यथा भवति तथा—'to the full, to my fill'—(*lit.* so as to fill myself up to the throat').

774. **अरविन्दाक्षम्**, 'lotus-eyed'.—अरविन्दे इव अक्षिणी यस्य सः. The word अक्षि is changed to अक्ष at the end of a Bahuvrîhi compound, when the limb of the body is indicated—'बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात्षच्'—*Pân.* V. 4. 113. **अरविन्दम्**—अरान् तत्सादृश्यात् अराकाराणि पत्राणि विन्दति इति, *i. e.* that which has petals resembling the spokes of a wheel; अर + विद् + श (अ), by *Vârtika* on *Pân.* III. 1. 138. **अभिलाषवती**, *i. e.* 'fallen in love' with Bhîma.

775. Construe: सा स्तनस्तबकिनी सरागाधरपल्लवा विलासमारुताधूता लता इव ललिताकृतिः अभूत्. The attributives **स्तनस्तबकिनी, सरागाधरपल्लवा, विलासमारुताधूता**, and **ललिताकृतिः** qualify both **सा** and **लता** and bring out the resemblance between the two. **स्तनस्तबकिनी**,—(1) qualifying **सा**—स्तनौ स्तबकौ इव स्तनस्तबकौ तौ यस्याः सा, 'having breasts resembling clusters of blossoms;' (2) qualifying **लता**—स्तनौ इव स्तबको यस्याः सा, 'having clusters of blossoms resembling breasts., See note to st. 257 above. **सरागाधरपल्लवा**—(1) qual. **सा**—रागेण सहितः सरागः, सरागश्चासौ अधरश्च सरागाधरः, सरागाधरः पल्लवः इव यस्या, सा, having her red (lower) lip resembling a tender sprout; having a sprout-like red lip;' (2) qual. **लता**—अधरः इव पल्लवः अधरपल्लवः, सरागः अधरपल्लवः यस्याः सा—'having a red sprout resembling the (red) lower lip (of a woman)'. **विलासमारुताधूता**,—(1) qual. **सा**—विलासः मारुतः इव तेन आधूता; (2) qual. **लता**—विलास इव मारुतः तेन आधूता. See note to **शृंगारमारुताधूता** in st. 257 above. **विलास**—'amorous movements; dalliance'. **ललिताकृतिः**, 'having a beautiful form; lovely'.

776. Construe: काननस्थली तस्याः कटाक्षनयनैः, नृत्यच्छिखंडिवलय-च्युतैः शिखंडकैः इव विबभौ. **कटाक्षनयनैः**—कटाक्षयुतैः नयनैः, 'by (her) eyes casting side-long glances'. **काननस्थली**—'the forest region'. **स्थली**,—See note to st. 410 above. **नृत्यच्छिखंडि°**—नृत्यन्तः ये शिखंडिनः तेषां वलयानि नृत्यच्छिखंडिवलयानि, तेभ्यः च्युतैः—'dropped from the circles of dancing pea-cocks.' **शिखंडिन्**—शिखंडः (crest or tail) अस्य अस्ति इति,—'a peacock'. **शिखण्डकैः**—'with the plumes'—from the peacocks' tails. The glances of Hidimbâ's dark, bright eyes are compared to peacock's feathers which have a dark-blue brilliant hue. The poet fancies that the glances of Hidimbâ's dark bright eyes were so many plumes tossed in the air from the tails of peacocks dancing in a circle.

777. **वल्गुवादिनी**—'talking sweetly'. 'वल्गु स्थाने मनोज्ञे च वल्गुभाषितमन्यवत्.' **साचीकृतविलोचना**—See note to st. 239 and 552.

778-80. **आवृतम्**, (*lit.* 'obstructed, blocked') 'infested.'

मायया, 'by a trick or stratagem'. इङ्गितज्ञ—'O you who, are skilled in knowing the inward feelings of others, who can read into the hearts of others'. इङ्गित, 'inward thought or feeling'. 'इङ्गितं हृदृतो भावः' इति सज्जनः. विद्धि मम etc., 'Know that my heart is fixed on you ; I have fallen in love with you'. भाव, 'love, attachment.' वनान्तरम्—अन्यत् वनम् वनान्तरम्.—A compound of ths मयूरव्यंसकादि class.

781. तृणं हि etc., 'For, in the eyes of women, their own relatives are but straw before their love for their husbands'.

782. विनिद्रान् करोमि—'awaken (them)'. विनिद्रान्:-विगता निद्रा येषां तथा भूतान्.

783. कालपक्वः—कालेन पक्वः—*lit.* 'ripened by time,' *i. e.* whose time in this world is up; who is doomed. मद्भुजायन्त्र°—मम भुजे एव यत् यन्त्रं तेन यः निष्पेषः तेन विषमाम्—*lit.* 'excruciating on account of grinding in the machine of my arms,' *i. e.* 'excruciating on account of the machine-like grip of my arms.'

784. कथयतोः हिडिम्बाभीमसेनयोः—*Gen. Abs.*-'as Hidimbâ and Bhîmasena were (thus) conversing.' उत्ताम्यत्तालुरसनः—'with his palate and tongue grown impatient' to devour the human prey.

785. दंष्ट्राघट्टायन्त्र°—दंष्ट्राघट्टा एव यत् यन्त्रम्, तस्य निर्घर्षणेन समुत्थितैः—'rising on account of the friction of the machine in the form of his rows of tusks'. सधूम°—धूमेन सहितैः दहनस्य उद्गारैः,—'by the flames and the smoke..

787. मदाज्ञा विस्मृता तवः-'you have forgotten my command.' Past participles ending in त are used with the Genitive when they are used in the sense of the present tense.—'क्तस्य च वर्तमाने'—*Pâṇ.* II. 3. 67. प्रयाता—Periphrastic Future of या with प्र.

788. दहनज्वाला°—दहनज्वालाभिः कराला: श्मश्रुमूर्धजाः यस्य सः—'whose beard and hair on the head looked frightful on account of the flames of fire' (that issued from his tusks). मूर्धज—मूर्ध्नि जायते इति मूर्धजः—'hair'. *Cf.* the word शिरोरुह. कवलीकर्तुम्—अकवलं कवलं सपद्यमानं कर्तुम्, 'to devour, to swallow (as a mouthful).' कवलीक्ष is a च्वि formation. 'कृभ्वस्तियोगे संपद्यकर्तरि च्वि'—*Pâṇ.* V. 4. 50; अभूततद्भाव इति वक्तव्यम्—*Vârtika. Cf.* हुंकारकवलीकारचतुरोऽहम्—st. 984. कालः काल इव—the first कालः is an *adj.* meaning 'of a dark colour'. The second कालः means 'Death.' उदितः (अभूत्)-'leapt forward.'

790. सर्वभूता°—सर्वभूतानां अन्तरे तिष्ठति इति सर्वभूतान्तरस्थः तेन,—'(by him) who dwells in the hearts of all beings.' The epi-

thet glorifies, so to say, the universal operation of the passion of love. *Cf.* न हीयं स्ववशा बाला कामयत्यद्य मामिह । चोदितैषा ह्यनंगेन शरीरान्तरचारिणा ॥—*Mbh. Âdi.* 155. 25. मम;—*Gen.* loosely used for the Dative. मह्यम्.

791. क्रोधाध्मातम्—क्रोधेन आध्मातम्—'filled (*lit.* inflated), with wrath.' अनाकुलः qualifies भीमसेनः,—'calm; self-possessed'-(*lit.* 'not confused or perplexed'). गिरिगौरवम् qualifies तम्, गिरेः इव गौरवं यस्य तम्—'as huge as a mountain.' गौरवम्—'greatness, hugeness'; गुरोः भावः—गुरु+अण्.

794. नक्तंचरं—नक्तं चरति तच्छीलः नक्तंचरः तम्,—'a goblin, a demon' (*lit.*, one who goes about at night). नक्तम्-*Ind.*, 'at night' यावत् संध्या न दृश्यते, 'before morning twilight sets in (*lit.* is seen)'.

795. जीर्णतालीं—जीर्णतालीनां यत् वनं तत् इव श्यामा, 'dark like a grove of old palm-trees;' or 'like an ancient palm-grove'. जर्जरिता—'is wearing away.' (*lit.* 'is worn out'). क्रूरः क्षणः, 'the terrible period of time' (called रौद्र मुहूर्त in the *Mbh.*), when Râkshasas become most powerful and, therefore, hard to overcome. *Cf.* पुरा संरज्यते प्राची पुरा संध्या प्रवर्तते । रौद्रे मुहूर्ते रक्षांसि प्रबलानि भवन्त्युत ॥ त्वरस्व भीम मा क्रीड जहि रक्षो विभीषणम् । पुरा विकुरुते मायां भुजयोः सारमर्पय ॥—*Mbh. Âdi.* 156. 22, 23. क्षपय, 'put an end to; kill',—*causal* of क्षि 1 P. 'to decline; to decay.'

796. Construe: अथवा अहं एनं रक्षसां गुरुं मृत्युदंष्ट्राशितैः शरैः राघवत्रासस्मारणं करोमि. मृत्युदंष्ट्राशितैः—'as sharp as the tusks of Death.' शित, *p. p.* of शो 4 P., 'to sharpen; to whet.' एव करोमि राघवत्रासस्मारणं—'I shall thus put him in mind of the fright caused by Râma'; *i. e.* I shall throw him in the same fright by my arrows as he must have been put into by the arrows of Râma. Here Arjuna, in his pride, hints that he is as great an archer as Râma. स्मारणं करो=मिस्मारयामि.—*Cf.* for the causal of स्मृ used with two accusatives,—अपि चंद्रगुप्तदोषा अतिक्रान्तपार्थिवगुणान् स्मारयन्ति प्रकृतीः—*Mudrâ.* य एव दुःस्मरः कालस्तमेव स्मारिता वयम्—*Uttar.* 6. 34. एनं रक्षसां गुरुम्—'this great Râkshasa'—(*lit.* 'the head of the Râkshasas').

797. फल्गुनवत्सः—फल्गुन (or फाल्गुन) is an epithet of Arjuna. It is thus explained in the *Mbh.*—उत्तराभ्यां फल्गुनीभ्यां च नक्षत्राभ्यामहं दिवा । जातो हिमवतः पृष्ठे तेन मां फाल्गुनं विदुः ॥. नैवम्—'Not so', *i. e.* you need not do so, for I am well able to kill the Râkshasa single-handed. *Cf.* उदासीनो निरीक्षस्व न कार्यः संभ्रमस्त्वया । न जात्वयं पुनर्जीवेद्बाह्वन्तरमागतः ॥—*Mbh. Âdi.* 156. 20. शतगुणम्—

'a hundred times'.—शतं गुणाः यथा स्युः तथा. गुण, denotes 'folds' or 'times,' when used after numerals.

798. सावेगम्—आवेगेन सहितं यथा तथा,—'violently; with great force'. निष्पिपेष, 'dashed'. त्रुट्यट्टाङ्कारि°,—त्रुट्यन्तः (अतः) टाङ्कारिणः मर्मास्थिसंघट्टाः यस्य, अतः एव विकटा आकृतिः यस्य तथाभूतम्, 'whose form was distorted on account of the splitting and cracking of his vitals and bone-joints'. मर्मास्थिसंघट्टाः—मर्माणि अस्थिसंघट्टाः च—'the vitals and the joints of bones'. निष्पिपेष त्रुट्य.....कृतिम्,—dashed him on the ground so violently as to break his bones etc. and thus make him look hideous.

799. दुर्गयाक्रान्तः पुरेव महिषासुरः—'like the demon Mahisha, when he was, of yore, overpowered by (the goddess) Durgâ.' दुर्गा, *i. e.* the wife of S'iva, in her terrible form, as the slayer of the Asuras. She is also called महिषमर्दिनी, *i. e.* 'the slayer of Mahisha.' महिष was a demon in the form of a buffalo. He had assumed the sovereignty of Heaven and harrassed the gods so much that they sought the help of Vishnu. At the direction of Vishnu, the gods approached the goddess Pârvati who assumed a terrible form and killed the demon.

800. अकाण्डप्रलया°—अकाण्डः यः प्रलयः तस्य आरंभस्य शङ्का—'alarm that the universal dissolution had begun all of a sudden.' त्रिदिवौकसाम्—त्रिदिवं ओकः येषां तेषाम्,—'of the gods.' °शङ्काभूत् त्रिदिवौकसाम्—'The denizens of Heaven were filled with fear that the universal dissolution had begun all of a sudden.' त्रिदिवम्—See note to st. 378 above.

801. कीलालकल्लोल —कीलालस्य ये कल्लोलाः तैः विवलन् यः गलः तस्य गर्जितं यथा स्यात् तथा 'roaring and writhing his neck as the blood gushed out in continuous streams from it'—(*lit.* with the roaring from his neck which moved from side to side on account of the waves of blood'–which came out of it). निधनं तद्ययौ etc. 'that demon came to an end along with the darkness of night.' *i. e.* it was day-break just when the demon expired. शार्वरैः—शर्वर्यां भवानि शार्वराणि तैः—'of the night.' शार्वर, from शर्वरी + अण्. शर्वरी–शृणाति चेष्टां इति–'night.'

802. क्षपायां क्षीयमाणायाम्—*Loc. Abs.*—'As the night was wearing away'. क्षपा—क्षपयति चेष्टां इति–'night' संध्यारुणम्—संध्यया अरुणम्, 'ruddy on account of twilight.' बभूव etc.—रुधिरावर्तैः आभितः पूर्यमाणं इव बभूव,—'appeared, as it were, to be filled on all sides with eddies of blood.' In this and in the following

st., the poet very skilfully invests the dawn which broke over the bloody scene with a grim and terrible aspect.

803. अरुणकरस्फार—अरुणस्य कराणां यः स्फारः स एव पिङ्गश्मश्रु-जटासटा यस्य सः—'having the spreading rays of the dawn for his mass of tawny beard and matted hair.' दुष्प्रेक्ष्यः—दुःखेन प्रेक्ष्यः (1) qualifying प्रत्यूषः, 'dazzling'; (2) qualifying पिशाचः,—hideous; ill-favoured.' प्रत्यूषः—'dawn; day-break—प्रत्योषति (troubles) कामुकान् इति प्रत्यूषः.

घटोत्कचोत्पत्ति.—804. नाभ्यनन्दत्—'did not desire for; did not care for,' *i. e.* treated (her) coldly. अभिनन्द् in this sense is usually used with the negative न. *Cf.* अस्माकमपि भर्तृदारिका.....नाभिनन्दति केलिकलाः—*Mâlati.* नाहारमभिनन्दति—*Kâd.*; नाभिनन्देत मरणं नाभिनन्देत जीवितम्—*M. S.* 6. 45. वृकोदरः—See note to st. 564 above. धिक्क्रूरान् राक्षसान्—*Cf.* स्मरंति वैरं रक्षांसि मायामाश्रित्य मोहिनीम्। हिडिम्बे व्रज पन्थानं त्वमिमं भ्रातृसेवितम् ॥—*Mbh. Âdi.* 157. 1.

805. संकल्पभंगभीता—संकल्पस्य भंगः संकल्पभंगः, तस्मात् भीता 'apprehensive of disappointment in her love. संकल्प, 'desire;' *or* 'love.'

806. प्रेरितः goes with मात्रा and धर्मसुतेन. तद्गिरा 'at her request,' *i. e.* at the request of Hidimbâ. इति संविदा. According to the *Mbh.*, Bhîma made also another agreement, *viz.* that his stay with her would end as soon as a son was born to them.—यावत्काले न भवति पुत्रस्योत्पादनं शुभे। तावत्कालं गमिष्यामि त्वया सह सुमध्यमे—*Mbh., Âdi.* 157. 20.

807–08. स तया etc. As the stanzas stand, they do not contain the principal verb. Some such verb as रेमे or विजहार must be supplied. It is very probable that a stanza (which we have not been able to find in any of the MSS. we have collated) containing the verb has been lost. तत्प्रभावोचितगतिः, तस्याः प्रभावेण उचिता गतिः यस्य सः,—'who made pleasurable journeys by her power'. उचित—here means, 'delightful; pleasurable.' *Or* तत्प्रभावोचितगतिः may be interpreted as तस्याः प्रभावस्य उचिता या गतिः सा अस्ति अस्य सः, *i. e.* going wherever he liked by her power.' तत्प्रभाव—Hidimbâ was possessed of the power of going anywhere at will—अंतरिक्षचरी ह्यस्मि कामतो विचरामि च। अतुलामाप्नुहि प्रीतिं तत्र तत्र मया सह ॥—*Mbh. Âdi.* 154. 30.

कैलासकटकेषु—'On the sides of Mount Kailâsa.' कैलास is the name of a mountain in the Himâlayas, north of the

Mânasa lake. It is represented as the residence of S'iva and the site of Kubera's capital, Alakâ. The Puranas describe it sometimes as a mountain of silver, sometimes as a mountain of crystal. It is glorified as a most delicious place, planted with all sorts of trees that bear flowers and fruits all the year round, and inhabited by peacocks and diverse other birds that regale the ear with the sweetest music. The woods of this mountain are described as the favourite haunt of यक्षs, किन्नरs, गुह्यकs, etc. and of सिद्धs and ऋषिs spending their days in ceaseless contemplation. The name कैलास is thus derived by क्षीरस्वामीः—'कं जलं, इला भूमिः, कैलयोर्जलभूम्योरास्ते, के जले लासो लसनम स्येति वा कैलासः स्फटिकः, तस्यायं स्फाटिको ऽद्रिः.' उद्दण्डपुण्डरीकेषु qualifies हिमवन्मानसेषु—उद्गताः दण्डाः येषां तानि उद्दण्डानि, उद्दण्डानि पुण्डरीकाणि येषु तेषु—'having white lotuses on stalks standing erect.' हिमवन्मानसेषु, 'in the *Mânasa* lake of the Himalâya.' The plu. मानसेषु probably shows that the poet designates all the large lakes on the Himâlaya as *Mânasa* lakes. *Or* the plu. may be taken to refer to the waters or the banks of the Mânasa lakes—मानसस्य इमानि मानसानि जलानि तटानि वा. *Cf.* सर्वर्तुफलरम्येषु मानसेषु सरःसु च—*Mbh. Âdi.* 157. 29. As a matter of fact, there is only one Mânasa lake. According to Râmâyana, the lake is situated on Mount Kailâsa.—कैलासशिखरे राम मनसा निर्मितं सरः। ब्रह्मणा प्रागिदं यस्मात्तस्मादभून्मानसं सरः ॥. However, according to the researches of modern travellers, it lies between the Himâlayas and the Kailâsa. The Mânasa lake is said to be the native place of flamingoes, which are described as migrating to its shores at the beginning of the rainy season (See *Megh.* 11,76; *Vikr.* 4.14,15)., हरिचन्दनहृद्येषु—हरिचन्दनैः हृद्येषु, 'pleasant on account of हरिचन्दन trees'. हरिचन्दन—a kind of sandal tree, yielding yellow saudal. मलयाचलमौलिषु—मलयश्चासौ अचलश्च मलयाचलः तस्य मौलिषु, 'on the peaks of the Malaya mountain'. The मलय is well known in Sanskrit literature as a mountain abounding in sandal trees, and the southerly breeze is always described as being redolent of the fragrance of the sandal of the Malaya. In the Bâla Râmâyana, the mountain is described as teeming in sandal, cardamum, pepper, and betel-nut trees. In the *Mahavîracharita* (5. 3.) and in the *Raghuvansha* (4. 46), it is said to be encircled by the river Kâveri. It has therefore, been identified with the southern portion of the Ghats running from the south of Mysore and forming the eastern boundary of Travancore.

809. हारिलोचनाम्—हारिणी लोचने यस्याः ताम्, 'of bewitching eyes'. रतिसनाथस्य—रत्या सनाथस्य-'accompanied by Rati.' सनाथ, *lit.* 'with or having a lord, (नाथेन सहित) properly applies to a woman having a lord or a person to help or to protect her. However, the word is also used in the secondary sense of सहित or युक्त —' having, accompanied by,' as in रतिसनाथस्य. *Cf* मणिशिलापट्टसनाथः शोभामण्डपः, *Vikr.* 2; सति कुसुमसनाथे किं करोत्येष बर्हीं-*Vikr.* 4. 10; लतासनाथ इवायं केसरवृक्षः प्रतिभाति-*Śāk.* 1.. अमदयन्मधुगधसनाथया...स्मिनरुचा तरुचारु-विलासिनी-*Ragh.* 9. 42.

810. घटोत्कचम्—In the *Mbh.* the name is thus explained: घटो हास्योत्कच इति नाना तं प्रचक्षते। अवर्षीत्तेन नामास्य घटोत्कच इति स्म ह ॥-*Adi.* 157. 38.—'घट इति घटमाहुरयाः शिरः। ह स्पष्टम्। अस्य पुत्रस्य उत्कचः विशेष घट उत्कचो यस्येति योगात् घटोत्कचेति नाम'—*Nil*, *i. e* घटोत्कच was so called because his head (घट) was hairless or bald (उत्कच) 'घट समाधिभेदे ना शिरःकूटकटेषु च' इति मेदिनी. विकटास्यम्. विकटं आस्यं यस्य स.-'having a hideous face; of hideous aspect.' अद्भुत—*subj.* हिडिम्बा. मायिनी etc, 'It is said that Rākshasa women, who are possessed of magical powers, give birth to a child on the very day they conceive.' *Cf.* सद्यो हि गर्भान् राक्षस्यो लभन्ते प्रसवंति च। कामरूप-धराश्चैव भवन्ति बहुरूपिका ॥—*Mbh* .*Adi.* 157. 36. मायिनी, माया अस्ति अस्याः सा, 'possessed of magical powers; skilled in magic arts.' सद्यःप्रसूतिः—सद्यः प्रसूतिः यासां ताः—'who are delivered of a child on the very day they conceive'. राक्षसी—The singular is used to denote the whole class.

811. समामन्त्र्य—'having bidden adieu.' क्षणदाचरी—क्षण-दायां चरति तच्छीला,-(*lit.* moving about at night),-a Rākshasa woman'. क्षणदा, क्षणं (delight) ददाति इति —'night'. संगमो हि etc. According to the *Mbh*., it was Bhima who laid the condition on Hidimbā that his stay with her would end on the birth of a son. See note to st. 806 above.

बकवधपर्व—(813-14)—a युग्म. मण्डलानि-'provinces; kingdoms.' अपक्रम्य यत् राजंस्त्वरमाणा महारथाः। मत्स्यान्त्रिगर्तान्पंचालान् कीचकानवन्ततश्च। रमणीयान्वनोद्देशान् प्रेक्षमाणाः सरांसि च *Mbh.*-*Adi.* 158.2. छन्नाः 'disguised'. ललाटतल qualifies पाण्डुनंदनाः—ललाट-तले संसक्ताः प्रमाणाञ्जलिपल्लवाः (पणामे रचिताः याः अञ्जलयः ता पल्लवा इव) येषां तथाभूताः—'With their leaf-like folded hands raised (*lit.* adhering) to their foreheads in salutation'.

815. Construe:—'युधिष्ठिरः पूर्णां श्रियं प्राप्स्यति' इति कृपाजुषा तेन आश्वासिता मनस्विनी कुन्ती धृतिं लेभे. कृपाजुषा, कृपां जुषते इति

कृपाजुष्टेन—'kind; compassionate.' धृतिं लेभे, 'took heart; was set at ease'. धृति, 'fortitude, self-command, composure'. मनस्विनी,—प्रशस्तं मनः अस्ति अस्याः सा, high-souled; strong-minded'. The possessive affix विन् is applied to words ending in अस् and to माया, मेधा, and स्रज्,—'अस्मायामेधास्रजो विनिः'—*Pâṇ.* V. 2.121.

816. स्थातव्यम्—The pot. pass. part. is used *impersonally*. अप्रमादेन, 'cautiously; vigilantly'. *Cf.* अप्रमत्तेन गन्तव्यम्—st. 54.

819. सुखोषिता—सुखेन उषिता, 'living happily'. उषिता, *p. p.* of वस् has an active sense. The past passive participles of roots implying motion, of intransitive roots generally, and of the roots श्लिष्, शी, स्था, आस्, वस्, जन्, रुह्, जॄ (4 P.), have an active sense—'गत्यर्थाकर्मकश्लिषशीङ्स्थासवसजनरुहजीर्यतिभ्यश्च'—*Pâṇ.* III. 4. 72.

820. निष्प्रतीकारः.—'irremediable'. प्रतीकार from प्रति+कृ+घञ् (अ). The vowel of the first member is optionally lengthened, when a verbal derivative with the affix घञ् (*e. g.* कार) follows a preposition (*e. g.* प्रति). provided the compound does not signify a human being. Thus we have either प्रतिकार or प्रतीकार.—'उपसर्गस्य घञ्यमनुष्ये बहुलम्'—*Pâṇ.* VI. 3.123.

821. एषामुपकृते etc., 'My son. I constantly desire to do some service to them'. मनोरथः—See note to st. 710. कल्पायते हि etc.—'To the grateful an obligation that is not returned appears as dreadful as the universal dissolution (itself)', i.e. those who have got a deep sense of gratitude never feel themselves at rest till they are able to return an obligation they owe to others. कल्पायते, (कल्प इव भवति) a Denominative verb from कल्प formed with the addition of the affix क्यङ् (य) in the sense of 'acting or becoming like the thing expressed by the noun'. Before this affix the final अ of a nominal base is lengthened thus कल्प+क्यङ्=कल्पाय. The verb thus formed is conjugated in the Atmanepada. अप्रतिक्रियः—नास्ति प्रतिक्रिया यस्य सः—'unrequited; not returned'.

823. स-द्विजोत्तमः in the 2nd line. निरीक्षमाणः—'gazing intently'.

824. *Construe*:—बत असारे संसरि शरीरिणां प्रियसंयोगाः कर्मतन्त्रैः वियोगे (जाते सति) हृदयच्छिदः जायन्ते. कर्मतन्त्रैः—कर्मणां तन्त्रैः, by the ordering of (*i. e.* as the inevitable consequences of) one's *Karmas*, *i. e.* actions done in previous lives.' see note to st. 373 above. कर्मतन्त्रैः goes with जाते understood after वियोगे.

प्रियसंयोगाः—प्रियैः संयोगाः 'intimate association with persons dear to one'. **वियोगे**,—जाते understood,—'on separation'. **हृदयच्छिदः**, हृदयं छिन्दन्ति इति,—' heart-breaking'.

825 **एकः** 'one person' from my house **गृहात्**. **रक्षसे** goes with **परिकल्पितः**, 'fixed upon (as prey) for the demon'. **न उत्सहे त्यक्तुम्**, 'I have not the heart to give up.' **रक्ष्यश्चात्मा विपश्चिता**—'A wise man should save himself.' The Brâhmaṇa is in a dilemma,—he has not the heart to sacrifice any member of his family, nor can he bring himself to give up his own life.

826. **सतीवृत्ताम**—सत्याः वृत्तं यस्याः ताम्—' devoted ; faithful'. **मनःसब्रह्मचारिणीम्**—मनसः सब्रह्मचारिणी, ' the sharer of my heart.' (*lit.* the friend of my mind), *i. e.* who shares with me my joys and sorrows. **सब्रह्मचारिन्** properly means ' a fellow-student; one going through the same studies and observing the same vows; hence figuratively it has come to mean ' a friend, a sympathiser.'—समानः ब्रह्म चरति इति सब्रह्मचारी. समान is changed to स acc. to 'चरणे ब्रह्मचारिणि'—*Pâṇ.* VI. 3. 86—ब्रह्मचारिणि उत्तरपदे समानस्य स स्यात् चरणे समानत्वेन गम्यमाने। चरणः शाखा। ब्रह्म वेदः तदध्ययनार्थं व्रतमपि ब्रह्म तच्चरतीति ब्रह्मचारी—*S. K.* एकब्रह्मव्रताचार्यामिथः सब्रह्मचारिणः—*Amara. Cf.* ' भगवति सा तव परिचारिका.....दुःखसब्रह्मचारिणी क गता' *Kâd.* हे व्यसनसब्रह्मचारिन् यदि न गुह्यं ततः श्रोतुमिच्छामि—*Mudrá.* **निरनुक्रोशः**,—निर्गतः अनुक्रोशः (pity) यस्मात् तथाभूतः—'pitiless; hard-hearted'. **कथं जायां निरनुक्रोशः त्यजामि**—'How can I be so hard-hearted as to give up my wife?' **सहार्यं**, in apposition with **भार्याम्** 'helpmate'. *Cf.* with this st.—अथवा मद्विनाशोऽयं नहि शक्ष्यामि कंचन परित्यक्तमहं बंधुं स्वयं जानन्नृशंसवत्। सहधर्मचरीं दान्तां नित्यं मातृसमां मम। सखायं विहितां देवैर्नित्यं परमिकां गतिम्॥—*Mbh. Âdi.* 159. 30,31.

827. **कस्मैचिद्विधात्रा परिकल्पिताम्**—' destined by the Creator for some one,' *i. e.* destined to be married to some one. **दौहित्रजननीम्** ' the mother of my grandson.' This refers to the belief that the daughter's son, like one's own son, ministers to one's spiritual benefit after death and enables one to enter certain super-physical worlds to which these have no **दौहित्र**s have no access. *Cf.* भर्तुरर्थाय निक्षिप्तां न्यासं धात्रा महात्मना। यया दौहित्रजाँल्लोकानाशंसे पितृभिः सहः। स्वयंमुत्पाद्य तां बालां कथमुत्स्रष्टुमुत्सहे॥—*Mbh. Âdi.* 159. 35,36.

828. **अव्यक्तभाषी**—अव्यक्तं भाषते तच्छीलः—'prattling in indistinct accents.' **हृदयानन्दनिर्झरः**—'the stream of the joy of the heart.' *Cf.* सान्द्रानन्दक्षुभितहृदयप्रस्नवेनेव सृष्टो। गात्रं श्लेषे यदमृतरसस्रो-

तसा सिंचतीव ॥—*Uttar* 6. 22. वृत्तिच्छेदात्—'being deprived of the means of subsistence'

829. समयः—'fit time; right moment'. न्यायतः—'in the fitness of things' (*lit.* 'in a fitting manner'). अग्रे च भर्तुः etc. (*lit.* 'to predecease their husbands is to women the fruit of benedictions', *i. e.*), 'It is in virtue of blessings that women predecease their husband, *i. e.* to die before their husbands is highly desired by good wives. *Cf.* व्युष्टिशापरा स्त्रीणां पूर्वं भर्तुः परां गतिम् । गन्तुं ब्रह्मन् समुद्यापमिति धर्मविदो विदुः॥,—*Mbh. Adi.* 160.22.

830-31. स्पेशलस्वना—'soft-voiced'. पितुःसंतारिणी etc.—*Cf.* आकांक्षंते च दौहित्रान्मयि नित्यं पितामहाः । तत् स्वयं वै परित्रास्ये रक्षन्ती जीवितं पितुः—*Mbh. Adi.* 161. 6.

832. गदाम्—The *Mbh.* has तृणम्—तत स तृणमादाय प्रहृष्टः पुनरब्रवीत् । अनेनाहं हनिष्यामि रा...सं पुरुषादकम्—*Mbh. Adi.* 161. 22. नवदन्तांशुजालेन etc, 'as it were, throwing out (from his mouth) the milk that he had drunk by (*i. e.* in the form of) the cluster of rays issuing from his new teeth' The lustre of the bright pearly teeth of the child is fancied to be the milk which he had drunk and which he gave out when he opened his mouth to speak.

835. अपि प्राणे. पणं कृत्वा, 'staking even my own life; even at the risk of my life.' पण 1 A. 'to stake or bet' usually governs the Genitive or the Accusative of the thing staked. व्यवहृपणोः समर्थयोः'—*Pân.* II. 3. 57. In this st., however, पणं कृत्वा (=पणित्वा), governs the Instrumental. धृतिं समालंब्य, goes with कथ्यताम्—'taking courage; collecting yourself.' कथ्यताम्—*subj.* दुःखम् understood.

836. अभेषजम्—न विद्यमानं भेषज यस्य तादृशम्—'irremediable; that cannot be mitigated'—(*lit.* 'which cannot be cured by any medicine; incurable'). भेषजम्—भेषं (=रोगभयं) जयति इति—'medicine; and (*fig.*) 'cure; remedy'.

837. वारेण—'by turn;' वेत्रकीयगृहः qualifies नृपः. Acc. to the *Mbh.*, वेत्रकीयगृह was a place where the king of the country lived. वेत्रकीयगृहे राजा नायं नयमिहास्थितः । उपायं न कुरुते यत्नादपि स मन्दधीः ॥—*Mbh. Ádi.* 162. 9 The proper reading, therefore, would be 'वेत्रकीयगृहस्थोऽसौ.' However, none of the Mss. consulted give this reading.

839. Construe: द्रविणादाने बलवान् परित्राणे च दुर्बलः दुष्कृती नृपः प्रजानां मस्तकस्थं मरणं हि. बलवान् द्रविणादाने. Note the irony

contained in the word बलवान्. मस्तकस्थं मरणम्, 'death (itself) hanging over their heads'.

841-42. महाशिने—महान् चासौ आशीच महाशी तस्मै—'to the great devourer.'—आशिन्-अश्नाति तच्छीलः, always used as the last member of a compound, *e. g.* फलाशिन्. श्रुतावपि etc. 'It is not proper that such words should even fall into my ears.' श्रुति-'ear'. *Cf.* कृते यद्गामेण श्रुतिमुपगतं तन्न भवताम्—*Veni.* 3. 25; अस्मिन्मृदुश्वसनगर्भतदीयरंध्रनिर्यत्त्वन श्रुतिसुखादिव नोत्सहन्ते—*Śis.* 4. 43; श्रुतिसुखभ्रमरस्वनगीतयः—*Ragh.* 9. 35.

843. Construe: अहो बत हे मातः त्वं मां नृशंसानां धुरि चक्रवर्तिनं कर्तुं उद्यता (असि). शान्तम्। एतत् असांप्रतम्. नृशंसाना धुरि etc. 'You are going to place me at the head of the wicked as their supreme monarch.' The use of धुरि and चक्रवर्तिनम्, both of which convey the same sense leads to what is called पुनरुक्तादोष (tautology). नृशंस-नृन् शंसति हिनस्ति इति—'cruel; atrocious; wicked.' चक्रवर्तिनम् is here used in a figurative sense of 'the head, the foremost among.' *Cf.* आपन्नतः किलमहाशयचक्रवर्ती विस्तारयत्यकृतपूर्वमुदारभावम्—*Bv.* I. 68.

844. दूरदेश्यम्—दूरदेशे भवम् (दूरदेश+यत्) 'native of a distant country.' श्वपचं, 'a man of a very low caste; a चाण्डाल.' (*lit.* 'a dog-feeder'-श्वानं पचति इति).

845. मन्त्रसिद्धः, 'possessed of *Mantric* powers,' *i.e.* powers which the knowledge of *Mantras* gives to a man.

846-47. विद्याबलात्—विद्या *i. e.* मन्त्रविद्या. मैवं वादीः (मा एवं वादीः). वादीः—अवादीः—*Aorist* (*5th Variety*), 2nd Sing. The augment अ is dropped after मा in the case of the Imperfect and Aorist.—'न माङ्योगे'—*Pân.* VI. 4. 72. संजातप्रत्ययः—संजातः प्रत्ययः (conviction) यस्य तथाभूतः—'convinced'.

848. Construe: ततः कुन्ती पृथुविक्रमं वृकोदरं विदितवृत्तान्तं विधाय द्विजकार्ये सुसंनद्धं चके. विदितवृत्तान्तं विधाय, 'acquainting him with the incident (or the story of the Brâhmana).' द्विजकार्ये सुसन्नद्धम्, well 'prepared for rendering service to the Brâhmana'. सन्नद्ध—*p. p.* of नह with सम् 4 A. 'to make oneself ready; to prepare oneself (for any action)'.

849. अकीर्तिशंकितः—अकीर्तेः शंकितः;—'apprehensive of infamy,' which he thought, they would draw on themselves by throwing away so recklessly the life of their loved brother in such a hazardous undertaking. *Cf.* what Yudhishthira said to his mother when he learnt of the resolve of his mother—किमिदं साहसं तीक्ष्णं भवत्या दुष्करं कृतम्। परित्यागे हि पुत्रस्य न प्रशंसति

साधवः ॥ कथं परमुत्सृष्टार्थं स्वकृतं त्यक्तुमर्हसि । लोकवेदविरुद्धं हि पुत्रत्यागात्कृतं त्वया ॥.....यस्य वीर्यं समाश्रित्य वसुपूर्णां वसुंधराम् । इमां मन्यामहे प्राप्तां निहत्य धृतराष्ट्रजान् ॥ तस्य व्यवसितस्यागो बुद्धिमास्थाय कां त्वया ॥—*Mbh. Ádi.* 164. 5, 6, 11, 12.

850. धर्म एवाधुना गतिः—'now, religion only is our refuge'-religion which enjoins on us, as Kshatriyas, the protection of Brâhmaṇas even at the risk of our lives.

851. वीरः in apposition with धर्मनन्दनः in the second line. ब्राह्मणप्रियः, ब्राह्मणाः प्रियाः यस्य तादृशः. प्रशंसन्, *obj.* जननीम्.

852. सत्त्वोचिता, 'worthy of your nobility.' मतिः, 'resolution.' हर्षाय नः परम्, is exceedingly gratifying to us'. गूढं, 'secretly', so that the people of the town may not know anything about it.

852–53. बकवनम्, 'the forest in which Baka lived'. पलाशशतसंकुलम् पलाशशतैः संकुलम्, 'full of hundreds of *Palá'sa* trees.' दीप्तोर्ध्व—दीप्ताः ऊर्ध्वकेशाश्चनयने च यस्य तादृशम्, with his upturned hair and eyes flaming,' and therefore, सदावाग्निमिवाचलम् 'as it were, a mountain with a conflagration (raging) on it.'

854–55. अविशङ्कितम्, 'fearlessly; calmly.' प्रकोपविस्मयाक्रान्तः—'filled with rage and wonder.' अभीतवत्—अभीतः इव. निश्चयीकृतमृत्यवः, निश्चयीकृतः मृत्युः यैः तादृशाः—'bent upon (drawing) death (upon themselves),'

856. अयं न भवसि, 'Here you cease to exist,' *i. e.* here I kill you. साक्षेपः, 'abusing' him; *or* 'with violence.' आक्षेप, abuse, reproach; *or* throwing, striking.

857. भुञ्जान एव, 'while continuing to eat'. Here the present participle denotes the *continuity* of the action expressed by the root. कुलाचलः—'a principal mountion.' कुलाचल is the name given to the class of seven principal mountains that are supposed to exist in each division of the जम्बूद्वीप. The कुलपर्वतs of the भारतवर्ष, a division of the जम्बूद्वीप, are—महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः—*Vish. P.* 2. 3. 3. निराकुलः, 'unperturbed; calm.' यातुधानम्, the demon.'

859–60. सालम्—साल, a kind of tree, very tall and stately. असंभ्रान्तः, without getting confused; calmly. प्रवृत्ते समरे, *Loc. Abs.* निःशेषितमहीरुहे, qualifies समरे निःशेषिताः महीरुहाः—यस्मिन् तादृशे—*lit.* 'in which not a tree was left (growing)', *i. e.* the forest was cleared of all the trees, which they had up-

rooted for striking each other. स्फुटद्रवः—'a cracking sound'. गिरीणां स्फुटतामिव, like that of splitting mountains'. ग्रीवायाम्, 'by the neck'. Roots implying 'to seize' govern the Locative of that which is seized. धनुर्नामनमायत्—'bent (him) like a bow.' धनुर्नामम्—नामम्, a Gerund in अम् (णमुल्) from नम्. It is here used with धनुस् to denote likeness or similitude, according to 'उपमाने कर्मणि च'—*Pâṇ.* III. 4. 45.

863. समुल्ललास, Perfect 3rd sing of लस् with सम् and उत्, 'to burst forth'. शोणितकुल्या—'a stream of blood'. कल्लोलमालिनी,—(flowing out) in series of waves'.

864-65. तदनुगाः, *i. e.* the attendants of the Râkshasa. समये निवेशिताः, 'made to promise' (*lit.* 'made to enter into an agreement') that they would no longer trouble the people. लोककण्टकनाम् 'ceasing to be a source of trouble to the people'.

धृष्टद्युम्नदौपदीजन्मवर्णनम्—867. वारमन्विष्य *i. e.* finding out whose turn it was to supply food to the demon the previous day.

869. भुक्तोत्तरम्, 'after his meals.' कथयन्तम्, 'conversing; talking'.

871. दत्त्वा द्रोणाय राज्यार्धम्—See note to st. 709.

872. सदृशम्, 'worthy; excellent.' *i. e.* able to overcome Drona. द्रोणवधेप्सया—द्रोणस्य वधे या ईप्सा तया—'with the desire of killing Drona.' ईप्सा, 'desire,'-a noun from the Desiderative base ईप्स् from आप् 5 U. 'to get.' वाञ्छन्—*obj.* पुत्रम्. सिषेवे प्रणतो मुनीन्—'worshipped sages most respectfully.' प्रणतः, *lit.* 'bowing; saluting,' *i. e.* 'humbly; respectfully.'

873. काश्यपौ, 'belonging to the race of Kas'yapa'. संशितव्रतौ—संशितं व्रतं ययोः तौ—'observing rigid vows.' संशित (*p. p.* शो with सम्), properly, 'sharpened', but here, 'rigid, severe.' कामैः—'with (*i. e.* offering them) their desired objects'.

875. प्राप्तुं, *obj.* सुतं, in the preceding st. तद्विजितः—'vanquished by him', *i. e.* by Drona. अर्बुदम्—'ten *crores*.'

876. नैवंविधेषु etc. 'I am not a Brâhmana who would engage himself in such trifling works.' कनीयान्.—the *Mbh.*, however, has—ज्येष्ठो भ्राता ममागृह्याद्विचरन् etc.

877. Construe: लौल्येन अशुद्धभूमिपतितं फलं भक्षयन् असौ पुरा मयैव दूरात् (दृष्टःसन्) अयं लुब्धः इति तर्कितः. भक्षयन् qualifies असौ in the second line. तर्कितो दूरात्, *i. e.* दूरात् दृष्टः सन् तर्कितः 'was made out (to be avaricious having been seen eating the fruit) from a distance'. *Cf.* ज्येष्ठो भ्राता ममागृह्याद्विचरन् गहने वने।

अपरिज्ञातशौचायां भूमौ निपतितं फलम् ॥ तदपश्यमहं भ्रातुरसांप्रतमनुव्रजन्। विमर्शं संकरादानं नाप्य पर्यात्मदाचन ॥ दृष्ट्वा फलस्य नापश्यद्दोषान् पापानुबंधकान्। विविनक्ति न चैव मोऽन्यत्रापि कथं भवेत् ॥... न वै फलार्थिनं मन्ये भ्रातरं तर्कचक्षुषा ॥ *Mbh Âdi* 169. 15–17, 19.

879. अथर्वसंहितायाजी, अथर्वणां (of *Atharva* hymns) संहिता अथर्वसंहिता, तया यजति इति—'who performed the sacrificial rite in accordance with the *Atharva-Samhitâ*. अथर्वसंहिता (the collection of the Atharva hymns) The Atharva-veda (regarded as the fourth and the latest of the vedas) mainly contains incantations (in the form of prayers or imprecations) and magical formulas, which are to be employed in rites are performed with such objects, as the destruction of enemies, averting of evils, sins or calamities, curing of sickness and disease, and procuring of desirable ends. On the origin and character of the Atharva-veda, Prof Whitney says: "As to internal character of the *Atharva* hymns, it may be said of them, as of the tenth book of the *Rig*, that they are productions of another and later period, and expressions of a different spirit from that of the earlier hymns in the other Vedas. In the latter, the gods are approached with reverential awe indeed, with love and confidence also,.....the demons embraced under the general name Râkshasa are objects of horror whom the gods ward off and destroy: the divinities of the Atharva are regarded with a kind of cringing fear, as powers whose wrath is to be deprecated and whose favour curried, for it knows a whole host of imps and hobgoblins, in ranks and classes, and addresses itself to them directly, offering them homage to induce them to abstain from doing harm.....*The most prominent characteristic feature* of the Atharvana is the multitude of incantations which it contains; these are pronounced either by the person who is himself to be benefitted or more often, by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends; most frequently, perhaps long life, or recovery from grievous sickness, is the object sought;.....further, the attainment of wealth or power is aimed at, the downfall of enemies, success in love or play, the removal of petty pests and so on, even to the growth of hair on a bald pate".—The *Journal of the American Oriental Society*, Vol. III, p. 308. संहिता properly means 'a systematically arranged collection of hymns'; *or* the continuous hymnical text of a Veda

as formed out of the *Padas* or individual words by proper phonetic changes, according to different *S'âkhâs* or schools. In this st., however अथर्वसंहिता simply signifies the Atharva-veda or the collection of Atharva hymns. विधिवद्विदधे हुतिम्, 'poured libations (of ghee into the sacrificial fire), according to the sacred injunctions'.

880. मुकुटी—'wearing a crown'. बद्धकंकटः—'encased in an armour.' अर्चिषामिव संघातः, 'as it were, a mass of flames.' सासिकार्मुकः, असिश्च कार्मुकं च असिकार्मुके, ताभ्यां सहितः—'armed with sword and a bow.'

881. धृष्टद्युम्नाभिधान—According to the *Mbh.*, the names धृष्टद्युम्न and कृष्णा were given not by the heavenly voice but by the Brâhmaṇas present at the sacrifice—तयोश्च नामनी चक्रुर्द्विजाः संपूर्णमानसाः ॥ धृष्टत्वादत्यमर्षित्वाद्द्युम्नाद्युत्सभवादपि । धृष्टद्युम्नः कुमारोऽयं द्रुपदस्य भवत्विति ॥ कृष्णेत्यब्रुवन्कृष्णां कृष्णाभूत सा हि वर्णतः ।—*Mbh. Âdi.* 169. 52–54. दिवः, goes with श्रुत्वा—'heard from the sky', *i. e.* heard the heavenly voice.

882. अलङ्घ्यशासनं दैवं मत्वा—'Knowing the decrees of fate to be inviolable'. द्रोणः etc.—मानिनां वरः द्रोणः तं (धृष्टद्युम्नं) सर्वास्त्रविदुषं चक्रे. सर्वास्त्रविदुषम्—The reading seems to be corrupt, the form विदुषम् being incorrect. The Acc. Sing of विद्वान् is विद्वांसम्. The other reading सर्वासु विबुधम् is faulty, as the adj. सर्वासु is left without any noun to qualify. It therefore seems that the correct reading must be सर्वास्त्रविबुधम्. However, we did not find it in any of the manuscripts consulted by us. सर्वास्त्रविबुधम्, would mean 'proficient in all the missiles,' which is the sense also of सर्वास्त्रविद्वांसम् (for सर्वास्त्रविदुषम्). मानिनां वरः—Note the propriety of this descriptive epithet. Droṇa was so high-minded that he did not hesitate to instruct in the science of arms a prince who, he knew, was born specially for his destruction. *Cf.* धृष्टद्युम्नं तु पांचाल्यामानीय स्वनिवेशनम् । उपाकरोदस्त्रहेतोरभिद्राजः प्रतापवान् ॥ अमोक्षणीयं दैवं हि भावि मत्वा महामतिः । तथा तत्कृतवान्द्रोणः आत्मकीर्त्यनुरक्षणात् ॥—*Mbh. Âdi.* 169. 55–56.

883. प्रतिपर्व—पर्वणि पर्वणि इति प्रतिपर्व—'on every *Parva* day'. पर्व—See note to 107. इन्दोः अधिदेवता—'the presiding deity of the moon.' इन्दुः, उनत्ति (समुद्रं स्फीत्या चन्द्रिकया वा क्लिन्नं करोति) उन्दी इति,—from उन्द् 7 P. 'to wet or to ooze.' with the *Un.* affix उ, before which उ of the root is changed to इ by 'उन्देरिच्चादेः'—*Un.* 12. sense of "This word (*i. e.* इन्दु) is frequently found in the Rigveda, but always in the sense of (1) a drop of the Soma.

juice, and (2) the Soma juice itself. It appears that the word इन्दु, coming then to signify a globule or a round little body, very naturally became the name of the full moon."—S. P. Pandit on *Ragh.* 2. 72.

884. इन्दीवरदलश्यामा, इन्दीवरस्य दलानि इव श्यामा–'(of a complexion) dark like the petals of a blue lotus.' भूभारशान्त्यै, 'for removing the burden on this earth,' *i. e.* for the destruction of the Kshatriyas. *Cf.* तां चापि जातां सुश्रोणीं वागुवाचाशरीरिणी । सर्वयोषिद्वरा कृष्णा निर्नीतुः क्षत्रियान् क्षयम् ॥ सुरकार्यमियं काले करिष्यति सुमध्यमा । अस्या हेतोः कौरवाणां महदुत्पत्स्यते भयम् ॥—*Mbh. Âdi.* 169. 48, 49. खात्, from the sky.'

885. Construe:—कालेन सा यौवनमधुश्रिया मञ्जुविभ्रमा स्तनस्तबकिनी मदनोद्यानमञ्जरी जाता. मदनोद्यानमञ्जरी—'a creeper of the garden of Madana.' *Cf.* माधवोद्यानमाधवीम् in st. 258, and see note thereto. मञ्जुविभ्रमा, 'possessed of sweet graces.' यौवनमधुश्रिया, 'by the exuberance of the spring in the form of youth.' *i. e.* on account of the advent of youth. *Cf.* यौवनवसन्ताढ्याम् in st. 257 and see note thereto.

886. सुविपुलः 'very grand'. भविता, Periphrastic Future 3rd Sing. of भू. पार्षतपुरे—'in the capital of Drupada (*lit.* the son of Prishata).'

आङ्गारपर्ण-पर्व. 887. व्यथिताः, 'grieved' to learn that their beloved preceptor was doomed to die at the hands of Dhrishtadyumna. द्रोणान्तकः etc, 'द्रोणान्तकः कथं जातः' इति आकुलाशयाः आसन्,—'were distracted that a slayer of Drona should be born (*lit.* how could a destroyer of Drona be born)'.

888. अर्थिवत्सलः, अर्थिषु वत्सलः, 'kind to mendicants'. कृशवेतनाः—'whose means of subsistence have been reduced'. वेतन here means 'subsistence'. The word is more frequently used in the sense of 'wages or hire'.

889. गन्तुं जातोद्योगेषु. The correct construction would be गमने जातोद्योगेषु.

890. पुराभून्नृनिकन्यका—Here begins the story of Draupadi's former birth. पञ्चकृत्वः qualifies ययाचे—'five times.' सुमध्यमा, शोभनः मध्यमः (waist) यस्याः सा, 'having a slender (*lit.* beautiful) waist.' वरम्.—*Cf.* तस्याः स भगवांस्तुष्टस्तामुवाच यशस्विनीम् । वरं वरय भद्रं ते वरदोऽस्मीति शंकरः । अथेश्वरमुवाचेदमात्मनः सा वचो हितम् । पतिं सर्वगुणोपेतमिच्छामीति पुनः पुनः ॥ तामथ प्रत्युवाचेदमीशानो वदतां वरः । पंच ते पतयो भद्रे भविष्यन्तीति भारत—*Mbh. Âdi.* 171. 9–11.

894-35. सोमश्रवायनम्—The name in the *Mbh.* is सोमाश्रयायणम्. प्रदोषप्रारंभे, 'at nightfall.' प्रदोषः—प्रारब्धा दोषा (night) यस्मिन्सः; or प्रारब्धाः प्रकृष्टाः वा दोषाः (चोरादिभयानि) यस्मिन्सः; *Cf.* बहुदोषा हि शर्वरी—*Mritch.* 1.58. चित्ररथाभिधः—चित्ररथ was the king of the Gandharvas. According to *Kâd.* he was one of the 16 sons of Kas'yapa by his wife Muni: अत्र मुनेस्तनयश्चित्रसेनादीनां षंचदशानां भातृणामधिको गुणैः षोडशश्चित्ररथो नाम समुत्पन्नः—*Kâd.* Acc. to *Vish. P.* I. 22, all the Gandharvas were the sons of Kas'yapa by his wife Arishtâ. जलकेलिकुतूहली, 'fond of sporting in water.' कुतूहलिन्-कुतूहलं अस्यास्तीति, *lit.* 'taking delight or pleasure in.'

896. Construe: अंभासि तस्य कंकणकेयूररत्नांचितभुजांचले भाभिः जंभारिधनुषः श्रियं भेजिरे. कंकणकेयूर°—कंकणानां केयूराणां च रत्नैः अंचित ये भुजांचले (भुजयोः अंचले) तयोः, 'on the extremities of his arms which were decked with the jewels of his bracelets and armlets.' केयूरः-रं—कें (=बाहुशिरसि) यति इति, a kind of bracelet worn on the upper part of the arm near the shoulder. भुजांचले—the two extreme parts of the arm, one near the shoulder where the केयूरs are worn, and the other, the wrist where the कंकणs are worn. अंचल-अंचति प्रांत इति—'end; extremity.' अंचल is usually used in the sense of 'the border or end of a garment.' भेजिरे—*obj.* श्रियम्,—'wore the beauty' (of the rainbow). भाभिः—by the rays' issuing from the jewels in the कंकणs and the केयूरs. जम्भारिधनुषः 'of the rain-bow'-(*lit.* of the bow of Indra). जम्भारि, *lit.* 'the enemy of Jambha,' *i. e.* Indra. Jambha was a demon slain by Indra. भेजिरे भाभिः etc.—the rays of the diverse-coloured jewels of the bracelets and the armlets worn by Chitraratha falling on the waters of the river tinted them with diverse hues and thus made them appear like the rainbow. *Cf.* with this st.—तस्य केयूररत्नांशुजातैरिन्द्रायुधैर्जलम् etc.—st. 1339.

897. Construe: स हरिणीदृशां स्तनस्थले कराकीर्णाभिः अम्बुधाराभिः तारहारं असकृत् पुनरुक्तं चकार. तारहारम्—(*sing.* put for the *pl.*) 'the necklace of big or beautiful pearls'-(*lit.* 'a shining necklace). असकृत्, 'repeatedly, over and over again' [*lit.* न (not) सकृत् (once)]. पुनरुक्तं goes with चकार—(*lit.* said again, repeated), 'superfluous; unnecessary.' स्तनस्थले goes with हरिणीदृशाम्. कराकीर्णा°—कराभ्यां आकीर्णाः याः अम्बुधाराः ताभिः, 'with the showers of water thrown by his hands'. *Cf.* हारीकृतांबुधाराभिर्विजहार हरिप्रियः-st. 1338. The idea in the st. is—Chitraratha repeatedly threw showers of water on the breasts of his wives. The big drops of water thus

thrown, as it were, formed so many necklaces on them, and thus the pearl necklaces that his wives wore were rendered superflous.

898. तस्य पद्मवदनाः, 'his wives having lotus-like faces.' त्वङ्कद्विहङ्गवाचालाम् qualifies गङ्गाम्—त्वङ्कन्तः ये विहङ्गाः तैः वाचालाम्, 'noisy on account of the birds flying about.' व्यलोडयन्—'agitated' by diving. *V. l.* व्यडम्बयन्, 'imitated; mocked. The ladies with their jewelled girdles jingling are fancied to be imitating the Ganges with the birds flying and screaming over it.

899. हासे—The colour of laughter is represented to be white by Sanskrit poets. दन्तपत्रैः—दन्तपत्रम्, a kind of ear-ornament, so called probably because it was made of ivovy. कर्पूरकर्णपूरैः—'by ear-ornaments of *Karpúra* jewels' or 'by ear-ornaments which were as white as camphor.' कर्पूर or कर्पूरमणि is a kind of jewel, perfectly white in colour. विसूत्रितमभूत्तमः—तमः विसूत्रितं अभूत्—'the darkness (of the night) was (as it were) scattered (*lit.* loosened), विसूत्रितं—*p. p.* of विसूत्रय् 10 U, 'to loosen, to unbind.' The idea in the st. is that the rays issuing from the laughter and the purely white ornaments such as pearl-necklaces, दन्तपत्र etc., as it were, loosened the darkness, *i. e.* dispelled it. *Cf.* for a somewhat similar idea:—अथान्धकारं गिरिगह्वराणां दंष्ट्रामयूखैः शकलानि कुर्वन् —*Ragh.* 2.46.

900. प्रकाशिग्रा. qualifies पाण्डवाः in the first line.—प्रकाशितं अग्रं येषां तादृशाः *lit.* 'who had their front illumined' *i. e.* the path before whom was illumined by Arjuna carrying a torch in his hand—ज्वलदुल्मुकपाणिना. Arjuna was walking before them, carrying a torch in hand to show them the way. उल्मुक, 'a torch.'

901. Construe:—सः अपि तद्दर्शनात् क्षिप्रं वस्त्रावृतकुचस्थलाः कान्ताः विलोक्य क्रोधांधः (सन्) अग्रे स्थितं जयं प्रोवाच. तद्दर्शनात्—तेषां (पाण्डवानां) दर्शनात्, 'at seeing them.' जयम्—जय is one of the epithets of Arjuna.

902. अकाण्डे, 'all of a sudden.' मोहो वा—etc—Or rather it is your folly that is here in fault'; *i. e.* it is through folly that you have intruded npon my privacy. The Gandharva king first calls them fearless but, afterwards corrects himself and says it is not fearlessness, but sheer folly that is responsible for their intrusion, अत्र—अस्मिन् विषये 'in the present case'.

903. नृणाम् goes with संचारः. अदेशकालज्ञाः—*Voc.*, 'O ye who do not know the proper time or place' (for your move-

ments)—देशं च कालं च जानन्ति इति देशकालज्ञाः, न देशकालज्ञाः अदेशकालज्ञाः. अयं क्षणः etc. 'This time (of day), when the quarters are enveloped in darkness, belongs to (is set apart for) the aerial spirits. *Cf.* संध्या संरज्यते घोरा पूर्वरात्रागमेषु या। अशीतिभिर्लवैर्हीनं तन्मुहूर्तं प्रचक्षते ॥ विहितं कामचाराणां यक्षगंधर्वरक्षसाम्। शेषमन्यन्मनुष्याणां कर्मचारेषु वै स्मृतम् ॥—*Mbh. Ádi.* 172.7–8. नृणां संचारः किल वासरे—'It is known that day is the time (set apart) for the movements of human beings.' क्षणः, a particular period of time. खेचराणाम्—खे चरन्ति इति खेचराः, *lit.* those who move in the sky,' *i. e.* the aerial beings such as Yakshas, Gandharvas, Vidyadharas, Râkshasas etc. तमःपिहितदिङ्मुखः qualifies क्षणः—तमसा पिहितानि दिङ्मुखानि यस्मिन् सः, 'in which the quarters (*lit.* the faces of the quarters) are obscured (*lit.* closed) by darkness'.

904. अङ्गारपर्णाख्य—अङ्गारपर्णः—the name is thus derived by *Nil.* अङ्गारवद्भास्वरं दुःस्पर्शं च पर्ण वाहनं रथः यस्य सः, *i. e.* 'whose chariot (पर्ण) is as bright and as untouchable as a live coal' (अङ्गार); hence it is that, when his chariot was burnt with the *Âgneya* missile by Arjuna, he said अङ्गारपर्णतायैव निवृत्ता etc.—st., 916. below.

905. ईर्ष्यालोः—ईर्ष्यालु, 'impatient (of the intrusion),' from ईर्ष्य् 1 P. 'to envy, to be impatient, of,' with the *Krit.* affix आलुच्; showing 'disposition.' Or ईर्ष्यालु may mean 'filled with rage,' from ईर्ष्या, 'jealousy; anger,' with the *Tad.* affix आलुच्, showing 'possession.' विजय—an epithet of Arjuna. मदनोन्मादात् 'on account of madness of love, *i. e.* being maddened by love.' प्रगल्भसे, 'talk vauntingly, boastfully.'

906. त्रैलोक्यगामिनी—त्रयः लोकाः त्रैलोक्यम्—त्रि+लोक+ष्यञ्—चातुर्वर्णादित्वात् स्वार्थे ष्यञ्), त्रैलोक्ये गच्छति इति, 'flowing through the three worlds, *i. e.* the Heaven, the earth, and the Patâlâ. निजोपवनकुल्येव, 'as if she were a canal in one's garden.' कस्य क्रीडापरिग्रहः, 'who can appropriate it for his own sports'. परिग्रहः—परिगृह्यते इति परिग्रहः—'what is appropriated or taken into one's possession.'

907. कालं को वा परीक्षते, 'Who, I should like to know, looks to the time?' *i. e.* there is no special time when one has to pay one's respects to the gods etc. तर्पणे, when one has to offer libations to the Manes.' तर्पण—one of the five daily यज्ञs consisting in offering libations of water to the Manes of deceased ancestors (पितृयज्ञ). गवां and पुण्याम्भसां go with संस्पर्शे, 'when one has to touch (*lit.* in touching) the cows and holy waters'. All these

sacred duties may be performed at any time. What Arjuna means to say is that a river like the Ganges is accessible to all at all times, firstly because she flows through the three worlds, and is thus the common property of all beings that inhabit those worlds and secondly, because there is no restriction as regards time in touching sacred waters and cows, in paying respect to the gods, the Siddhas, and the Brâhmans, and in offering libations to the Manes of one's deceased ancestors.

908. दोर्दण्ड°—दोः दण्डः इव दोर्दण्डः तेन मण्डलीकृतं कार्मुकं येन तथाभूतः—'turning his bow into a ring (by drawing it to the fullest extent) with his strong arm (*lit.* staff-like arm)'. *Cf.* मण्डलितोच्चण्डकोदण्डः in st. 697 above and see note thereto.

909. उल्मुकेन निधार्य—*Cf.* उल्मुकं भ्रामयंस्तूर्णं पाण्डवश्वभ्रं चोत्तरम् । व्यपोहत शरांस्तस्य सर्वानेव धनंजयः ॥—*Mbh. Âdi.* 172. 25. मार्गणान्, 'arrows',—मार्गयन्ति इति मार्गणाः (*lit.* 'those that seek the target')—मार्ग+ल्युट् (अन). प्रादुश्चकार, 'manifested; made to appear.' प्रादुस् *Ind.* 'manifestly, visibly'—used chiefly with the verbs कृ, भू and अस्. तेजसां निधिः—in apposition with फल्गुनः.

910. तत्प्रभाभिः, *i. e.* by the light emitted by the missile. ज्वालाजटाजुषि, ज्वालाः जटाः इव ज्वालाजटाः ताः जुषते इति तस्मिन्, 'covered with the flames resembling locks of twisted hair.'

911. विरथम्—विगतः रथः यस्य तथाभूतम्, 'deprived of his chariot'. मन्दारामोदशालिषु,—मन्दाराणां (मन्दारकुसुमानां) यः आमोदः तेन शालन्ते इति तेषु, 'scented with the fragrance of the Mandâra flowers' (in the chaplet that he wore on his head). The मन्दार is one of the five trees in the Nandana garden of Indra. *Mall.* (on *Rag.* 6.23, *Megh.* 75 and *Kum.* 5. 80.) explains मन्दार as कल्पवृक्षः 'the desire-yielding tree.'

912. व्याकीर्णमाल्योत्था qualifies भ्रमरावली,—व्याकीर्णं यत् माल्यं तस्मात् उत्था, 'rising from his disordered chaplet' that he wore on his head. क्षपेव etc.,—'as if it were the night, screaming loudly in imploring (Arjuna) to spare him (*i. e.* Chitraratha)' The swarm of bees, that rose buzzing loudly from the chaplet on the head of Chitraratha, is fancied to be night herself piteously begging Arjuna to spare the life of the Gandharva king. The fancy of the poet is based, it will be seen, on the resemblance in colour between the dark night and the swarm of black bees. तत्परित्राण°—तस्य (चित्ररथस्य) परित्राणाय याच्ञा, तत्परित्राणयाच्ञा, तस्यां तारं यथा तथा प्रलपति इति.

913. कुम्भीनसी—name of Chitraratha's wife. Construe: कुम्भीनसी with नाम तत्पत्नी in the 2nd line. कम्पान्मुखरमेखला—a सापेक्ष समास.

914. न वीराणां etc. 'The brave do not assail (*lit.* show their valour towards) persons who are in position of disadvantage (*or* who are reduced to sore straits)'.

915. अङ्गारपर्णता, 'my name *viz.* Angârparṇa' (*lit.* the character of being Angárparṇa). See note to st. 904 above. *Cf.* जितोऽहं पूर्वकं नाम मुंचाम्यंगारपर्णताम् । न च श्लाघे बलेनाग न नाम्ना जनसंसदि ॥-*Mbh. Âdi.* 172. 37. निवृत्ता, 'has left me' *i. e.* I give up my former name *viz.* Angâraparṇa. योऽहं etc.—'as I who was चित्ररथ (*i. e.* possessed of a beautiful chariot), have been made दग्धरथ (*i. e.* one whose chariot is burnt down) by you.' The Gandharva king means to say that he was called Angâraparṇa and Chitraratha because he was possessed of a beautiful and resplendent chariot, but now as that chariot has been burnt down by Arjuna, he must give up the name अङ्गारपर्ण-a name taken after the chariot.

917. चाक्षुषीं विद्याम्—the secret lore enabling the possessor of it to see whatsoever object he desires to see. यथेच्छं etc.-*Cf.* यच्चक्षुषा द्रष्टुमिच्छेस्त्रिषु लोकेषु किंचन । तत्पश्येदादृशं चेच्छेत्तादृशं द्रष्टुमर्हति ॥— *Mbh. Âdi.* 172. 44.

918. एवमेव—'in this way,' *i. e.* without giving me anything in return. Acc. to the *Mbh.*, Arjuna refused to accept the चाक्षुषी lore as a price for sparing the life of Chitraratha. It was then that Chitraratha offered to receive from Arjuna the Âgneya missile in exchange for the lore and the Gândharva horses.

919. This s'loka ought to precede the last. गान्धर्वाणाम् *i. e.* those bred in the land of the Gandharvas. भवद्भ्यः *i. e.* to all the brothers. शतपञ्चकम्, 'five hundred' (*lit.* a collection of five hundred'). *Cf.* गन्धर्वजानामश्वानामहं पुरुषसत्तम । भ्रातृभ्यस्तव तुभ्यं च पृथग्दाता शतं शतम् ॥—*Mbh. Âdi.* 172. 47. रंहस्यम्—रंहसि साधु *or* रंहसा युतं वा—(रंहस् + यत्), 'fleet.' *Cf.* देवगंधर्ववाहास्ते दिव्यवर्णा मनोजवाः । क्षीणाक्षीणा न भवन्त्येते न हीयन्ते च रंहसः ॥—*Mbh. Âdi.* 172. 48.

920. अवाप्य *i. e.* getting in return. सख्यं च etc., 'became a permanent friend of Arjuna'. शाश्वतम् (शश्वद् भवम्)—'eternal; everlasting.' सव्यसाचिना—See note to st. 637 above.

तापत्यपर्व—(921) किरीटी (*lit.* 'one wearing a crown')–an epithet of Arjuna. The *Mbh.* thus accounts for the name:—पुरा शक्रेण मे बद्धं युध्यतो दानवर्षभैः । किरीटं मूर्ध्नि सूर्याभं तेनाहुर्मां किरीटिनम्. अस्मासु गतवानासि विक्रियाम्—' why were you actuated by a hostile feeling towards us?' विक्रिया, (*lit.* change of feeling), anger; feeling of hostility or malice. *Cf.* साधोः प्रकोपितस्यापि मनो नायाति विक्रियाम्—*Subhâsh*; also राजन्नप्याप कौन्तेय मन्ये नो विक्रियां गताः—st. 1184.

922. युष्माकं धर्षणा कृता—' insulted (or assailed) you'- धर्षणा, from धृष् 1. P. ' to insult; to defy; to attack.'

923. Construe: वयं रात्रौ जाताधिकबलोत्कटाः अपुरस्कृतविप्राणां अनग्नीनां अजापिनां (च) प्रभवामः. अपुरस्कृत°—न पुरस्कृताः विप्राः यैः तादृशानाम्—' over those who have no Brâhmaṇa walking before them (*lit.* placed in front of them)'. The reference is to the rule that Kshatriyas should always travel with a Brâhmaṇa (*i. e.* their family priest) walking before them for their protection. अनग्नीनाम्–न विद्यते अग्निः (अग्न्याधानं) येषां तादृशाः ' those who do not maintain the sacred fire,' *i. e.* who are not house-holders. Every householder (गृहस्थाश्रमी) is enjoined to maintain the three sacred fire in house. These are (1) the गार्हपत्य, the household fire, which the lord of the house (गृहपति) receives from his father and transmits to his son and which is thus perpetually maintained in the family; (2) the आहवनीय, the sacrificial fire, which is lighted from the 'perpetual fire,' into which all such rites such as the पंचमहायज्ञs etc. are made; (3) the दक्षिण, the southern fire, used in the आन्वाहार्य sacrifice. *Cf.* कर्म स्मार्तं विवाहाग्नौ कुर्वीत प्रत्यहं गृही । दायकालाहृते वापि श्रौतं वैतानाग्निषु—*Y.* I. 97. वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि । पंचयज्ञविधानं च पक्तिं चान्वाहिकीं सदा ॥—*M. S.* 3·67. अजापिनाम्,—जपन्ति ते जापिनः न जापिनः अजापिनः—"those who do not mutter prayers such as the गायत्री मंत्र;' or 'those who do not study the spiritual science'. *Cf.* वेदार्थवपुराणानि सेतिहासानि शक्तितः । जपयज्ञप्रसिद्धर्थं विद्यां चाध्यात्मिकीं जपेत्.—*Y.* I. 101.—जपयज्ञ *i. e.* ब्रह्मयज्ञ, one of the five daily यज्ञs to be performed by a house-holder. Acc. to *M. S.* 3·70, ब्रह्मयज्ञ means अध्यापन (teaching)—('अध्यापनं ब्रह्मयज्ञः') on which *Kullûka* says अध्यापनशब्देन अध्ययनमपि गृह्यते. Thus, both according to *Manu* and *Yajnavalkya*, जप has (besides the usual sense of 'saying one's prayers') the sense of studying and teaching especiallythe spiriritual science. प्रभवामः, 'prevail over, assail with success'. The root प्र-भू governs the Genitive according to the Sûtra, 'अधीगर्थदयेशां कर्मणि'—*Pâṇ.* II. 3. 52, *i. e.*, verbs implying 'to be mas-

ter of, to prevail over, to rule,' such as ईश्, भू with प्र etc., the verb दय्, and verbs meaning 'to remember, such as इ with अधि, स्मृ, etc. govern the object of these actions in the Genitive case. रात्रौ जाताधिकबलोत्कटाः—'who become haughty in their strength increased at (the time of) night,' *i. e.* whose strength increases especially at night. जाताधिकं—अधिकं बलं अधिकबलं, जातं अधिकबलं येषां तथाभूताः जाताधिकबलाः अत एव उत्कटाः, *or* जातं च तत् अधिकबलं जाताधिकबलं, तेन उत्कटाः *Cf.* with this st.—अनग्नयोऽनाहुतयो न च विप्रपुरस्कृताः। यूयं ततो धर्षिताः स्थ मया वै पांडुनंदनाः॥ नक्तं च बलमस्माकं भूय एवाभिवर्धते। यतस्ततो मां कौन्तेय सदारं मन्युराविशत्॥—*Mbh., Âdi.* 172. 60, 69.

924. स्त्रीसमक्षम्—अक्ष्णोः समीपे समक्षम्, स्त्रीणां समक्षम् स्त्रीसमक्षम्, 'in the presence of (my) wives'. रणोत्साहो ममाभवत्—'I displayed my prowess in fighting'. न वेत्ति मरणम्.—'becomes regardless of death.'

925. परेण ब्रह्मचर्येण etc.—*cf.* ब्रह्मचर्यं परो धर्मः स चापि नियतस्त्वयि। यस्मात्तस्मादहं पार्थ रणेऽस्मिन्विजितस्त्वया॥—*Mbh. Âdi.* 172. 70. पुरोहितं विना etc,—'Otherwise (*i. e.* had it not been for your ब्रह्मचर्य), how can Kshatriyas have the strength (to vanquish the aerial beings) unless they have a family priest (to draw their strength from)?' Chitraratha means that it is only those Kshatriyas that have family-priests to guard them from all evil that are able to vanquish such night-wandering semi-divine beings as the Gandharvas. *Cf.* यस्तु स्यात्कामवृत्तोऽपि पार्थ ब्रह्मपुरस्कृतः। जयेन्नक्तंचरान्सर्वान् स पुरोहितधूर्गतः॥ तस्मात्तापत्य यत्किंचिन्नृणां श्रेय इहेप्सितम्। तस्मिन्कर्मणि योक्तव्या दान्तात्मनः पुरोहिताः॥..... जयश्च नियतो राज्ञः स्वर्गश्च तदनन्तरम्। यस्य स्याद्ब्रह्मविद्वाग्मी पुरोधाः शीलवान् शुचिः॥—*Mbh. Âdi.* 172. 72,73, 75.

926. Construe: हे तापत्य त्रिजगज्जयी विक्रमः मंत्रवता पुरोधसा कुरुवंशशांकस्य तव संयुक्तः. तापत्य—*Voc.* 'O descendent of Tapatî'. (तपत्याः गोत्रापत्यं पुमान् तापत्यः) पुरोधसा, *i. e.*, by Vasishtha, the family-priest of king Samvarana (st. 928). संयुक्तः, 'joined (to you)' *i. e.* you are endowed with this all-conquering prowess by virtue of the power of the family-priest (Vasishtha) of your ancestor Samvarana.

927. कथं तापत्यतास्माकम्—'How is it we are Tâpatyas?' तापत्य इति यद्वाक्यमुक्तवानसि मामिह। तदहं ज्ञातुमिच्छामि तापत्यार्थं विनिश्चितम्। तपती नाम का चैषा तापत्य यत्कृते वयम्। कौन्तेया हि वयं साधो तत्त्वमिच्छामि वेदितुम्॥—*Mbh. Âdi.* 173. 1, 2.

928. प्रेमनिर्भरः, 'filled with love' for the Pâṇḍavas. संवरणः. He was sixth in descent from Bharata. See st. 386–88.

929. मुग्धविद्याधराङ्गनाः—'silly Vidyâdhara women,'—silly because they mistook the यशोराशि of संवरण for another mountain whiter than their own residence, the Kailâsa, and therefore, constantly longed to go and dwell on it. विद्याधर्s are a class of semi-divine beings inhabiting the region between the earth and the sky. The Himâlaya and particularly Mount Kailasa is represented to be their favourite haunt. They are described as generally of a benevolent disposition. The word विद्याधर is thus explained धरति इति धरः, विद्यायाः गुटिकांजनादिकायाः धरः विद्याधरः. यद्यशोराशिमालोक्य etc., The glory of the king is fancied as forming a heap as huge as a mountain, which being perfectly white in colour (for glory is always conceived to be white by the convention of Sanskrit poetry), surpassed in beauty even the Kailâsa. स्फाटिकाचलकूटेषु—'on the peaks of the crystal mountain' (*i. e.* Mount Kailâsa).—स्फाटिकश्चासौ अचलश्च स्फाटिकाचलः तस्य कूटेषु. स्फाटिकः-स्फटिकस्य अयं स्फाटिकः (स्फटिक+अण्)—'formed of crystal.' Mount Kailâsa is supposed to be formed of crystal. See note to कैलासकटकेषु, st. 807. विश्रान्ति नैव लेभिरे—'did not feel themselves at ease; grew restless,' *i. e.* always longed to go and dwell on the perfectly white mountain as they had taken the far-spreading glory of the king to be.

930. विपन्नाश्वः.—*lit.* 'whose horse was dead' *i. e.* as his horse died on the way. चरतो मृगयां तस्य क्षुत्पिपासासमन्वितः। ममार राज्ञः कौन्तेय गिराप्रतिमोहयः। *Mbh. Âdi.* 173. 22. विपन्न, *p. p.* of वि-पद् 4 A., to die, to perish.'

931–33. a विशेषक. उत्फुल्लल॰—उत्फुल्लाः याः लताः तासां कुंजेषु मञ्जु यथा तथा गुंजन्तः विहङ्गमाः यस्मिन् तस्मिन्—'which had birds sweetly warbling in its bowers of creepers in blossoms'. Note the fine alliteration contained in the epithet. किन्नरीकेलि°—किन्नरीणां यत् केलिसंगीतं तेन स्तिमितानि अङ्गानि येषां तथाभूताः कुरंगाः यस्मिन् तस्मिन्—'where the deer were rendered motionless (*lit.* their bodies rendered motionless) by the amorous singing (*or* the songs sung in sport) by the *Kinnara* women. किन्नरी *fem.* of किन्नरः-कुत्सितः नरः *lit.* 'a deformed man'. The किन्नर्s are mythical beings, having the form of a man with the head of a horse. These are classed with the Gandharvas as the celestial choristers and musicians and are supposed to dwell in the paradise of Kubera, whose attendants they are. According to the *Vish. P.*, they sprang from Brahmâ along with the Yakshas, while acc. to the

Bhâg. P., they are the sons of Pulastya. The other names by which they are known as हयमुखाः अश्वमुखाः, तुरंगवक्त्राः, etc. स्तिमित *p. p.* of स्तिम् 4 P. 'to become fixed or motionless.' पुंनागकेसरा°—पुंनागानां च केसराणां च (पुंनागकेसराणां वा) अशोकानां च चूतानां च किञ्जल्कैः पिञ्जरं. पुंनागः—a tree otherwise known as the नागकेशर, the nut-meg tree. केसरः, the saffron-tree. *Or* पुंनाग केसर may be taken as one word meaning 'the नागकेशर tree'. The अशोक tree bears red blossoms. किञ्जल्काः—'filaments' or 'blossoms'. कल्पिते काञ्चनगिरौ etc, 'which was, as it were, a second *Meru* (*lit.* a mountain of gold), fashioned by the Creator'. The mountain, clothed as it was in the bright yellow and red blossoms of the trees such as पुंनाग, केशर, अशोक etc., looked exactly like Mount Meru which is supposed to be one solid mass of gold. See note to सुमेरु in st. 143 above. ददर्श—*subj.* सः understood. कान्तिसर्वस्वकोशम्—'the store of thee ssence of lustre'. कुसुमधन्वन् कुसुमानि (कुसुमैर्निर्मितं वा) धनुः यस्य सः—*lit.* 'whose bow is (*or* is made of) flowers,' *i. e.* Kâma. धनुस् is changed to धन्वन् at the end of a Bahuvrihi compound, acc. to 'धनुषश्च'—*Pân.*. V. 4. 132. The change is optional when the compound is a name (*e. g.* कुसुमधन्वन् or कुसुमधनुस्)—'वा संज्ञायाम्'—*Pân.* V. 4. 133. See note to कुसुमायुधैजयन्तीम् in st 579. असामान्य°—असामान्यं यत् लावण्यं तत् एव अमृतं, तस्य वाहिनीम्—'a river of the nectar in the form of uncommon loveliness.'

934–35. a युग्म. Construe नृपतिः अङ्गप्रभासुवर्णेन सितमौक्तिकशोभिना कटाक्षरुचिररत्नेन तारुण्येन विभूषितां विशालविलोचनां तां वीक्ष्य वीरः अपि (सन्) विस्मयस्मरकल्पानां क्रीडामण्डपतां अगात्.

अङ्गप्रभासुवर्णेन—qualifying तारुण्येन,—अङ्गप्रभा एव सुवर्णं यस्य तादृशं तेन, 'which was made of gold in the form of the lustre of her body.' The lustre of the girl is fancied to be gold of which her ornament *viz.* her youth was made. स्मितमौक्तिकशोभिना—स्मितानि एव मौक्तिकानि तैः शोभि तेन—'appearing beautiful on account of the pearls in the form of her smiles'. The smiles of the girl are fancied to be pearls set in her ornament in the form of youth. कटाक्षरुचिररत्नेन—कटाक्षाः एव रुचिराणि रत्नानि यस्मिन् तेन,—'set with brilliant gems in the form of her glances.' The glances from the bright eyes of the girl are fancied to be so many brilliant gems set in that ornament of hers, *viz.* her youth. तारुण्येन विभूषिताम्. The youth of the girl is fancied to be an ornament decking her person. वीरोऽपि 'though a brave man', and therefore, possessed of strength of mind. Here वीरोऽपि would have been a better-reading.

विस्मयस्मर°—etc., 'became (as it were) the pleasure-bower of the tremors of wonder and passion,' *i. e.* was seized with tremor on account of wonder and passion excited at seeing such a ravishing beauty. क्रीडामण्डपतां—क्रीडाकंदुकतां would have been a better reading. *Cf.* सः.....स धीरोप्यगमन्मुहुः। स्मरसंताप-कम्पानां क्रीडाकन्दुकतामिव—st. 1301. अगात्—Aorist (1st variety) 3rd Sing. of इ, 'to go'.

937. तद्वदनाम्भोज°—तस्याः वदनं एव यत् अम्भोजं, तस्मिन् भृंगायिते विलोचने यस्य तथाभूतः—'with his eyes resting (*lit.* acting) like bees on the lotus in the form of the face'. The idea is that the eyes of the king were fixed intently on the face of the girl, just as bees fondly rest on lotuses. भृङ्गायित—*p. p.* of भृङ्गाय, nominal verb from भृङ्ग-(भृङ्गः इव आचरति भृङ्गायते). वाचालतां किमपि अगात्, 'became exceedingly voluble'. किमपि (*adv.* qualifying अगात्)., properly means 'in an indescribable way', *i. e.* exceedingly. चाटुकारः—चाटु (coaxing or sweet speech) करोति इति,-'speaking in sweet or coaxing words; employing flattery' in his address. *Cf.* शिप्रावातः प्रियतम इव प्रार्थनाचाटुकारः *Megh.* 32.

938. नमद्वदनाम्बुजा—'bending down her lotus-like face' in bashfulness. प्रायाद्दर्शनम्—'vanished from sight'.

939. नेत्रपद्मदिनश्रियि—नेत्रं एव यत् पद्मं तस्य या दिनश्रीः तस्याम्—'who was (as it were) the bright day (*lit.* the splendour of the day) to the lotus in the form of his eye'. Lotuses bloom only by day-time and are closed at night-fall. So was the king filled with rapturous delight as long as the girl was there, but became dejected and was tormented by the pangs of separation on her disappearance. भेजे विरहसंतापं 'experienced the torment of separation'. चक्रवाक इव, 'like the चक्रवाक bird'. It is a belief with the Sanskrit poets that the Chakravâk bird is separated from its mate at the advent of might, and that though they are thus separated, yet their mutual love grows all the stronger for their separation. 'The belief is that the चक्रवाक is exceedingly fond of his mate, so much so that at night when separated from her by a single leaf of the lotus, near which they often pass the night, he cries piteously for his being unable to bear even that distance between himself and his mate. The fact is that the चक्रवाक and his mate are always seen together. As by day so at night they are seen round a lotus plant in a lake, and he is heard to cry very often in the stillness of midnight. The poets fable that

the nightly cries are due to his mate accidentally getting distanced from him by a lotus-leaf"—S. P. Pandit on *Vikr.* 4. 20—सरसि नलिनीपत्रेणापि त्वमावृतविग्रहाम्। ननु सहचरीं दूरे मत्वा विरौषि समुत्सुकः etc. *Cf.* also—रथाङ्गनाम्नोरिव भावबन्धनं बभूव यत्प्रेम परस्पराश्रयम्—*Ragh.* 3. 24; तां जानीथाः परिमितकथां जीवितं मे द्वितीयम्, दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम्—*Megh.* 84; अनिवार्यविरह-वेदनोन्मथ्यमानमानसाकुलेषु कलकरुणमुच्चैर्व्याहरत्सु चक्रवाकयुगलेषु—*Kâd.*

940. समागमाभ्यासात्—'by constant association.' पुष्णाति etc.—(अपि) तु सातिशयः जनः दृष्टमात्रः (सन्) चित्तं पुष्णाति,—'But a person possessed of excellence (*i. e.* beauty; handsome looks) engenders love merely at sight.' The poet means that it is but natural that the king should be thus enamoured of such a ravishing beauty as the girl. सातिशयः—अतिशयेन (with excellence) सहितः—'possessed of excellence (in personal appearance)'. दृष्टमात्रः—दृष्टः एव (a नित्यसमास), 'the moment he is seen'. चित्तम्—here means 'feeling of love'.

941. उच्छ्वासपरिम्लानमुखाम्बुजः, उच्छ्वासैः परिम्लानं मुखाम्बुजं यस्य तथाभूतः—'with the lotus in the form of his face faded by the sighs (of grief)'. उन्मत्तः इव, 'like a mad-man; as if he were mad'.

942. उन्मूलित इवाभ्येत्य etc.—प्रमाथिना मन्मथेन अभ्येत्य उन्मूलितः इव (अपतत्)—'as if the tormenting Kâma had come and uprooted him.' (*lit.* 'as if uprooted by the tormenting Kâma after having come,). अभ्येत्य has here a passive force, being connected with a predicate in the passive—उन्मूलितः (a past pass. participle). प्रमाथिना—प्रमथ्नाति इति तेन. प्र-मथ्, 'to torment'.

943. लब्धसंज्ञम्—लब्धा संज्ञा (consciousness) येन तम्—'restored to consciousness; who had come to his senses.'

944. तपनस्य—'of the sun.' सर्वगुणोदारः—सर्वैः गुणैः उदारः, 'rich in all virtues.'

945. वार्धके—वृद्धस्य भावः वार्धकम् (or वार्द्धकम्)—वृद्ध+वुञ् (अक). Properly speaking, वुञ् is added to वृद्ध in the sense of समूह by the Vartika 'वृद्धाश्च' on *Pân.* IV. 2. 39. This difficulty is, however, got over by including 'वृद्ध' in the मनोज्ञादि group (*Pan.* 1. 133.) though the word is not found in that group. —'यदि वृद्धत्वेऽपि वार्द्धकामिति प्रयोगोऽस्ति तर्हि मनोज्ञादित्वं कल्पनीयमित्याहुः —*Tattva-bodhinî* on *S. K. Cf.* with this st.—पिता रक्षति कौमारे भर्ता रक्षति यौवने। रक्षन्ति स्थविरे पुत्राः न स्त्री स्वातन्त्र्यमर्हति॥—*M. S.* 9. 3; रक्षेत्कन्यां पिता विन्नां पतिपुत्रास्तु वार्धके। अभावे ज्ञातयस्तेषां न स्वातन्त्र्यं क्वचित्स्त्रियाः—*Y.* 1. 86.

946. कुर्वाणा etc. 'making with the lustre of her teeth, the quarters, as it were, illumined with a hundred moons. शशिशतोज्ज्वला शशिशतैः उज्ज्वलाः—'luminous with a hundred moons'. The spreading lustre of Tapatî's teeth was, the poet fancies, as refulgent as the light of a hundred moons.

947. श्रीखण्डसलिलैः etc., 'as if poisons were poured down upon him after he was sprinkled over with sandal-waters'. The rapture that the King experienced at the sight of Tapatî is compared to the extremely cooling effect of sandal-water, and the torment he suffered on her disappearance, to the inflammatory effect of poisons. The poet means that the king passed from rapturous joy to the most excruciating anguish.

949. संभ्रान्तः qualifies सः,—'bewildered; flurried. चक्रवर्तिनम्—See note to st. 683. आश्वास्य, 'having comforted.' येनाभूत् etc., and thus came to know what had happened (*lit.* his story).

950. मन्त्रिगिरा—'on the advice of his minister'. The *Mbh.* does not say that the King mentally called upon Vasishtha and worshipped the sun on the advice of the minister. It was he who of himself adopted this means as best calculated to gain his most cherished object. See *Mbh.* 175. 10–13. श्रेयसां निधिम्—'the repository of blessings', and therefore, who would secure the object nearest his heart. भास्करमाराधनं व्यधात्—'worshipped the sun for propitiating him'.

951. उर्ध्वभुजः—'with his hands raised up' in supplication. —acc. to the *Mbh.* 'ऊर्ध्वमुखः.' द्वादशाहम्—accusative of द्वादशाहः, acc. to 'कालाध्वनोरत्यन्तसंयोगे' द्वितीया (स्यात्) द्वादशानां अह्नां समाहारः द्वादशाहः—अहन् is changed अह acc. to 'राजाहःसखिभ्यष्टच्'—*Pân.* V. 4. 91, and the compound is masculine, acc. to 'रात्राह्नाहाः'—*Vârtika* on *Pân.* II. 4. 29, *i.e.* a *Tatpurusha* ending in रात्र, अहन्, and अह is *masculine* (except when रात्र is preceded by a numeral and अह by पुण्य and सुदिन—'संख्यापूर्वं रात्रं क्लीबम्'—*S. K.* पुण्यसुदिनाभ्यामह्न क्लीबतेष्टा—*Vârtika*). उपोषितः, the *p. p.* of वस् with उप is used in the active sense, acc. to 'गत्यर्थाकर्मकश्लिषशीङ्स्थासवसजनरुहजीर्यतिभ्यश्च'—*Pân.* III. 4. 72. भानुं सस्मार etc.—The reading seems to be corrupt. The verb सस्मार has भानुम् and ताम् for its objects, but there is no conjunction such as च joining them. Besides एव after तां shows that the king thought only of Tapatî, which is inconsistent with 'भानुं सस्मार'. The meaning that we can get from the sen-

tence is that though the king was engaged in worshipping the sun, he never ceased thinking of Tapati.

953. **ममैवायं** etc. This is not strictly in accordance with the *Mbh*, in which the sun only says:—**वरः संवरणो राज्ञां त्वमृषीणां वरो मुने। तपती योषितां श्रेष्ठा किमन्यदुपवर्जनात्**—*Âdi.* 175. 25. **अभूत्**—*Subj.* **मनोरथः**: in the second line. **अयम्** qualifies **मनोरथः**.

954. **स्वनिश्चिताम्**, 'secured (*lit.* settled) by himself.' **न्यवेदयत्** (राज्ञे understood), 'presented' (to the king).

955. **लताजाल°**—लतानां यानि जालानि तैः श्यामलाः ये अचलानां मौलयः तेषु,—on the peaks of mountains dark (and shady) on account of the thickets of creepers'.

956. **मन्दारकृतशेखरः**—मन्दारैः (मन्दारपुष्पैः) कृतः शेखरः येन तथाभूतः—'wearing chaplets of *Mandâra* flowers (on his head)'. **समाः**, 'years'—(always used in the plural). **समाः** is accusative of time acc. to 'कालाध्वनोरत्यन्तसंयोगे'—*Pân.* II. 3. 5.

957. **अवृष्टिपातात्**, 'on account of want of rain.' **लुप्तमख-श्रियः**—लुप्ताः मखश्रियः यासां तथाभूताः 'all whose glorious sacrifices had ceased.'—(*lit.* deprived of their glorious sacrifices). The reading seems to be corrupt. The original reading seems to have been **लुप्तमुखश्रियः**, which would be more in accordance with the description of the famine-stricken subjects as given the *Mbh.*—**ततो विभ्रांतमनसो जनाः क्षुद्भयपीडिताः। गृहाणि संपरित्यज्य बभ्रमुः प्रदिशो दिशः॥.....तत्क्षुधार्तैर्निराहारैः शवभूतैस्तथा नरैः। अभवत्प्रेतराजस्य पुरं प्रेतैरिवावृतम्॥**—*Mbh.* 175. 41, 43.

958. **अभ्यर्थितोऽथ सचिवैः**—According to the *Mbh.* (*Âdi.* 176. 45), it was Vasishtha who brought back the king to the capital.

959. **यज्वनः**. The king after his return performed sacrifices for twelve years—*Mbh. Âdi.* 176. 48.

वासिष्ठपर्व—961-62.—a युग्म. **वीरस्य**—**धीरस्य** would have been a better reading. **विप्रियं कालविहितं सेहे**, 'bore calmly misfortunes that were inevitable (*lit.* ordained by time).' **गम्भीर-सागरः**—*lit.* 'the deep ocean'—he was like the ocean in depth. Or **गम्भीर** may be taken as standing for **गाम्भीर्य**—a भावप्रधान निर्देश. *Cf.* **सुतांश्च पुनराहर्तुं शक्तः पुत्रान्यमक्षयात्। कृतान्तं नातिचक्राम वेलामिव महोदधिः**—*Mbh. Âdi.* 176. 9.

963. **लोकक्रीडा°**—**लोकस्य क्रीडाकारणं लोककीडाकारणं तस्मिन् पण्डितौ**—'well versed in making men their sport.' **पादसंवाहनं चक्राते**—'shampooed (his) feet'. **संवाहन**, from **संवाहय**, 'to shampoo,'

—*causal* of वह् with सम्. *Cf.* with this st.—कामक्रोधावुभौ यस्य चरणौ संववाहतुः । इन्द्रियाणां वशकरो वसिष्ठ इति चोच्यते—*Mbh. Âdi.* 176·6.

964. कौशिकस्य *qualifies* गाधेः—कुशिकस्य अपत्यं पुमान् कौशिकः तस्य, 'of the son of कुशिक'. See note to st. 243 above. गाधेः—गाधि, King of Kânyakubja.—कान्यकुब्जे महानासीत्पृथिवो भरतर्षभ । गाधीति विश्रुतो लोके कुशिकस्यात्मसंभवः—*Mbh. Âdi.* 177. 3.

965. तेन,—वसिष्ठेन. सबलवाहनः—'accompanied by an army and chariots (*or* horses).' तत्कामधेनुनिर्दिष्टान्, 'given by his cow of plenty.' कामधेनुः—कामप्रदा धेनुः—a compound of the शाकपार्थिवादि class.—तस्याथ कामधुग्धेनुर्वसिष्ठस्य महात्मनः । उक्त्वा कामान्प्रयच्छेति सा कामान्दुह्यते सदा—*Mbh. Âdi.* 177. 9.

966. मनोनयननन्दिनीम्—मनश्च नयने च नन्दयति इति मनोनयननन्दिनी, ताम्—'who gladdened mind and eyes.' मुनिवरं, *indirect obj.* of ययाचे. निचयैर्गवाम्—'in exchange for herds of kine'. The Instrumental is used with words expressive of that which is offered or given in exchange.

967. अर्थिताम्—अर्थित, *p. p.* of अर्थ् 10. A. 'to beg, to ask for.' होता—जुह्वति तच्छीलः,—'who constantly performed sacrificial rites,' for which he badly needed the cow. *cf.*—देवतातिथिपित्रर्थं याज्यार्थं च पयस्विनी । अदेया नन्दिनीयं वै राज्येनापि तवानघ ॥—*Mbh. Âdi.* 177. 17.

968. लक्ष्मीमदोन्मत्तः—लक्ष्म्याः यः मदः, तेन उन्मत्तः—'carried away by the pride of (his) royal power;' *or* 'intoxicated with royal power.' दीनावलोकिनीम्—दीनं यथा तथा अवलोकते इति दीनावलोकिनी ताम्, 'looking piteously' at Vasishtha. त्यक्तां मुनीन्द्रेण क्षमावता—*cf. Mbh.*—'गौरुवाच । कशाग्रदण्डाभिहतां क्रोशन्तीं मामनाथवत् । विश्वामित्रबलैर्घोरैर्भगवन् किमुपेक्षसे । .....वसिष्ठ उवाच । क्षत्रियाणां बलं तेजो ब्राह्मणानां क्षमा बलम् । क्षमा मां भजते यस्माद्गम्यतां यदि रोचते । नन्दिन्युवाच । किं नु त्यक्ताऽस्मिन्भगवन् यदेवं त्वं प्रभाषसे । अत्यक्ताऽहं त्वया ब्रह्मन् नेतुं शक्या न वै बलात् । वसिष्ठ उवाच । न त्वां त्यजामि कल्याणि स्थीयतां यदि शक्यते ।—*Mbh. Âdi.* 177. 27, 29–31.

969–70. Construe: ततः तेन ह्रियमाणा शोकारुणेक्षणा सा रवात् पह्लवान्, शक्रतश्च वीरान् शकान्, योनिजान् यवनान् अपि, दरत्नुरुष्कचीनान् म्लेच्छांश्च असृजत्. पल्हवान् रवात्, 'from her lowing (*i. e.* from her mouth, she created) the *Pahlavas*. Acc. to the *Mbh.* the Pahlavas were produced from the tail of the cow, and the S'akas, from her udders. पल्हवान्. The Pahlavas are identified by some with the ancient Persians. Perhaps the name पह्लव is connected with Pahlavi, the language of the ancient Persians. The पह्लवs are described as wearing long beards in obedience to the command of King

Sagara. According to Manu, the Pahlvas, along with the S'akas, the Yavanas, the Chînas, the Dâradas etc, were Kshatriyas who had become outcastes–पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा यवनाः शकाः । पारदाः पह्लवाश्चीनाः किराता दरदाः शकाः ॥ शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः । वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥—*M. S.* 10. 43, 44. शकृतः,—शकृत् 'dung'. शकान्—the S'akas are identified with the Indo-Scythians. 'These people, the Sakai and Sacae of classical writers, the Indo-Scythicians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus'.—Wilson. The first three centuries of the Christian era in the history of India are marked by constant invasions of the S'akas or the Indo-Scythians. They are mentioned among the tribes conquered by King Sagara, who compelled them to shave the upper half of their heads. योनिजान्यवनानपि. The cow of Vasishtha brought forth the Yavanas from her womb.—योनिदेशाच्च यवनान्—*Mbh.* the यवनs, according to Wilson and some other scholars, were the Ionians or Greeks of Bactria. But from the *Mbh.*, it appears that the name यवन was not restricted to a people of the north-west; for, among the people conquered by Sahadeva before the commencement of the Râjasûya sacrifice, are mentioned the Southern Yavanas (*Sabhâ* 31. 75.). Eastern यवनs also are mentioned among those present at the Râjasuya sacrifice. Kâlidâsa (in *Ragh.* 4. 61) applies the word to the ancient Persians. दरचुरुष्कचीनान्–'the Darads, the Tartars, and the Chinese'. दरद् contracted form of दरद. The दरदs were a people inhabiting a country of the same name in the Hindu Kush, bordering on Kashmîr. 'The Durds (*i. e.* the Daradas) are still where they were at the date of the text (of the Vishnu Purâna) and in the days of Strabo and Ptolemy; not exactly indeed, at the sources of the Indus, but along its course above the Himâlaya just before it descends to India'—Wilson. तुरुष्क—The Tartars, the people of Turkistan in Central Asia (and *not* the Turks, the people of Turkey). म्लेच्छान्—म्लेच्छति अव्यक्तं वक्ति इति म्लेच्छः. Acc. to *Amar.*, the Kirâtas, the S'abaras, the Pulindas etc. are *Mlechcha* tribes—भेदाः किरातशबरपुलिन्दा म्लेच्छजातयः. See note to st. 358 above. शोकारुणेक्षणा—'with her reddened with grief.' क्रोधारुणेक्षणा would have been a better reading. *Cf.* क्रोधरक्तेक्षणा क्रोधं भूय एव समाददे—*Mbh.–Ádi.* 177. 33.

971. ब्रह्मतेजः—'the Brâhmaṇic lustre', *i. e.* the power inherent in the Brâhmaṇas. दुराधर्षम्, 'unassailable'. तत्प्राप्तये—

for attaining it,' *i. e.* the Brâhmanical power 'for working out his elevation to Brâhmanical rank'. *Cf.* दृष्ट्वा तन्महदाश्चर्यं ब्रह्मतेजोभवं तदा। विश्वामित्रः क्षत्रभावान्निर्विण्णो वाक्यमब्रवीत्। धिग्बलं क्षत्रियबलं ब्रह्मतेजो बलं बलम्॥ बलाबलं विनिश्चित्य तप एव परं बलम्। स राज्यं स्फीतमुत्सृज्य तां च दीप्तां नृपश्रियम्॥ भोगांश्च पृष्ठतः कृत्वा तपस्येव मनो दधे। स गत्वा तपसा सिद्धिं लोकान्विष्टभ्य तेजसा॥ तताप सर्वान्दीप्तौजा ब्राह्मणत्वमवाप्नुतान्—*Mbh. Âdi.* 177. 43–47. Vis'vâmitra, after practising very rigid austerities for several thousand years, accomplished his object, and at last became a priest and had his claim to the prerogative of a *Brahmarshi* recognised by his rival Vasishtha. संतापितामरः—संतापिताः अमराः येन तथाभूतः—'tormenting or distressing the gods', who were filled with fear that he would by his austerities overthrow the sovereignty of Indra and usurp his throne.

972. सौदासः—the son of Sudâsa, *i. e.* Kâlmâshapâda. He was a king of the Solar race. वसिष्ठतनयम्—S'akti, the eldest son of Vasishtha. एकायने qualifies पथि,—'एकस्यैव अयनं गमनं यस्मिन् तस्मिन्, 'passable only for one,' so narrow that only one person could pass along it. *Cf.* तृषार्त्तश्च क्षुधितश्च एकायनगतः पथि। अपश्यदाजितः संख्ये मुनिं प्रतिमुखागतम्॥—*Mbh. Âdi.* 178. 5.

973. अपसर्प—'get out (of my way)'. सोऽपि, *i. e.* S'akti. क्षत्रभुजोऽयं द्विजोऽर्हति—'A Brâhmaṇa ought to have a precedence (even) over a king;' *i. e.* it is the king who ought to cede the way to a Brâhmaṇa. *Cf.* मम पन्था महाराज धर्म एष सनातनः। राज्ञा सर्वेषु धर्मेषु देयः पंथा द्विजाय हि॥—*Mbh. Âdi.* 178. 8. अग्र्यम्—'precedence.'

974. कल्माषपादाख्यः—कल्माषपादः—*lit.* 'having spotted feet' The story of Kalmâshapâda as given in the *Vish. P.* differs in many respects from that given in the *Mbh.* The story, which tells us how he came to receive the name कल्माषपाद, is as follows: Once the king, when out a-hunting, came upon two tigers. He killed one of them, but as it expired it was changed into a Râkshasa. The other tiger disappeared threatening vengeance. After some time, the King celebrated a sacrifice. On its close, the Râkshasa appeared in the form of Vasistha before the king, and asked him to entertain him with flesh-food. Then the Râkshasa assumed the appearance of a cook, and preparing human flesh, served it to the real Vasishtha on his return. Vasistha, finding out that he was served with human flesh, at once cursed the king to be a man-eater. But when the king told him that it was he himself who had asked him to serve

that food, Vasistha found out by his spiritual vision the real fact. But the angry king took water in his hand to pronounce a curse on him; his wife Madayanti, however, dissuaded him from his wicked purpose. As the water, had it fallen on the ground, would have withered up the corn, and had it been thrown into the air, would have blasted and dried up the clouds, the king threw it on his own legs, and they were so scalded that they became black and white and thus gained for him the name कल्माषपाद्,—'he of spotted feet.' The curse of Vasistha, however, took effect and the king became a cannibal and devoured many men. On one occasion, he devoured a Brâhmaṇa in the midst of his conjugal happiness, and was cursed by the Brâhmaṇa's wife that he would die as soon as he associated with his wife. When the curse of Vasistha had expired after twelve years, the king, mindful of the second curse, abstained from association with his wife and requested Vasistha to beget on her a son for the perpetuation of his family. The child that was born known as As'maka'.—See *Vish P. VI.* 4. 19–37. कशया—कशा, 'a whip'.

975. रुषा goes with शशाप. मनुष्यादः—मनुष्यान् अत्ति इति—मनुष्य + अद् + अण्. अत्याकुलाशयः qualifies मनुष्यादः, 'having an exceedingly deranged mind'.—त्वं अत्याकुलाशयः मनुष्यादः चिरं भविष्यसि; *or* अत्याकुलाशयः may be taken with सुनिसूनुः—meaning 'whose mind was extremely distracted'. —*cf.* तं शशाम नृपश्रेष्ठं वास्ये क्रोधमूर्छितः—*Mbh.*

976. मार्गे निमन्त्रितं विप्रम्—As the king, after the infliction of the curse, was roaming in the forest, a certain Brâhmaṇa approached him and begged of him some flesh-food. The king promised the Brâhmaṇa the food he wanted and asked him to wait till his return and went away to his capital. Walking up at midnight he remembered his promise and asked his cook to prepare some flesh-food for the Brâhmaṇa. See *Mbh. Âdi.* 178. 24–28.

977. तम्—विप्रम्. अर्धरात्रे—At the end of a Tatpurusha, रात्रि is changed to रात्र when preceded by a word expressive of a part of the whole (*e. g.* अर्ध, पूर्व: अपर etc.), and the compound is *masculine*.—'अहः सर्वैकदेशसंख्यातपुण्याच्च रात्रेः'—*Pâṇ.* V. 4. 87, and 'रात्राह्नाहाः पुंसि—*Pâṇ.* II. 4. 29.

979. वध्यवसुधाम्—'the place of execution'. संस्कृत्य 'having prepared or cooked'.

980. तमपि—*i. e.* the king. आघूर्णितः—'staggering' on account of extreme anger'.

981. पुनरुक्तेन etc.—'subjected to a curse intensified by a new imprecation.' पुनरुक्तेन—'intensified', (*lit.* repeated). समाविश—तथादिष्टो etc.—विश्वामित्रेण तथादिष्टो राक्षसः (तं नरेन्द्रं) समाविशत्. According to the *Mbh.*, Vis'vamitra, bitterly hostile to Vasishtha, asked a Râkshasa to enter the king's body before he had come to be cursed by the Brâhmaṇa. शापात्तस्य तु विप्रर्षेर्विश्वामित्रस्य चाज्ञया। राक्षसः किंकरो नाम विवेश नृपतिं तदा। See *Mbh. Âdi.* 178. 15–21

982. Construe: 'अखिलान् वसिष्ठपुत्रान् भक्षय' इति तेन वैरतः आदिष्टः स. नृपं क्रूरचेष्टितं राक्षस चक्रे. वैरतः qualifies तेन, आदिष्टः *i. e.* by Vis'vâmitra.

983. राक्षसाविष्टः. 'possessed by a Râkhasa'. समुपस्थितः, 'has taken effect.

984. हुंकारकवली—हुंकरेण कवलीकारे चतुरः— "clever in swallowing (others) by merely uttering the sound *'hum'*," *i. e.* swallowing others at one gulp. *V. l.* ओंकारकवलीकारचतुरः,—ओंकारं (आरम्भे) यः कवलीकारः तस्मिन् चतुरः—'quick (or clever) in making my (first) meal–(*lit.* 'quick in gulping you) down at the commencement (of my life of cannibalism)'. The reading however, is not good, inasmuch as it is almost a repetition (in other words) of the first line.

987. Vasishtha's grief on this death of all his sons was boundless. He endeavoured to destroy himself in various ways. First, he threw himself (तनुं तत्याज) from the top of Mount Meru, but was not killed. नागाच्च पञ्चतां,–पञ्चतां च न अगात्—'but did not die'. पञ्चतां इ, *lit.* 'to be resolved into five elements of which the body is composed'. शोके बन्धुरिव etc.—The line is obscure. It may, however, be construed thus: शोके बुधः स्निग्धः बन्धुः इव कुतो वा लभ्यते,—'where can a man, who even in grief preserves his wisdom, like a relative who is really affectionate, be found?' *i. e.* it is as difficult to come across a man who preserves his calmness in the midst of grief as to find a kinsman who is really affectionate. It is, however, hard to see the point in the comparison between शोके बुधः and स्निग्धः बन्धुः. The other reading, as it seems to be, मेरुर्बन्धुरिव स्निग्धः कृतश्च पतनाद्वधः ('मेरुबन्धुरिव स्निग्धः कृतश्चापततादृधः' MS.) gives a pretty good sense, which fits in with the preceding line better than that given by शोके बन्धुरिव etc. मेरुर्बन्धुरिव etc. 'Meru was (to Vasishtha) as affectionate as a relative; how then could he be killed by the

fall?', *i. e.* though Vasishtha fell on the rocks of Meru below, still he was not killed.

988. तुषारचयोपमम्—'like (*i. e* as cold as) a mass of snow.' शोकपावकदग्धानां etc, 'fire, I think, is ineffective (in its action) in the case of those who have (already) been consumed by the fire of grief,' *i. e.* so great is the intensity of deep sorrow that even fire, agonising as its slightest touch is, is not felt by those who are sorrow-stricken.

989. महतामपि दुर्लङ्घ्या etc.—'Even the great cannot overcome the dire calamity of bereavement;' *i. e.* even the great, strong-minded as they are, are borne down with the grief of bereavement. वियोगविषमा—वियोगेन विषमा—'painful on account of bereavement.'

990. Construe सः अब्धिना वीचिहस्तेन सत्यक्तः (अतः) व्यसुः न अभवत्. कथ नु वा जलराशिः दुःखव्यथां विजानाति. संत्यक्तः—'Cast' on the shore. वीचिहस्तेन qualifying अब्धिना—'having hands in the form of waves,' *i. e.* with the hands in the form of waves. नाभवद्व्यसुः—'did not die'. व्यसुः—विगताः असवः यस्य सः—*lit.* 'deprived of life,' *i. e.* dead. दुःखव्यथां etc.—'Or how can a mass of waters know the agony of grief?' That the sea cast Vasishtha ashore must be explained by the inference that the sea, being a mere mass of waters, could not realise the intensity of Vasistha's grief; for otherwise, he would have given him the peace of the watery grave in his bosom.

991. विपाशः—विगताः पाशाः यस्य तथाभूतः—'freed from the cords; unbound'. तेन विपाशा etc.—'on account of it (*i. e.* as the river landed him unbound), the river received the name (*lit.* became) *Vipâs'â*. विपाशा (or विपाश्) is the ancient name of the Beas, one of the five rivers of the Punjab. Acc. to the *Mbh.*, the name विपाशा was given to the river by Vasistha—विपाशेति च नामास्या नद्याश्चक्रे महानृषिः—*Mbh Âdi.* 179. 6.

992. शतधा विद्रुता—'which rushed away in a hundred streams.' अन्या, *i. e.* another river into which he threw himself. शतद्रुताम्—the name शतद्रु. शतधा विद्रुता यस्माच्छतद्रुरिति विश्रुता—*Mbh.* शतद्रु—the river Sutlej. मरणायासाद्विरराम—'refrained from the attempts to kill himself'. विरराम-रम् changes its *Pada* when preceded by the prepositions वि, आ, and परि—'व्याङ्परिभ्यो रमः'—*Pân.* I. 3. 83. Words denoting विराम *i. e.* 'cessation', 'refraining,' govern the Ablative.—'जुगुप्साविरामप्रमादार्थानामुपसंख्यानम्'—*Vârtikâ.*

993. अदृश्यन्त्याः—अदृश्यन्ती was the name of Sâkti's wife. स गत्वा विविधान्शैलान्देशान्बहुविधांस्तथा। अदृश्यन्त्याख्यया वध्वाऽथाश्रमेऽनुसृतोऽभवत्—*Mbh. Âdi.* 179. 11. गर्भे goes with अदृश्यन्त्याः. स्थितस्य qualifies पौत्रस्य. अध्ययनध्वनिम्—'the sound of the recitation (of the Veda).' *Cf.* अथ शुश्राव संगत्या वेदाध्ययननिःस्वनम्। पृष्ठतः परिपूर्णार्थं षड्भिरंगैरलंकृतम्—*Mbh. Âdi.* 179. 12.

994. ज्ञानतस्कथः. Vasishtha learnt from Adris'yantî that she was bearing in her womb a child begotten by his son S'akti, and that the child was there reciting the Vedas for twelve years. अयं कुक्षौ समुत्पन्नः शक्तेर्गर्भः सुतस्य ते। समा द्वादश तस्येह वेदानभ्यस्यतो मुने—*Mbh. Âdi.* 179. 15. बबन्ध etc.—स्थितिमतां वरः (सः) धृतिमालम्ब्य स्थितिं बबन्ध. 'He, the best of the firm-minded, took courage and composed himself'.

995. राक्षसावृतः—'possessed by a Râkshasa.' See st. 981 above. अशनिमेघवत्—'like thunder-cloud.' अशनिः—'thunderbolt.'

996. विनष्टशापं विदधे—'delivered (the king) from the curse'. संत्यक्तं तेन रक्षसा also is to be construed with विदधे.—'exorcised him of that demon.'

997. प्रह्वः—'bowing down humbly'. व्यजिज्ञपत्, Aorist (3rd Variety) 3rd sing. of विज्ञापयू, 'to request'-causal of ज्ञा with वि.

998. राक्षसावृतचेतसा qualifies मया, राक्षसेन आवृतं चेतः यस्य तादृशेन-'whose mind was influenced by the Râkshasa.'

999. भवतात्—Imperative 3rd sing. of भू. तात् is optionally added in the 2nd and 3rd person singular, when the Imperative is used in the sense of the Benedictive.

1000. इक्ष्वाकोः. इक्ष्वाकु was the first of the Solar race of kings, and son of Manu Vaivasvata. 'He was born from the nostril of Manu as he happened to sneeze'-क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणितः सुतः—*Bhâg.* ब्रह्मचर्यं श्रितं मयि—*Loc. Abs.* 'as I have abstained from conjugal intercourse.' कुले goes with परायणम्,—devoted to our family. परायणः would have been a better reading-परायणः qualifying त्वं 'you who are devoted to (our) family'; you who have always the interests of our family at heart.

1002. अदमनाताडयत् etc. Acc. to the *Mbh.* The king's wife, after having borne the child in her womb for twelve years, performed the Cæsarean operation with a sharp

stone, and the child which came forth, therefore received the name अश्मक.

1004. Construc:, यस्मात् तेन (सूनुना) परासुः पितामहः धृत्या स्थापितः तेन (=तस्मात्) सः शक्तेः सदृशः सुतः पराशराख्यः अभूत्. परासुः—परागताः असवः यस्य सः—*lit.* 'dead;' *i. e.* 'who had determined to kill himself' स्थापितः—'was preserved'; made to refrain from killing himself. धृत्या *i. e.* by inspiring courage. तेन, *i. e.* by the son of S'akti. पितामहः *i.e.* Vasishtha. पराशराख्यः. पराशरः—*Nil.* explains the formation of the word thus:—'परासोराशासतमवस्थानं येन स पराशरः, पराआङ् पूर्वात् शासेर्ढरन् प्रत्ययः कल्प्यः. *Cf.* परासुः स यतस्तेन वसिष्ठः स्थापितो मुनिः। गर्भस्थेन ततो लोके पराशर इति स्मृतः—*Mbh. Âdi.* 180 3.

1005. चकार त्रैलोक्यसंहाराभिमुखं मनः—'resolved to (*lit.* turned his mind to); destroy the three worlds'. त्रैलोक्य°—त्रयः लोकाः त्रैलोक्यम्, त्रैलोक्यस्य संहार अभिमुखम् 'turned towards the destruction of the three worlds. त्रैलोक्यं—See note to st. 906. above. अभिमुखं—अभिगतं मुखं यस्य तत्—*lit.* 'with the face turned towards,' *i. e.* 'turned towards; intending to; ready for.'

1006. सर्वभूतेषु कारुण्यस्निग्धलोचनः—'Regarding all being with eyes, loving through compassion.' कारुण्यस्निग्धलोचनः—कारुण्येन स्निग्धे लोचने यस्य सः.

1007. क्रुधः=अक्रुधः (Aorist, 2nd Sing.) the augment अ being dropped after मा. पूर्णायुः *i. e.* having lived his full period in this world. स्वकर्मणोदितः लोकः etc., 'men are born and die in accordance with their *Karma*. Who is, (therefore) the slayer and who the slain?' *i. e.* it is men's *Karma* that brings them into this world and takes them away from it, and therefore, the slayer being but the instrument of Karma is not responsible for the slaughter, nor can a person be said to be killed, inasmuch as he is removed from this world by his own Karma.

और्वपर्व—1008. कृतवीर्यः—King of the Haihayas, and father of Sahasrârjuna who is better known by his patronymic Kârta-vîrya. Krita-vîrya was a great patron of the Bhrigus, his preceptors. अग्रभुजः—अग्रे भुञ्जते इति तान्, 'who have precedence in eating,' *i. e.* who are accorded the honour of being entertained at a feast in precedence of others; *Or* अग्रं (the best portion) भुञ्जते इति तान्—'who receive the first or best portions (of यज्ञs). The Brâhmaṇas are always entitled to receive the best portions of sacrifices, as also to be served

with food in precedence of others at any feast. अग्र='श्राद्धादौ प्रथमुद्धृत्य देयं द्रव्यम्.' अपूरयत्—'gratified; pleased.' वीतसंख्यैः—qualifies धनैः वीता सख्या यैः तादृशैः—'countless.' कुबेरसदृशः—'like (*i. e.* as rich as) Kubera,' the god of riches. कुबेरः—कुत्सितं बेरं (शरीरं) यस्य सः—कुत्सायां क्तिशब्दोऽयं शरीरं बेरमुच्यते। कुबेरः कुशरीरत्वान्नाम्ना तेनैव माऽङ्कितः॥ He is represented as being deformed in body, having three legs, eight teeth, and a yellow mark in the place of one eye. Besides being the lord of riches and regent of the north, he is the king of the Yakshas and Kinnaras, and a friend of S'iva. His capital is Alakâ, situated on Mount Kailâsa.

1009. अपीडयन् etc. Acc. to the *Mbh.*, at first, the kings humbly approached the Bhrigus, and begged money of them, and the Bhrigus, too, seeing no other alternative, gave them as much wealth as they wanted. It was only after some of the Kârtavîryas had come upon a treasure while digging in a house of the Bhrigus, that they were incensed at the deceitful conduct of Bhrigus and began to persecute them ruthlessly—See *Mbh. Âdi.* 180. 14-19. दस्युगणाः 'like bands of robbers'. दस्यु is originally a Vedic word, meaning 'evil beings or demons; the enemies of both gods and men' who were slain by Indra *i. e.* the aborigines of India, who were also called दास. Afterwards the words दस्यु and दास came to be applied to outcastes or persons of low callings, as also to thiefs or robbers.

1010. A reflection of the poet. अन्यायद्रविणादानेषु, अन्यायेन द्रविणस्य आदानेषु—'in lawlessly seizing the wealth of others'. लुब्धानां etc —'(for), the riches of the covetous shrink on account of their deviation from truth (*lit.* the contraction of truth).'

1011. आबालगर्भम्—बालाश्च गर्भाश्च बालगर्भाः, आ बालगर्भेभ्य, आबालगर्भम्, 'down to children and the embryos'. The preposition आ (आङ्) here shows 'limit inclusive' (अभिविधि). गर्भेषु—'in the underground recesses'.

1012. हैहयैः,—'The Haihaya chiefs'. हैहय is the name of a race of people who inhabited the part of Central India lying along the Narmadâ between the Vindhya and the Riksha mountains. According to Colonel Todd, a tribe of the Haihayas still exists "near the very top of the valley Sohagpur in Bhagelkhund, aware of their ancient lineage, and though few in number, still celebrated for their valour." The Haihaya princes, according to the *Vish. P.*, were the descendants of king

Haihaya of the Yadu race, while according to the *Mbh.*, they were descended from S'âryâti, son of Vaivasvata Manu. च्युतं गर्भधारयत्—ऊरौ understood.—'secreted (in her thigh) the fœtus that had been dropped (through fear)'. It seems that a stanza containing the word ऊरौ has been lost. The next st. too, follows rather abruptly.

1013. दृशैव etc. 'by his mere look, struck the multitudes of kings with blindness (*lit.* deprived them of their sight).' राजसंघानाम् *i. e.* of the persecutors who had come with the intention of destroying the embryo.

1014. ब्राह्मणं, *i. e.* the child *Aurva*. According to the *Mbh.*, the kings distressed at the loss of sight approached the Brâhmaṇa lady (Aurva's mother) and implored her to restore sight. She, however, asked them to pray to her son who, she said, might be propitiated by their homage and restore then their sight. All the kings, therefore, prayed to the child, 'who became propitious to them'.—*Mbh. Âdi.* 180. 25–28, and 181. 1–7. भग्नपराक्रमाः—'humbled, crest-fallen,' or foiled in their endeavours.'

1015. और्वाभिधानः—The child received the name और्व from being produced from ऊरु (thigh). अनेनैव च विख्यातो नाम्ना लोकेषु सत्तमः। स और्व इति विप्रर्षिरूरुं भित्त्वा व्यजायत—*Mbh. Âdi.* 181. 8. महातपाः. Aurva, in order to extirpate the whole world engaged in very severe austerities—इच्छन्नपचितिं कर्तुं भृगूणां भृगुनंदनः। सर्वलोकविनाशाय तपसा महतैधितः॥

1016. न्यवारयन्, 'dissuaded (him)'—तम् understood. जगद्दाहोषशङ्कितः—'afraid of the consumption of the world (by the fire of his wrath)' पितरः—the *Manes* of his ancestors who had been killed by the descendants of Kritavîrya. ओष from ष्लुष्, 1. 4. 9 P, to burn; to scorch'.

1017. तद्गिरा, *i. e.* at the persuasion of his Pitris. वडवावक्त्रो, 'assuming the face of a mare.' The fire of anger, cast into the ocean assumed the face of a mare, called the हयशिरस्. This fire called वडवाग्नि (submarine fire) is supposed to feed on the waters of the ocean. ततस्तं क्रोधजं तात और्वोऽग्निं वरुणालये। उत्ससर्ज चैवाप उपयुक्ते महोदधौ॥ महद्धयशिरो भूत्वा यत्तद्वेदविदो विदुः। तमग्निमुद्गिरद्वक्त्रात्पिबत्यापो महोदधौः *Mbh.* 182. 20, 22. "Doubtless the story of the वडवामुख was invented to suit the phenomena of a submarine ज्वालामुखी or volcano, which exhaled bituminous inflammable gas, and which occasionally showed itself above the sea, perhaps in the form of a horse's mouth."—*Monier Williams.*

लोका ह्यप्सु प्रतिष्ठिताः—'For the worlds rest on waters,' *i. e.* the worlds are made of, and owe their existence to waters, and therefore, in consuming the waters of the ocean, the fire of Aurva's wrath would be virtually consuming the worlds, and thus Aurva's vow of destruction would remain unbroken without really destroying the worlds. *Cf.* what the Pirtris of Aurva urged when they persuaded him to cast the fire of his wrath into the ocean—य एष मन्युजस्तऽग्निर्लोकानादातुमिच्छति । अप्सु मुंच भद्रं ते लोका ह्यप्सु प्रतिष्ठिताः ॥ आपोमयाः सर्वरसाः सर्वमापोमयं जगत् । तस्मादप्सु विमुंचेमं क्रोधाग्निं द्विजसत्तम ॥ अयं तिष्ठतु ते विप्र यदीच्छसि महादधौ । मन्युजोऽग्निर्दहन्नापो लोका ह्यापोमयाः स्मृताः ॥ एवं प्रतिज्ञा सत्येयं तवानघ भविष्यति । न चैवं सामगा लोका गमिष्यन्ति पराभवम् ॥ *Mbh. Âdi.* 182. 17–20.

1019. रक्षःसत्रेण,—रक्षःसत्र, a sacrifice instituted for the destruction of all the Râkshasas.

1020. पुलस्त्यः—One of the Prajápatis or mind-born sons of Brahmâ. He was the father Vis'ravas, father of Kubera and Râvana. He is supposed to be the progenitor of all the Râkshasas. It is in order to save his progeny, the Râkshasas, from destruction that Pulastya appeared before Parására and persuaded him to bring the Râkshasa sacrifice to a close.

1021. वृक्षे. The *Mbh.* has महावने. रक्षोघ्नम् qualifies यज्ञवह्निं in the preceding line.

स्वयंवरपर्व—(1022). पुरोहितोऽस्माकं कथ्यताम्—'Tell us whom we should have for our priest'.

1023. देवलस्य—देवल, a celebrated Rishi, to whom some hymns of the Rig-veda are attributed. He is mentioned in the *Bg.* along with Nârada, Asita, and Vyâsa.—आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे—*Bg.* 10. 13.

1025. हितम् goes with साम्राज्यजयसंपदाम्—'qualified for restoring them to universal sovereignty, success, and prosperity'.

1026. पाराशर्यम्, Vyâsa—पराशरस्य अपत्यं पुमान् पाराशर्यः पराशर + यञ् (य), a *Tad.* affix in the sense of 'son of'.

1028. राजेन्द्रकुञ्जर°—qualifies पुरम्— 'crowded with the arrays of elephants, horses, and chariots of the great kings' (who had come for the स्वयंवर).

1030. अधृष्यम्—'incapable of being bent; very stiff'. राधायन्त्रम्—a revolving mechanism through which the mark was to be shot. शौर्यशुल्कपरम्—शौर्यं एव शुल्कं शौर्यशुल्कम्, शौर्यशुल्कं

परं यस्मिन् तम्—'consisting in bride's money in the form of prowess' (*i. e.* skill in shooting). The sense of the st. is that King Drupada laid it down as the condition for winning the hand of his daughter that the suitor must string the very stiff bow and shoot the mark through a revolving mechanism set above. It thus bravery, *i.e.* the skill in shooting, was, so to say, to be the price which the suitor must pay for the hand of Draupadî.

1031. सुतां *obj.* of न भजेत् in the second line. परः, *i.e.* a person other than Arjuna. इत्यभूत्तस्य etc. 'This wasthe desire (of his heart) with respect to that mark'. Drupada always cherished the desire of bestowing कृष्णा on अर्जुन. He had purposely caused to be made a very stiff bow incapable of being bent by any one else than Arjuna, and had laid down the condition of shooting the mark set above a revolving mechanism, knowing well that Arjuna alone could perform such a marvellous feat of archery.—यज्ञसेनस्य कामस्तु पांडवायु किरीटिने। कृष्णां दद्यामिति सदा न चैतद्विवृणोति सः। सोऽन्वेषमाणः कौन्तेयं पांचाल्यो जनमेजय। दृढं धनुरानम्यं कारयामास भारत। यंत्रं वैहायसं चापि कारयामास क्षत्रियम्। तेन यंत्रेण समितं राजा लक्ष्यं चकार सः॥—*Mbh.* 187. 8–10.

1032. स्वयम् qualifies जुष्टम्. कौतुकिभिः—*i. e.* who had come with the desire of witnessing the स्वयंवर. सदः *obj.* of विविशुः in the 2nd line.

1033. नक्षत्राणाम् corresponds to तेषाम्. उडुपः corresponds to दुर्योधनः. उडुप—'the moon'—*lit.* 'the lord of stars.' उडु, 'a star'.

1034. महार्हरत्नपीठेषु—'on seats of very costly jewels'. मेरुकूटेषु. The peaks of Mount Meru are supposed to be consisting of gold imbedded with all sorts of jewels, and hence the seats of gold set with jewels occupied by the kings are compared to them.

1035. It should be noted that the st., besides describing the kings, also conveys by the way a description of the best of mountains. The word भूभृत् means both 'a king' and 'a mountain,' and the attributives such as चारुकटकाः etc. apply by force of their double meaning both to 'kings' and to 'mountains'. चारुकटकाः—(1) *kings*—'wearing beautiful bracelets of gold'; (2) *mountains*—'having beautiful ridges'. कटक, (1) a bracelet of gold; (2) a side or ridge of a mountain. रत्नभ्राजिष्णुशेखराः—रत्नैः भ्राजिष्णवः शेखराः येषां ते—(1) *kings*—'wearing diadems resplendent with jewels' (2) *mountains*,—'having peaks shining with jewels.' शेखरं, (1) crown, diadem; (2) peak; summit

भ्राजिष्णु—भ्राज्+इष्णुच्-a *Krit.* affix showing disposition or tendency.' भूभृताम्—भूभृत् (1) a king; (2) a mountain.—भुवं बिभर्ति इति. चन्दना°—(1) *kings*-चन्दनेन अगुरुणा च भूषिताः—'decorated with sandal-paste and Aguru-perfume;' (2) *mountains*, चन्दनैः (चन्दनवृक्षैः) अगुरुभिः (अगुरुवृक्षैः) भूषिताः—'beautified with sandal and Aguru trees'. अगुरु, the fragrant aloe wood and tree—*Aquiluria Agallocha.*

1036. उद्दण्डपुण्डरीकाः qualifies कमलाकराः—उद्दण्डानि पुण्डरीकाणि येषु ते—'with the white lotuses in them standing on their stalks' which rose above water. The white *chowries* waved round (परिसर्पिभिः) the kings are fancied to be so many white lotuses standing on their straight stalks in the lotus-ponds in the form of the kings. कमलाकराः, 'lakes full of lotuses.

1037. स्वच्छकान्तिदुकूलिनी—'attired in a white silken garment.' त्रिजगद्विजयारंभे etc, 'as it were, the banner of Kâma (the god of love) setting out on (*lit.* at the commencement of) the conquest of the three worlds.' *Cf.* संचारिणीव देवस्य मकरकेतोर्जगद्विजयवैजयंतिका काप्यागतवती—Mâlatî. 1. See note to कुसुमायुधवैजयन्तीम् in st. 579. above.

1038. Construe: (तस्याः) पादनखश्रेणीबिम्बिता राजमण्डली तस्याः लज्जावनतमाननं द्रष्टुं प्रवृत्ता इव बभौ. पादनख°—'reflected in the row of the nails of her feet.' The nails of Draupadî were so polished and bright that the whole assemblage of kings was reflected in them. तस्या द्रष्टुं etc. The poet fancies that the assemblage of kings reflected in the bright nails of Draupadi's feet had as it were entered there in their eagerness to see her face, which was bent down in bashfulness, and which, otherwise, they could not see.

1039. Construe: तस्या लावण्यनलिनीबिसकन्दलकोमलं जंघाकाण्डयुगं स्वच्छदुकूलसलिलं बभौ. लावण्यनलिनी°—लावण्यस्य नलिनी लावण्यनलिनी लावण्यनलिन्याः यानि बिसानि तेषां कन्दलानि लावण्य.....कन्दलानि, तानि इव कोमलम्—'as delicate as the fibres of the lotus-stalks of the lotus-plant (in the form) of (her) beauty.' जङ्घाकाण्डयुगम्—'the pair of stems in the form of her legs.' स्वच्छदुकूलसलिलम्—स्वच्छं यत् दुकूलं तत् एव सलिलं यस्य तादृशम्, 'standing in the water in the form of (*lit.* which had for its water) her white silken garment.' In this stanza Draupadi is fancied to be a lotus-plant of beauty, having, as it were, a pair of stems in the form of her legs as delicate as the fibres of a lotus-stalk, and her white and fine silken garment is fancied to be the water in which these stems are growing.

1040. क्वणन्मेखलालोलम्–क्वणन्ती या मेखला तया आलोलम् 'noisy (*lit.* agitated) with the jingling girdle.' मन्दाकिनीव पुलिनं etc. Draupadî with her girdle jingling on her hips is compared to the river Mandakinî with the swans cackling on her sandy banks. The large hips of Draupadi are likened to the sandy bank of Mandâkinî, and the jingling girdle of the former, to the cackling swans on the latter. मन्दाकिनी—see note to st. कलहंसकृतारवम्–कलहंसैः कृतः आरवः यस्मिन् तादृशम्,—'with swans cackling on it'.

1041. सौभाग्यबालकदली—'the young plantain-tree of loveliness.' सौभाग्यम्—सुभगायाः भावः, सौभाग्यम्—'loveliness; charm'. रोमरेखाम्,—'a line of hair on her belly'. This is considered as a mark of beauty. *Cf.* तस्याः प्रविष्टा नतनाभिरंध्रे रराज तन्वी नवलोमराजिः—*Kumar.* 1. 38; त्रिभुवनप्रशस्तिवर्णावलीमिव लिखितां मन्मथेन रोमराजीं बिभ्राणाम्—*Kâd.* क्रीडाशिखण्डकच्छायामिव etc. 'as it were, the shadow of the playful crest of the peacock in the form of Kâma (the god of love).'

1042. हारिणा qualifies स्तनयुग्मेन—हारः अस्य अस्ति इति हारि तेन—'having a necklace (of pearls) on it.' अम्बुकणमालिना qualifies चक्रवाकयुगेन—'covered with lines of drops of water.' Draupadî is fancied to be 'a river of youth' (तारुण्यतरङ्गिणी), and her breasts decked with a necklace of pearls, to be a pair of Chakravâka birds (ruddy in colour) with lines of water-drops on their bodies. It is usual with Sanskrit poets to compare the breasts of women with *Chakravâka* birds, *cf.* आवर्तशोभा नतनाभिकान्तेर्भग्नो भ्रुवां द्वंद्वचराः स्तनानाम्—*Ragh.* 16·63. *Cf.* स्तनचक्रवाका in the Sâbha Parva, st. 336. तरङ्गिणीः—तरङ्गा (waves) अस्याः सन्ति इति—'a river'.

1043. कटाक्षभ्रमरम्—कटाक्षाः एव भ्रमराः यस्मिन् तत्–'having bees in the form of her glances.' The glances of Draupadî's dark eyes are fancied to be dark-coloured bees settled on the lotus in the form of her face (वदनाम्बुजम्). शुद्धदन्त०—शुद्धाः ये दन्ताः तेषां याः दीधितयः ता एव केसराणि यस्य तत्, 'having filaments in the form of the rays of (issuing from) her bright white teeth'. The rays issuing from the white teeth of Draupadî are fancied to be filaments of the lotus in the form of her face. रक्ताधरदलम्–रक्तः यः अधरः सः एव दलं यस्य तत्—'having petals in the form of her red lower lip'. वदनाम्बुजम्—वदनं एव अम्बुजम्.

1044. Construe: लीलया परिसर्पन्ती मनोभवा विलासतालवृन्तेन वीज्यमानान् नरेश्वरान् ददर्श. विलासतालवृन्तेन विलासः एव तालवृन्तं तेन, 'with the fan in the form of amorous feeling'. तालवृन्तं—'fan'

तालस्य वृन्तेः उद्भूयते तालस्येव वृन्तं यस्येति वा. वीज्यमानान्—'who were being fanned'.

1045. निवार्य—*obj.* गिरः स्तुतिवादिनाम् qualifies बन्दिनाम् जयद्विपालानशोभिना qualifies दोष्णा,—जयावहः द्विपः जयद्विपः तस्य यत् आलानं तेन शोभा इव शोभा अस्य तेन 'resembling the tying-post of a war-elephant'. जयद्विपः—जयावहः द्विपः (a compound of the शाकपार्थिवादि class) 'an elephant that ensures victory; a war-elephant'. आलानम्, the post to which an elephant is tied. 'आलानं बन्धनस्तम्भे'—*Amar.* बन्दिनाम् 'of the bards'. *Cf.* with this st. निवार्य बन्दिवृन्दानां गिरः कंकणराविणा। भुजेन विजयोदारद्विपेन्द्राला नशोभिना॥—*Sabhá. P.* st. 172.

1046. Construe: हे नरेन्द्रचन्द्राः, अयं कर्पूरपूरशुभ्रयशस्त्विषां भवतां समाजः कस्य नो नयनोत्सवः? कर्पूरपूर°—कर्पूरपूरः इव शुभ्रा यशस्त्विट् (यशस्+त्विट्) येषां तेषाम्—'the refulgence of whose glory is as white as a mass of camphor.' नो, Ind. (न+उ), always used like न.

1047. न नः प्रगल्भते etc. 'Our speech has not power enough to praise (adequately) your excellences.' निर्दोषा etc. Construe: येषां सततं निर्दोषा कीर्तिः आश्चर्यकौमुदी. निर्दोषा 'unsullied; pure.' आश्चर्यकौमुदी—आश्चर्या चासौ कौमुदी च—'marvellous moonlight'. Fame of the kings is compared to the shine of the full moon. *Cf.* प्रणयाहृतमित्राणां कीर्तिस्त्रैलोक्यकौमुदी—*Bh. M. Áranya.* 1662. आश्चर्य *adj.*—marvellous, wonderful '—*Cf.* आश्चर्यदर्शनो मनुष्यलोकः—*Śák.* 7; तदनुववृषुः पुष्पमाश्चर्यमेघाः—*Ragh.* 16. 87.

1048. तत्पणप्राप्याम्—ते (धनुः लक्ष्यं च) एव पणः (condition) तत्पणः तेन प्राप्याम्, *i. e.* to be gained on fulfilling the condition of hitting the mark by stringing the bow.

1049. दन्तांशु qualifies भगिनीं—दन्तांशव एव चंद्रिका दन्तांशु-चन्द्रिका तया धौतां—'bathed in the moonlight in the form of the rays (issuing from his teeth), *i. e.* as it were bathing his sister in the moonlight etc. पुरः goes with पृथिवीभुजः.

1050 जगतीभुजाम्—Construe with समाजं in the next line. पश्य विप्लवधा, 'survey calmly' (*i. e.* without getting confused,)

1051. मानिनः etc—यस्य मानिनः श्रीः सुहृज्जनैः निजवत् भुज्यते. निजवत् (निखद्यस्य is a misprint in the text), 'as if it were their own.' 'श्रीः 'affluence; wealth'.

1052. विभाति etc. यद्भुजपञ्जरे लक्ष्मीः केलिहंसी इव विभाति. यद्भुजपञ्जरे, येषां भुजपञ्जरे (भुजाः एव पञ्जरं तस्मिन्)-'in the cage in the form of their arms'. केलिहंसी-'a female swan kept for pleasure'. Lakshmi, the Goddess of Fortune, is fancied to be a female swan confined, as it were, in the cage in the form of the arms of

Duryodhanâ's brothers. The idea is that the brothers of Duryodhana are possessed of such mighty arms (*i. e.* are so brave) that it is not possible that the Goddess of Fortune will ever leave them, just as it is not possible for a female swan kept for pleasure to escape from the strong cage in which she is confined.

1053. अर्थिसार्थसुधार्णवः—in apposition with कर्णः in the 2nd line.—अर्थिनां सार्थाः अर्थिसार्थाः, अर्थिसार्थानां सुधार्णवः—'the ocean of nectar to the multitudes of supplicants,' *i. e.* from whom no supplicant goes away disappointed. See st. 521 and note thereto. विकर्णो नाम्नापि etc. Coustrue: यस्य नाम्ना अपि शात्रवः विकर्णो जायते, 'by whose mere name (*i. e.* even at hearing whose name) the foe is made deaf' *i. e.* 'who has struck such terror into the hearts of his enemies that even a mention of his name, as it were, stuns and deprives them of the sense of hearing. विकर्णः—विगतः कर्णः (hearing) यस्य तथाभूतः—'deprived of his sense of hearing; made deaf'. शात्रवः—the *sing.* (put for the *pl.*) denotes the class. शात्रवः—'an enemy'—शत्रुः एव शात्रवः—शत्रु+अण् (स्वार्थे *i. e.* to denote the original sense, *i. e.* without changing the original meaning of the word). *Cf.* दूरान्निर्जितशात्रवान्नरपतीनालोकयंल्लीलया—*Veni.* 5. 1. तत्र नाभवदसौ महाहवे शात्रवादिव पराङ्मुखोऽर्थिनः—S'is'. 14. 44.

1054. सौबलः—the son of Subala, *i. e.* S'akuni. प्रोषिता-रातिनिःश्वासैः—प्रोषिताः ये अरातयः तेषां निःश्वासैः, 'by the sighs of his enemies living in foreign countries' (*i. e.* fled from their own kingdoms conquered by S'akuni). प्रोषिता...यत्प्रतापाग्निरुद्गतः 'whose fire of prowess rose (in flames) by (*i. e.* being fanned, as it were) by the sighs etc. The idea is that the sighs of his enemies who had fled away from their kingdoms, as it were, fanned the fire of his prowess into flame, *i. e.* the more the countries he conquered the more his prowess grew and led him to fresh conquests.

1055. अप्रतिरथः—प्रतिगतः (opposing) रथः यस्य सः प्रतिरथः—न विद्यते प्रतिरथः यस्य सः अप्रतिरथः, 'who has no adversary (*lit.* a car-warrior) in war (to match him)'; 'whom there is no one to oppose in war'. सैन्धवः—सिन्धूनां ईश्वरः सैन्धवः (सिन्धु+अण्)—the lord of the *Sindhu* country. सिन्धु or सिन्धुदेश, a district in the West of India lying along the banks of the upper Indus. जयद्रथः—"was indifferently termed Râja of the Sindhus or Saindhavas and Râja of the Saurviras or sometimes in concert Sindhu-Saurîras", the Saindhavas and Sauviras both being tribes living along the Indus. Jayadratha married Duryodhana's

sister Dus'ala and was an ally of the Kauravas. In the Great War he met his death at the hands of Arjuna. जाता सुराणां etc.—यत्सैन्यरेणुभिः सुराणां भूस्पर्शशंका जाता,—'by the dust raised by whose army the gods were led to suspect that they touched the earth'. The idea is that the dust raised by the king's vast army in its rapid march rose as far high as Heaven, so that the gods for a time thought that they were on the earth.

1056. पद्मपलाशाक्षः—पद्मस्य यानि पलाशानि तानि इव अक्षिणी यस्य सः,—'having eyes resembling lotus-petals'. पलाश here means 'a petal.' केशिनिषूदनः—the slayer of Kes'in. Kes'in was a demon who, at the bidding of Kansa, went to Vrindâvana in the form of a horse and attacked the boy Krishna, but was killed by that hero's thrusting his arm into his jaws and rending him asunder. See *Vish. P.* V. 16, and *Hv.* 24. षोडशस्त्री—षोडश यानि स्त्रीसहस्राणि तेषां अक्षीणि एव भृंगानां आलयः षोडशस्त्रीसहस्रभृंगालयः, तासां कमलाकरः—'a bed of lotuses (as it were) to the swarms of bees in the form of the eyes of his sixteen thousand wives.' भगवतोप्यत्र मर्त्यलोकेऽवतीर्णस्य षोडसहस्राण्येकोत्तरशताधिकानि स्त्रीणामभवन्—*Vish. P.* IV. 15.21.

1057. रेवतीरमणः—'the husband of Revatî', *i. e.* Balarâma, the elder brother of Krishna. रेवती was the daughter of King Raivata, who bestowed her on Balarâma at the advice of Brahmâ. She is said to have taken part with her husband in his drinking bouts. रौहिणेयः, रोहिण्याः अपत्यं पुमान् (रोहिणी+ढक्-एय), son of Rohiṇî. Rohiṇî was one of the wives of Vasudeva. Balarâma was, in truth, the son of Devakî, but had been transferred to the womb of Rohiṇi to save him from falling a prey to the cruelty of Kaṇsa. अरिवारणः—'the represser of foes'—वारयति इति वारणः, अरीणां वारणः अरिवारणः. ऐरावण इवाभाति etc.—'who by the splendour of मद् looks like Airâvaṇa.' मद् (1) drunkenness, inebriety; (2) rut, ichor. ऐरावणः—Airávata, Indra's elephant. The resemblance between the fair-complexioned Balarâma and the white Airâvana is based upon the word मद् which has a double meaning, one applying to the former and the other to the latter. Balarâma is represented as being very much addicted to wine, under the influence of which he once dragged the river Yamuna after him by his plough-share. कृतवर्मा—a Yâdava warrior. In the Great War he fought on the side of the Kauravas and was one of the last three survivors of their army. He was afterwards killed by Sâtyaki in a drunken brawl. अनिरुद्धः—grandson of Krishṇa, son of Pradyumna.

गदः—a young brother of Krishṇa (son of Vasudeva by his wife Bhadrâ). सात्यकिः—a Yadava warrior who fought on the side of the Pandavas, and was Krishṇa's charioteer. उद्धवः—a Yâdava, uncle and friend of Krishṇa. According to some, he was Krishṇa's cousin, being son of Devabhâga, the brother of Vasudeva. अक्रूरः—a Yâdava, friend and uncle of Krishṇa. It was he who induced Krishṇa and Balarâma to go to Mathura and kill Kansa. See *Vish. P. V.* 18. चारुदेष्णः, a son of Krishṇa and Rukminî. दाशार्हपुङ्गवाः—दाशार्हेषु पुङ्गवाः इव, 'the best (*lit.* bulls) among the Dâs'ârhas'. The Yâdavas were also called Dâs'arhas after Das'arha, one of their ancestors. पुङ्गवः-पुमांश्चासौ गौश्च. The word पुङ्गव at the end of a compound has the sense of 'best, pre-eminent among'. *Cf.* स्युरुत्तरपदे व्याघ्रपुङ्गवर्षभकुञ्जराः। सिंहशार्दूलनागाद्याः पुंसि श्रेष्ठार्थगोचराः—*Amar.*

1059. मत्स्यराजो विराटः—see note to st. 209. काम्बोजः *i. e.* the king of the Kâmbojas. The Kâmbojas were a people inhabiting the Hindu Koosh mountain and the country adjoining it, even as far as little Tibet and Lâdak. Their country was famous for handsome horses and shawls made of goats', rats' and dogs' wool (*Mbh. Sabhâ.* 51. 3, 4). The *Ragh.* (4. 69) tells us that it abounded in walnut trees. In *Mbh. Sabhâ.* 27, the Kâmbojas are said to have been conquered by Arjuna along with the Daradas after the subjugation of the Bâlhîkas. See also the *Sabhâ Parva* st. 118 of this book. सुदक्षिणः—name of the king. कौरव्यः—कुरोः गोत्रापत्यं पुमान् (कुरु+ ष्यञ्)—a descendant of Kuru.

1060. मद्राद्रिनाथः—the lord of the Madra hill. The capital of Madra, called Sâkala, was situated on a hill, later on known as Sângala, lying between the Ravi and the Chenab.—See *Cunningham, pp.* 179–186. On मद्र see note to st. 523. above. शल्यः—brother of Mâdrî. In the Great War he left the side of the Pâṇḍavas and went over to the Kauravas, and succeeded to Karṇa as the generalissimo of their army.

1062. हेलाकलितधन्विनः—हेलया आकलितं धन्वं एषां इति ते, 'regarding the bow contemptuously *i. e.* thinking it to be a very easy task to string the bow.

1063. दर्पजृम्भाभिरामाणाम्—दर्पस्य यः जृंभः तेन अभिरामाणाम्—'looking graceful by the display (or swelling) of their pride'. भुजस्तंभावलोकिनाम्—भुजाः स्तंभाः इव भुजस्तंभाः तान् अवलोकन्ते इति तेषाम्—'looking at their pillar-like arms', in pride. संरंभः—'excitement.'

1064. क्वणत्कङ्कण°–क्वणन्ति यानि कङ्कणानि केयूराणि तारहाराश्च तेषां छटाभिः आकुलः—'full of the collections of the rays of (issuing from) the jingling bracelets and armlets and pearl necklaces', *i. e.* casting all around the lustre of their jingling bracelets, etc. कोऽपि—'indescribable.' व्यतिकरः, 'confusion; jostling', as each eagerly tried to go ahead of the others to take up the bow. व्यतिकर, from कृ with वि and अति 6 P., 'to mix, to blend, or to strike together.'—usually used in the *passive*.

1065. शौरिः—शूरस्य गोत्रापत्यं पुमान्—'a descendant of S'ura, *i. e.* Krishṇa. S'ura or S'urasena, a king of Mathura was the grandfather of Krishṇa. बलभद्रम्, Balarâma. प्रच्छन्नान्—'in disguise'.

1066. लब्धयौवनाः—'who have (now) attained youth.' दोर्दर्पात् 'in the pride of (their) arms'. कलयन्तः goes with वराकं ('pitiable, wretched.'),—'regarding; looking upon.' अन्तः, 'inwardly; *i. e.* in their minds. सर्वराजकम्—'the whole assemblege of kings'. राजकं, राज्ञां समूहः राजकम्–राजन्+वुञ् (अक), a *Tad.* affix denoting 'collection of'.

1067. स्वैरम्, 'in an undertone'. *Cf.* पश्चात्स्वैरं गज इति किल व्याहृतं सत्यवाचा—*Venî.* 3. 9. मधुरिपौ—मधुरिपु or मधुसूदन is an epithet of *Vishṇu or Krishṇa*. मधु was a horrible demon, who sprang along with Kaitabha, another demon, from the ear of Vishṇu while he was asleep at the end of a Kalpa. As they were threatening to kill Brahmâ seated on the lotus springing from Vishnu's navel, the god awoke and slew them with his disc. See *Mbh. Vana.* 202. 15–35. अहंपूर्विकया–अहं पूर्वं अहं पूर्वं इत्यभिधानं यस्यां तया—'in emulation of each other, each wishing to go ahead of the others.'—a compound of the मयूरव्यंसकादि class. 'अहं पूर्वमहं पूर्वमित्यहंपूर्विका स्त्रियाम्'—*Amar.*

1068. तद्दर्शनरसाकृष्टैः—तेषां दर्शने यः रसः तेन आकृष्टैः–'attracted by the pleasure of seeing them'. सम्पूरितेऽम्बरे, *Loc. Abs.* लिखिता इव etc.—कृष्णान्यस्तदृशः भूपालाः लिखिताः इव बभुः. कृष्णा°—कृष्णायां न्यस्ता दृक् यैषां तथाभूताः—'with their eyes fixed on Krishṇâ'. लिखिता इव, 'as if drawn in a picture'.

1069. Construe: ते गिरिगौरवं कार्मुकं अधिज्यं कर्तुं न सेहिरे, (यतः) कृष्णालाभसर्वस्वे सद्यश्छिन्नमनोरथाः (बभूवुः). अधिज्यम्,—आधिरूढा ज्या (string of the bow) यत्र or ज्यां अधिगतम्–'strung'. अधिज्यं कर्तुम्, 'to string'. गिरिगौरवम्—गिरेः इव गौरवं यस्य तत्, 'as heavy as a mountain.' कृष्णालाभसर्वस्वे—कृष्णायाः लाभः एव सर्वस्वम्, तस्मिन् 'with regard to their most cherished object'. सर्वस्वं—'the all-in

all;' *i. e.* the most desired object. छिन्नमनोरथाः—छिन्नाः मनोरथाः येषां तथाभूताः—'disappointed in their expectations.'

1070. तद्विनिष्पेष°—तस्य विनिष्पेषेण चूर्णितानि अङ्गदानि कुण्डलानि च येषां तथाभूताः—'with their armlets and ear-rings crushed to powder by its hard pressure'. *Cf.* तत्कार्मुकं संहननोपपन्नं सज्यं न शेकुर्मनसापि कर्तुम् । ते विक्रमंतः स्फुरता दृढेन विक्षिप्यमाणा धनुषा नरेन्द्राः ॥ विचेष्टमाना धरणीतलस्था यथाबलं शैक्ष्यगुणक्रमाश्च । गतौजसः स्रस्तकिरीटहारा विनिःश्वसंतः शमयांचभूवुः ॥—*Mbh. Âdi.* 189. 18, 19.

1071-72.—a युग्म. हारेषु,.....प्राप्तेषु—'when the garlands had withered by (their)hot sighs. समाजे धन्विनां etc. 'as it were, raising up, in the assembly, the honour of the archers, that had fallen down', *i. e.* restoring to the archers the honour they had lost.

1073. ब्रह्मसदृशम्—'as is peculiar to the Brâhmâṇas'. ब्रह्म=ब्राह्मणः *Cf.* कृतब्रह्मोचितव्रतौ st. 617, and see note thereto.

1074. तत्-धनुः. बटुः, a young Brâhmaṇa.

1075. एकस्यापि निकारेण etc—'By the humiliation of even a single member, the whole company is ruined,' *i. e.* even if a single member of a company is brought into disgrace. *Cf.* एकस्याप्यपराधेन वृन्दमायाति वाच्यताम्—st. 430. The Brâhmaṇas mean that if this Brâhmaṇa fails in stringing the bow, he will draw down ridicule and hatred on the whole Brâhmaṇa caste.

1076. शक्तोऽयमथवा etc. The Brâhmaṇas, however, being impressed with the personality of Arjuna think that such a handsome and mighty youth might, for aught they know, be able to achieve even that most difficult feat. छन्नानां को हि etc. for, who can know the excellence or the worthlessness of the prowess of those whose real personality is disguised?' *i. e.* it is not possible to know exactly whether a person is powerful or weak, until he is seen in his true personality. छन्न, *lit.* 'concealed, unrevealed', *i. e.* whose true personality is not revealed. सारफल्गुताम्=सारं वा फल्गुता वा सारफल्गुता ताम्.—an irregular formation. सारं-रः—'strength; power; worth.' 'सारो बले स्थिरांशे च न्याय्ये क्लीबं वरे त्रिषु'—*Amar.* फल्गुता, 'worthlessness'.

1077. रामाभिरामः—रामः इव अभिरामः—'as lovely as Râma'. The epithet suggests that Arjuna's marvellous feat of strength cannot but remind one of a similar feat of Rama *viz.* his breaking the great bow of S'iva.

1078. यदेव न्यपतद्बाणः etc. The moment the arrow of Arjuna pierced the target, the shafts of Kâma entered the heart of Krishṇâ, *i. e.* Krishṇâ's heart was powerfully affected with love for Arjuna, the moment his arrow shot the target.

1079. पुष्पवर्षैः सुरोत्सृष्टैः etc.—A fanciful contrast drawn between Arjuna and the kings. He was whitened with the flowers showered down upon him by the gods, but they were, as it were, darkened with the swarms of bees that arose from those flowers and flew about in the assembly.

1080. कटाक्षांशु°—कटाक्षाणां ये अंशवः ते एव यत् नीलोत्पलं तेन विराजितम्—'beautified with the blue lotus in the form of the lustre (*lit.* rays) of her glances. The lustre of the glances of her eyes fallen on the garland is fancied to be a blue lotus strung in it. *Cf.* साचीकृतेक्षणच्छायाकल्पितश्रवणोत्पला-st. 25, and see note there to. सुमनोदाम—सुमनसां दाम, 'a garland of flowers'.

1081. सासूयम्—असूयया सहितं यथा स्यात् तथा,—'disdainfully.'

1082. अन्योन्यम्—'of each other'. अवमानाग्नि°—अवमानः एव अग्निः अवमानाग्निः, तस्य संतापन प्रोन्मिषन्तः स्वेदबिन्दवः येषां तथाभूताः—'with drops of perspiration rising on account of the heat of the fire of disdain, (*i. e.* the fire of the wrath caused by disdain).

1083. कृतकस्मेर°—कृतका या स्मेरच्छाया तया धौता अधरश्रीः येषां तादृशाः—'whose lower lips (*lit.* splendour of lower lips) were brightened by the light of a forced smile,' *i. e.* with a feigned smile on their lips. कृतक, 'feigned; pretended.' स्मेर, 'smiling,' from स्मि to smile' + र according to 'नमिकम्पिस्म्यजसकमहिंसदीपोः रः' (कर्तरि)—*Pâṇ.* III. 2. 167. आरक्तनयनाम्भोज°—आरक्तानि यानि नयनाम्भोजानि (नयनानि अम्भोजानि इव) तैः व्यञ्जितः ऊर्जितमन्युः येषां तथाभूताः—'whose violent wrath was bespoken by their red lotus-like eyes,' *i. e.* whose reddened eyes bespoke their violent anger.

1084. मिथ्याविनीतेन—'pretending to be humble; assuming an air of humility'. लम्बकूर्चेन—'long-bearded'—a term of contempt.

1085. संदेहदोलनतुलामारोप्य भुजविक्रमम् 'having placed the prowess of (our) arms in the trembling balance in the form of a precarious task'. संदेहदोलनतुलाम्—दोलना चासौ तुला च दोलनतुला, संदेहः एव दोलनतुला संदेहदोलनतुला ताम्—'in the trembling balance in the form of a hazardous task.' उद्भटकक्रीडा. As the reading stands, it makes no sense. We, therefore, propose to read उद्भटकक्रीडा, which gives a satisfactory meaning, *viz.* 'the game of the ordeal by balance'.—उद्भटः घटः यस्यां सा उद्भटका चासौ क्रीडा च उद्भटकक्रीडा—'*lit.* the game in which trial by balance comes in, *i.e.* playing at ordeal by balance. The घटविधि

or तुलादिव्य was one of the ancient modes of trial by ordeal which were resorted to only when all other modes of trial had failed to determine the innocence or guilt of a person. see Y. 2. 100-102, with *Mit.*

1086. असाधुजनसंपर्कपंकेन—असाधुजनस्य यः संपर्कः सः एव पंकः तेन, 'with the mud in the form of the contact of a wicked person' like Drupada.

1087. सदाचारविपर्ययम्—'violation of an immemorial custom.' Here सदाचार means, 'traditionary observance; immemorial custom.'—तस्मिन्देशे य आचारः पारंपर्यक्रमागतः। वर्णानां सान्तरालानां स सदाचार उच्यते—*M. S.* 2. 18. ब्राह्मणानां क्व विहितः etc. Where (in what religious book) has the *Swaiyamvar*, which is proper (only) for the Kskatriyas, been laid down for the Brâhmaṇas?' *Cf.* न विप्रेष्वधीकारो विद्यते वरणं प्रति। स्वयंवरः क्षत्रियाणामितियं प्रथिता श्रुतिः—*Mbh. Âdi.* 191. 7.

1091. विजयः—Arjuna. विजय is an epithet of Arjuna. The *Mbh.* explains it thus:—अभिप्रयामि संग्रामे यदहं युद्धदुर्मदान्। नाजित्वा विनिवर्तामि तेन मां विजयं विदुः.

1093. प्रभावसदृशाकारं, प्रभावेण सदृशः आकारः यस्य तादृशम्, 'whose figure was in keeping with his valour,' *i. e.* who displayed a valour that was just such as would be expected from such a magnificent figure as his.

1094. चकार जटिलं शरैः, 'thickly covered (him) with arrows'. जटिलम्, *lit.* 'having matted hair'—जटा सन्ति अस्य (जटा+इलच्). and hence (*fig.*) 'thickly covered with' anything.

1095. धनुर्वेदः—'the science of arms'. धनुर्वेद is regarded as an उपवेद. See note to st. 626 above. रामः, either Paras'urâma or Dâs'arathi Râma.

1096. किं तवैतेन, 'what have you to do with it?' *i. e.* knowing who I really am. न मे जीवन्गमिष्यसि 'you will not escape alive from me'.

1097. मृणालकोमलभुजैः qualifies दुःशासनादिभिः. सुकुमार पराक्रमैः, 'of a very soft valour', an epithet conveying contempt' meaning—who possess no valour at all. अलं governs दुःशासनादिभिः. अस्मद्विधानां etc.—What Arjuna means is that it would be below him to fight with Duss'âsana and others, who are no warriors, now that he has met his match in Karṇa.

1098. चण्डकोदण्ड°—चण्डं यत् कोदण्डं तस्य मण्डलस्य अन्तरात् निर्गतैः—'issuing out of the ring of his terrible bow.' अपूरयत्, 'covered' (*lit.* filled).

1099. संभ्रान्तः 'excited'. [असंभ्रान्तः ('without getting confused; calmly') would be a better reading.] निनाय goes with शौर्यकेयूरतामिव—'made them, as it were, the armlets of his prowess'. The idea is that Duryodhana and S'alya carried by Bhîma in his arms appeared to be the armlets with which he, as it were, decked his prowess.

1100. बाहुयुद्धेन—करणे तृतीया. ब्रह्मतेजोविशङ्किताः, 'afraid of Brâhmanic lustre'; *or* 'afraid of the valour of the Brâhmaṇa (as they had taken Arjuna to be).

1101. यमाभ्याम्—with the twins, *i. e.* Nakula and Sahadeva.

1102. कुम्भकारगृहोपान्ते—goes with जग्मतुः in the preceding st. भार्गवस्य—भार्गव—'a potter' भार्गववेश्म (*Mbh. Âdi.* 193. 1) कुलालगृहम्—*Nîl.* कर्मशाला, 'work-shop'.

1104. मृषावादपरित्रस्ता—'afraid at having uttered a falsehood', *i. e.* afraid that her words would come out to be untrue. *Cf.* what she said to Yudhishthira when she found out her sad mistake :—मया कथं नानृतमुक्तमद्य भवेत् कुरूणामृषभ ब्रवीहि। पंचालराजस्य सुतामधर्मो नचोपवर्तेत न च विप्रमेच्च ॥—*Mbh. Âdi.* 193. 5.

1105. मिथः qualifies ऊचुः in the 2nd line. संनतिशालिनः—'respectful' to their mother. विहितसंविदः—*i. e.* having made an agreement that Draupadî was to belong to them all.

1106. हलायुधसखः, 'accompanied by Balarâma.' See note to प्रियासखाः in st. 424 above. हलायुध is an epithet of Balarâma, who was so called because his special weapon was the ploughshare (हल). *cf.* हलधर, हलभृत्, लांगली, etc.

1107. पितृस्वसुः (or पितृष्वसुः), *i. e.* of Kuntî, who was the sister of Vasudeva, Krishṇa's father.

1108. लांगलिना—लांगलं (ploughshare) अस्य अस्ति इति लांगली. *i. e.* Balarâma.

1110. तेषां *i. e.* of the Pâṇḍavas and Krishṇa. क्षत्रियोचिताः 'as would become (or as are peculiar to) Kshatriyas.'

1111. राजेन्द्रवैद्येन—See on कुरुवैद्यादयः in st. 10 above.

1112. नागवल्ली, 'the piper betel creeper'. क्रमुकपादपम्—'the betel-nut tree.' पीयूषशालिनी, 'possessed of (containing) the nectar'. The moon is said to be full of the nectar. *Cf.* the epithet सुधाकर. चन्द्रकान्तेन—चन्द्रकान्त is a kind of stone which is supposed to absorb the rays of the moon and to emit them in the form of pure and cool moisture. *Cf.* द्रवति च हिमरश्मावुद्गते

चंद्रकांतः—*Mâlatî* 1. 24. चन्द्रपादजनितप्रवृत्तिभिश्चन्द्रकान्तजलबिन्दुभिर्गिरिः। *Kumar.* 8. 87.

1113. कल्पितं तत्परीक्षायै—Drupada had collected (समुचितं) and (कल्पितं) arranged all sorts of costly articles that he might be able to ascertain to what order the heroes really belonged. *Cf.* श्रुत्वा तु वाक्यानि पुरोहितस्य यान्युक्तवान्भारत धर्मराजः। जिज्ञासयेवाथ कुरूत्तमानां द्रव्याण्यनेकान्युपसंजहार॥ *Mbh. Âdi.* 196. 3. कल्पितं qualifies उपायनम्. तत्परीक्षायै, 'for testing them,' *i. e.* for ascaining whether they were of royal blood. समुचितम् *p. p.* of चि with सम् and उत् 5 P. to 'collect' or to arrange; 'to lay in order.' क्षमापयोग्यम्—'befitting kings' *i. e.* such as Kshatriyas of royal blood would accept.

1115. आभिजनम्—'race; lineage'. पूर्वमाकारेणापि वर्णितम्, 'which had already been indicated by their noble appearance'.

1116. ताण्डवाचार्यकं कुर्वन् etc. 'as it were giving lessons in dancing to the peacocks kept for pleasure'. The idea is that the voice of Yudhishthira was so deep and resounding that the domestic peacocks would have begun to dance in joy, mistaking it for the roar of thunder. Peacocks are known to cry and dance in joy at the approach of the rainy season. *Cf.* सदा मनोज्ञं स्वनदुत्सवोत्सुकं विकीर्णविस्तीर्णकलापशोभिनम्।...प्रवृत्तनृत्यं कुलमद्य बर्हिणाम्—*Ritu.* II. 6; येषां रवेण सहसोत्पतितैर्मयूरैः खं वीज्यते मणिमयैरिव तालवृन्तैः—*Mk.* 5.13. ताण्डवाचार्यकम्—ताण्डवे आचार्यकम्, 'playing the teacher of dancing; giving lessons in dancing.' ताण्डव here means 'dancing' in general but it is particularly the name of S'iva's frantic dance. आचार्यकम्—आचार्यस्य कर्म-आचार्य+वुञ् (अक) according to 'योपधाद्गुरूपोत्तमाद्वुञ्—*Pâṇ.* V. 1. 132, *i. e.* the affix वुञ् (अक), is added in the sense of भाव or कर्म to words that have a penultimate य् preceded by a long syllable.

1118. Construe:—(हे) राजन्, अनन्यसदृशाः प्रतापानुगुणाः सत्त्वसंपन्नाः गुणा हीनाभिजने जने न भवन्ति. अनन्यसदृशाः—'uncommon; extra-ordinary.' प्रतापानुगुणाः, अनुकूलो गुणः येषां ते अनुगुणाः, प्रतापस्य अनुगुणा प्रतापानुगुणाः—'that are in keeping with one's valour.' सत्त्वसंपन्नाः, 'noble' (*lit.* possessed of nobility). हीनाभिजने न भवन्ति, 'are not be found (*lit.* do not exist) in a low-born person'.

1119. पीयूषसंसिक्तम् *lit.* 'sprinkled over with nectar' *i. e.* as sweet as nectar. यौधिष्ठिरं—युधिष्ठिरस्य इदम्—'of Yudhishthira'. प्रमदश्रियम्—*obj.* to लेभे, लेभे प्रमदश्रियम्, 'was filled with joy (*lit.* 'attained the beauty of joy').

1122. हर्षनिःस्पन्दः, 'motionless with joy'. निःस्पन्दः—निर्गतः स्पन्दः (movement) यस्मात् तथाभूतः. कुरुसत्तम, 'censnring'.

1123. दिष्ट्या *Ind.* (strictly the Instr. of दिष्टि), 'fortunately'. सुकृतिना—सुकृतिन् here means, 'fortunate; blessed'.

1124. श्वेतवाहनः, an epithet of Arjuna. श्वेताः वाहनाः (horses) यस्य सः. Arjuna's car was drawn by four white horses. सत्यां गिरम्-'words that must come out to be true' (*lit.* 'true speech').

1125. धर्मस्य ह्यि etc. 'For, subtle is the course (*i. e.* working) of morality (*or* social law)'. *Cf. Mbh.*-सूक्ष्मो हि धर्मो महाराज नास्य विद्मो वयं गतिम् । पूर्वेषामानुपूर्व्येण यातं वर्त्मानुयामहे—*Âdi.* 197. 29. *Nil.* on सूक्ष्मः etc.—"सूक्ष्मः 'नैकस्यैव बहवः सह पतयः' इति श्रुत्या सहेति युगपद्बहुपतित्वनिषेधो विहितो न तु समयभेदे न ततश्चापि निषिद्धम् । मात्रा 'समेत्य भुंक्ष्व' इत्याज्ञप्तं न च लंघनीयम् । पित्रोराज्ञया निषिद्धमपि कर्तव्यं परशुरामकृतमातृवधवत् किमुतानिषिद्धमिति भावः । गतिक्रमः—'the course' *i. e.* the way in which laws of morality work, when actually applied to individual cases.

1126. उत्कम्पिताशयः, 'whose mind was agitated (at these words of Yudhistthira). असत्सेव्यम्-न सत्सेव्यम् 'what ought not to be followed by the righteous' *i. e.* ignoble.

1127. अनपेक्ष्य—'disregarding.' कुलाचारम्, family usage or traditions. बहिष्कृते लोकवादैः—'repudiated by the popular opinion' (*lit.* popular speech). बहिष्कृते qualifies कर्मणि.

1128. धर्म्याम्—धर्मात् अनपेताम्, 'that is conformable to the laws of morality.' हन्तुम् 'to violate; to trangress'.

1129-31. विमनाः—विगतं मनः यस्य तादृशः, 'sad, discomposed, distracted in mind.' अतथ्यम्, 'false.' तदेव—*i. e.* what Yudhisthira had said to Drupada.

पञ्चेन्द्रोपाख्यानम्—(1132-33) भूतभावनः—भूतान् भावयति इति, who 'promotes the interest of beings'. भूतभावन is usually an epithet of Vishnu and Brahmâ. समस्तसंशयच्छेत्ता, 'the remover of all doubts'.

1133. चूडाचुम्बितभूतलैः—चूडया चुम्बिताः भूतलं येषां तथाभूतैः—'whose heads (*lit.* the top of the head) touched the ground' (as they bowed down to him). पृथक्, 'severally.' Vyâsa listened to the doubt as expressed by each of them as to duty (*i. e.* the proper course in accordance with religion) under the circumstances.

1134. न्याय्यम्, right; what is conformable to religion. न्यायात् अनपेतम् न्याय्यम्—न्याय+यत्. मन्त्रमन्दिरम्—'the council chamber'. Vyâsa took Drupada to the council chamber that he might be able to explain to him in private how the marriage of

one wife with many husbands was conformable to religious law. See *Mbh. Âdi.* 198. 21, 22.

1135. क्रतुक्रियाव्यग्रे, 'engaged in the rites of a sacrifice.' The sacrifice was performed by all the gods—पुरा वै नैमिषारण्ये देवाः सत्रमुपासते। तत्रैव वैवस्वतो राजन् शामित्रमकरोत्तदा। ततो यमो दीक्षितस्तत्र राजन्नामारयत् कंचिदपि प्रजानाम्। ततः प्रजास्ता बहुला बभूवुः कालातिपातान्मरणप्रहीणाः॥—*Mbh. Âdi.* 199. 1-2. वीतमृत्युना qualifies प्रजाभारेण, 'exempted from death.' प्रजाभारेण etc., 'the whole earth was oppressed with the burden of beings exempted from death.'

1137. पाकशासनः—*lit.* 'the chastiser of Pâka,' *i. e.* Indra. Pâka was a demon killed by Indra. The name is thus explained—पाकं जघान तीक्ष्णाग्रैर्मार्गणैः कंकवाससैः। तत्र नाम विभुर्लेभे शासनत्वाच्छचीहृदेः। पाकशासनतां शक्रः सर्वामरपतिर्विभुः—*Vam. P.* In the Veda, however, where Indra is described as a god of infinite wisdom (शतक्रतु), the epithet signifies 'the discipliner or instructor of the ignorant'—पाकान् (the ignorant) शास्ति इति. देवैः—सह, 'accompanied by the gods'.

1138. सुवर्णकमलावलीम्—'a line of golden lotuses'. व्रजन्तीम्—'going, *i. e.* carried by the waves (वीचिनिचयैः, *lit.* by the collections of waves). आवर्तनर्तिताम् 'set a-dancing (*i. e.* moving to and fro) by the eddies'. आवर्त—'eddy; whirlpool'.

1139. अन्विष्य *i. e.* tracing the place whence the lotuses had came. मृगीदृशम् qualifies दिव्यललनाम् in the second line.

1140. बाष्पाम्बुबिन्दुभिः—जाताम् understood. The drops of tears that fell from the eyes of the damsel were transformed into golden lotuses. तस्याऽश्रुबिन्दुः पतितो जले यस्तत्पद्ममासीदथ कांचनम्.—*Mbh. Âdi.* 199. 11. हेमाब्जमालिकाम्=सुवर्णकमलावलीम् in st. 1138.

1141. ज्ञास्यसि, 'you will know it,' if you follow me.—आगच्छ राजन्पुरतो गमिष्ये द्रष्टासि तद्रोदिमि यत्कृतेऽहम्—*Mbh. Âdi.* 199. 13. गजगामिनी—गजः इव गच्छति इति, 'having a stately elephant-like gait'. ददर्श, *obj.* पुरुषम् in the next st. प्रणयिनी-सखम् 'with his beloved. See note प्रियासखाः in st. 424.

1143. विकलोऽपि etc. 'Verily even a cripple behaves like Indra in the presence of women.' Indra taunts the young man by saying that it was because of the presence of the lady that the latter assumed airs even when he Indra had appeared before him. शक्रायते—a Denominative verb from

शक्र.—'behaves like Indra *i. e.* shows himself to be as handsome and as mighty as Indra himself.

1144. शतमन्युः—शतं मन्यवः (sacrifices) यस्यः, सः—*lit.* he who performed a hundred sacrifices *i. e.* Indra. According to mythology, Indra is said to have attained the sovereignty of the gods by performing a hundred sacrifice. In the Veda, however, मन्यु means 'wisdom', and शतमन्यु is an epithet given to Indra, as the god possessed of hundred (*i. e.* infinite) wisdoms. See note to शतक्रतु in st. 568 above. गिरिजापतिः, 'the husband of Pârvatî,' *i. e.* S'iva. The young man playing with dice was no other than god S'iva himself. दृक्त्रिभागेन—*lit.* 'by the third part of his eye.'—*i. e.* by a sidelong glance. तृतीयः भागः त्रिभागः दृशः त्रिभागः दृक्त्रिभागः तेन. *Cf.* नेत्रत्रिभागेन कर्णान्तपरिसर्पिणा—*Âraṇya P.*, st. 148. हृदयवेदनाकूणितत्रिभागं नयनयुगलमभवत्—*Kâd.*

1145. अक्षकेलिपर्यन्ते, 'when the game of dice came to an end.' पर्यन्त, 'end; close.' हासकिरणैः etc, 'as it were, making the world crystalline by the rays of his laughter.' The colour of laughter, according to the convention of Sanskrit poets, is white. The rays issuing from the laughter are fancied to cast a bright white glow on the world and thus to make it appear crystalline.

1146. नाकश्रीः—The presiding deity of Heaven. नाक, Heaven. See note to st. 570 above. स्तब्धम्—'paralysed'. गतचेतनः—'deprived of all animation in his body.' [गता चेतना (animation) यस्य स तथाभूतः].

1147. उद्दाल्य, *object*, शेखरम्—'tearing open'. शेखरम्, the top. *Cf.* with this st.—तमब्रवीद्भगवानुग्रतेजा मैवं पुनः शक्र कृथाः कथंचित्। निवर्तयैनं च महाभिराजं बलं च वीर्यं च तवाप्रमेयम्। छिद्रस्य चैवाविश मध्यमस्य यत्रासते त्वद्विधाः सूर्यभासः॥—*Mbh. Âdi.* 199. 18, 19.

1148. तुल्याकृतिवयोवेशान्—तुल्याः आकृतिवयोवेशाः येषां तान्—'resembling himself in appearance, age, and dress.' पुरन्दरान्, 'Indras', *i. e.* who were once Indras. उद्भ्रान्तमानसः—'destracted in mind'. कच्चित्, an interrogative particle.

1150. सर्गकार्यार्थम्, 'for doing service to the creation'. अस्तु *subj.* जन्म in the 2nd line.

1153. विनयावधयः कोपाः etc.—*Cf.* साधूनां कोपो हि विनयावधिः—st. 326.

1154. विश्वभुक् etc.—names of the four old Indras.

1155. विमतिं मा कृथाः, 'do not entertain any doubts'. विमति—'doubt'.

1156-59. a युग्म. योगे पुष्येन्दुपूजिते—'on the auspicious conjunction of *Pushya* and the moon', *i. e.* on the auspicious day on which the moon entered the constellation *Pushya*. भूरिरत्नांबरप्रदैः—भूरीणि रत्नानि अम्बराणि च प्रयच्छन्ति इति तैः, 'who presented to them numerous jewels and garments'.

1163. महाधने qualifies उत्सवे, *lit.* 'rich', *i. e.* in which much wealth was expended. बहुहयद्विपम् बहवः हयाश्च द्विपाश्च यस्मिन् तादृशम्, 'consisting of numerous horses and elephants'. युधिष्ठिराद्यार्धप्राप्तिः—1163. त्वत्पुत्रैः—'by your dear sons'. *i. e.* by the Pândus, who according to Vidura, should be to Dhritarâshtra as dear as his own sons. In the *Mbh.*, Vidura uses the word कुरवः which Dhritarâshtra takes to mean the Kauravas, his own sons—*Mbh.*, 202. 16-19.

1164. कृष्णां दुर्योधनेनैव etc. Dhritarâshtra understands पुत्र literally and thinks that his son Duryodhana has won Krishnâ.

1165. क्षत्ता, *lit.* son of a female slave (दासीपुत्र), *i. e.* Vidura. [According to *M. S.* (10-13) क्षत्तृ signifies 'a man born of a S'ûdra man and a Kshatriya woman'.] जितम् used *impersonally*.

1166. संवृताकारः—संवृतः आकारः येन तस्य, 'who had concealed his inward feelings'. See note to अलक्षिताकाराः in st. 751 above. बहिर्हर्षमिवावहन्—'putting on an appearance of joy' *i. e.* feigning joy. पुत्राभ्यधिकाः, 'more (*i. e.* dearer) than my own sons'.

1168. विस्मृतास्तव—'you have forgotten'. तव for त्वया. संग्रहे—संग्रह, 'welfare'. *Cf.* the use of the word in the *Bg.* कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्—3. 25. आर्जवात्, 'through simple-mindedness'. आर्जव is a noun from ऋजु, 'straightforward; simple-minded'.

1169. Construe:—अविश्वासनये राज्ये श्रिया भयं शशांकधवलच्छत्र-चामरविभ्रमैः समुपहस्यते. The idea in the stanza is that in a kingdom where the government is carried on with great caution (*lit.* with distrust) the goddess of fortune laughs at fear, the playful movements of the moon-white royal umbrella and the *chowries* being, so to say, expressions of her laughter. शशांकधवल°—शशांकः इव धवलानि शशांकधवलानि, शशांकधवलानि यानि छत्रचामराणि तैः—The playful movements of the royal umbrella and the *chowries* as white as the moon are fancied to be the derisive laughter of Royal Fortune. अविश्वासनये, 'which is ruled with (*lit.* which

consists in) distrust (of others)', *i. e.* the king of which is suspicious and therefore always on his guard against secret enemies.

1170. चौरं दृष्टम्—'a thief that is (once) found (*i.e.* caught)'. वधूर्यातम्—'a wife that has left (her husband)'. शत्रुं वित्रासितं कृतम्, 'an enemy who has be terrorised. संगृह्य-सं-ग्रह्, to 'receive kindly'. शेते, *lit.* 'sleeps', *i. e.* does not remain on his guard; does not observe caution. तैरेव, by them only, *i.e.* by a thief who is caught in the act, etc. विबोध्यते, 'is awakened', *i. e.* is brought to realise the danger; made conscious of the danger from them.

1171. राजन्बहुच्छलं राज्यं etc. 'O king, sovereignty, which is full of deceit, (*i. e.* which must be maintained by recourse to deceit), cannot be enjoyed (in peace) by (adopting) an honest and straightforward policy'.

1172. उपायैरपि, 'even by means of the (four) expedients of policy'. See note on उपायैः in st. 161 above. संकल्पेऽप्यथ दुर्जयाः, 'unconquerable even in thought'.

1173. तद्भेदनोपायः—'the means of causing disunion (or sowing dissensions among) them'. जीवितं हि कलेः स्त्रियः 'For women are the life of Kali (*i. e.* discord,)' *i.e.* women are at the root of most of the quarrels among men. *Cf.* भेदमूलं हि योषितः—st. 1220.

1174. कुशलैः, तीक्ष्णैः—qualify नरैः understood. *Cf.* भीमसेनस्य वा राजन्नुपायकुशलैः नरैः । मृत्युर्विधीयतां छद्मैः स हि तेषां बलाधिकः—*Mbh.* 193. 10. पश्चात्तापं हि etc. 'For, an object, not achieved in time, gives rise to repentance', *i. e.* one has to repent, if he does not accomplish his object when an opportunity has offered itself for doing so. कालहीनः, हीनः कालः यस्य सः, opportunity for (accomplishing) which is lost'.

1115. तपनसंभवः Karṇa. दन्तांशुभिः etc. '(as it were) spreading by the rays from his teeth a collection of filaments on the lotus in the form of his face'. The rays issuing from Karṇa's teeth are fancied to be filaments spread over the lotus in the form of his face.

1176. विना दैवावलोकनम्—'without taking into consideration (the workings) of Fate'. Karṇa means that before adopting means for striking at an enemy one must see on whose side Fate is.

1177. दृष्टसारश्च विक्रमे—'who has proved his ability in (by per-forming) brave deeds'. दैवं समुद्दिश्य, *lit.* 'looking to Fate', *i. e.* seeing that Fate is on the side of his enemy.

1178. किमन्यद्दैविकं विना—'what else than working of Fate can account for this?' दैविकम् *lit.* what pertains to Fate'. *i. e.* the working of Fate—दैविक from दैव+ठक् (इक). Karṇa means that the failure of all the means adopted by Duryodhana for the destruction of the Pâṇḍavas must be attributed to the fact that Fate is on their side. *Cf.* दुर्योधन तव प्रज्ञा न सम्यगिति मे मतिः। न ह्युपायेन ते शक्याः पाण्डवाः कुरुवर्धन ॥ पूर्वमेव हि ते सूक्ष्मैरुपायैर्पतितास्त्वया। निग्रहीतुं तदा वीर न चैव शकितास्त्वया।...न च ते व्यसनैर्योक्तुं शक्या दिष्टकृतेन च। शक्तिताश्चेप्सवश्चैव पितृपैतामहं पदम् ॥-*Mbh. Âdi.* 204. 1, 2, 5.

1179. मायाः—'tricks.' कालयापनम्—'waste of time.' उपायाः, युक्तयः, मायाः are in apposition with इदं understood. उच्यते agrees with इदं understood, according to the rule that when two or more subjects are in apposition with some noun or pronoun, the predicate agrees with the latter. निरपायः—qualifies जयः, 'sure; certain' (*lit.* free from harm or failure). निरपायो जयः etc. 'Striking the enemy without delay is the only way to sure success'. Karṇa means that immediate attack on the Pâṇḍavas is the only way to success. पराक्रमः, 'displaying one's prowess *i. e.* striking. तूर्णं, quickly; without delay.' *Cf.* इदं त्वयं क्षमं कर्तुमस्माकं पुरुषर्षभ। यावन्नाकृतमूलास्ते पाण्डवेया विशांपते ॥ तावत्प्रहरणीयास्ते तनुभ्यं तात रोचयताम्। अस्मत्पक्षो महान्यावद्यावत्पांचालको लघुः तावत्प्रहरणं तेषां क्रियतां मा विचारय ॥..... यावच्च राजा पांचाल्यो नोद्यमे क्रियते मनः। सह पुत्रैर्महावीर्यस्तावद्विक्रम पार्थिव ॥.....विक्रमं च प्रशंसति क्षत्रियस्य विशांपते। स्वको हि धर्मो शूराणां विक्रमः पार्थिवर्षभ ॥—*Mbh.* 204. 11, 12, 14, 18.

1180. कृष्णादिभिः, *i. e.* by Krishna and the other allies of the Pâṇḍavas such as king Drupada etc. परिवृताः, 'surrounded,' *i. e.* aided.

1181. शममायाति 'is extinguished.' मुष्टिमेयशिखः,—मुष्टया मेयाः मुष्टिमेयाः, मुष्टिमेयाः शिखाः यस्य सः, 'whose flames (are so small that they) can be measured with the fist.' शिखी-शिखाः (flames) सन्ति अस्य इति-'fire.' प्रवृद्धैधाः-प्रवृद्धानि एधांसि यस्य तथाभूतः—'blazing' (*lit.* 'who is consuming more fuel'). स्थितैः, *i. e.* by those who have neglected to extinguish it. स्वतैरेव दह्यते, 'they see it (realise its presence) only when they are pained by its heat'.

1182. संदेहाकुलितः—'tortured by a state of uncertainty', *i. e.* at a loss what to do.

1183. नयकोविदान्, 'well-versed in policy'. सुतसंकल्पे—'with regard to the design of his son'. युक्तायुक्तविनिश्चयम्, 'decision as to what was proper and what was improper' (under the circumstances).

1184. समदर्शी—*lit.* 'viewing equally', *i. e.* 'impartial'. राजन्नद्यापि etc—construe: हे राजन् कौन्तेयाः अद्यापि विक्रियां नो गताः (इति) मन्ये. विक्रियां नो गताः—'have not become hostile (to you)'.

1185. आवज्ञानान्तरः—न विज्ञातं अन्तरं यस्य सः, 'whose inward feelings (*lit.* heart) are not known to others', *i. e.* without letting others know the attitude you are inclined to take towards the Pâṇḍavas. सः, निष्परीवादविशदं—निर्गतः परीवादः यस्मात् सः निष्परीवादः अतः विशदः निष्परीवादविशदः तम्—'spotless, being free from reproach'. परीवाद, 'reproach; ill-repute'—from वद् with परि, 'to abuse, to revile',—परिवद्+घञ्; रि of परि being lengthened according to 'उपसर्गे घोः किः अनुष्यस्य बहुलम् *Pân.* VI. 3. 22. *Cf.* मा भूत्परीवादनवावतारः—*Ragh.* 5. 24.

1186. Construe: यत्सत्यं, सुभटाः आनृशंस्येन, कुलाधिकाः बन्धुप्रीत्या, प्रभविष्णवः च विनयेन शोभन्ते. सुभटाः—'great warriors'. आनृशंस्येन, अनृशंसस्य भावः आनृशस्यं तेन, 'by kindness or mercy'. अनृशंसः, न नृशंसः—'kind; merciful'. नृशंसः-नॄन् शंसति हिनस्ति इति नृशंसः—'wicked cruel'. कुलाधिकाः, कुले अधिकाः, 'the distinguished members of the family'. प्रभविष्णवः—See note to प्रभविष्णुता in st. 609 above.

1188. प्राप्तकालं, 'opportune'. पथ्यम्—'salutary'. प्रमादी न शृणोति यः, 'who, through folly, does not listen to'. धिक्शब्दं etc, 'he loses his dignity and hears the word 'Fie!', *i. e.* धिक्शब्दं शृणोति *i. e.* he is contemned (or censured)'. नष्टश्रीकः—नष्टा श्रीः यस्य सः, 'shorn of his glory; deprived of his dignity.' क is added to Bahuvrîhi compounds when the last member is a feminine noun ending in ई or ऊ or a noun ending in ऋ.—'नद्यृतश्च'—*Pâṇ.* V. 4. 153.

1189. संत्रियताम्—'let (this family dissension) be hushed up'. संत्रियताम्, Imperative 3rd Sing. of the *passive* of यम् with सम् 'to suppress; to restrain,' *or* 'to conceal'. उपस्थितः, 'imminent'. कुलभेदे विवृते—*Loc. Abs.* 'when' the family dissensions are exposed (*i. e.* become known to others)'. विभूतयः—'greatness; glory'.

1190. आकूणिताननः—'Contracting his mouth' in derision of what Bhishma had said.

1191. Construe:—यत् असामान्येन मानेन दानेन दृढीकृताः सचिवाः प्रभुं न इच्छन्ति ततः अन्यत् अद्भुतं किम्? असामान्येन etc.—a taunt to Bhishma. Karna means that it is quite strange that a counsellor like Bhîshma, who had received so many honours and favours from Dhritarâshtra, should have no regard for his interests. दृढीकृताः qualifies सचिवा in the 2nd line,—'bound firmly; bound by the strongest ties.'

1192. मिथ्यैव—'quite useless; for nothing.' केवलं भाग्य-संयोगः etc. 'Only good fortune brings prosperity even to a cripple.

1193. The story of King अम्बुवीच is told by Karṇa to illustrate his assertion that the prosperity of kings is to be ascribed not to the advice and help of their ministers but to their own good fortune. *Cf.* न मित्राण्यर्थकृच्छ्रेषु श्रेयसे चेतराय वा। विधिपूर्वं हि सर्वस्य दुःखं वा यदि वासुखम्—*Mbh. Âdi.* 206. 15. करणैर्हीनः—'destitute of limbs; cripple.' निःश्वासालक्ष्यजीवितः—निःश्वासैः एव आलक्ष्यं जीवितं यस्य सः *lit.* 'whose being alive could be perceived only from his respiration,' *i. e.* one could know that he was alive only from his breathing *i. e.* he was absolutely incapable of performing any of life's functions.

1194. आवृत्य मण्डलम्, 'establishing his (own) authority on the kingdom.'

1195. राज्ञामिति etc.—इति राज्ञां भाग्यानुगाः श्रियः, 'thus prosperity of kings follows (*i. e.* is dependent on) their good fortune.

1196. हताः, 'are doomed.' सर्वज्ञः,—used ironically.

1197. अहो नु नास्ति etc. 'Oh, there is no medicine, O king, for the disease in the form of the (impending) calamity.' व्यसनामये—व्यसनं एव आमयः व्यसनामयः तस्मिन्.

1198. सुनयोचितम्—qualifies यत्, 'conformable to virtue'. अनायासम्, न विद्यते आयासः यस्मिन् तत्, 'easily obtained'. कस्य—Genitive loosely used for the Dative कस्मै.

1200. को हि वैरं etc., 'who, possibly, can live free from anxiety, having incurred the hostility of' etc. समादाय—दा with सम् and आ, 'to incur; to draw on one'self'.

1201. साम्ना, 'by conciliatory means.' अजातशत्रोः—See note to st. 740.

1202. प्रसाद्य has a passive force, the predicate आनीयन्ताम् being in the passive.

1203. विबोधितः, 'brought to his senses', *i. e.* made to realise the danger.

1204. सानुगः qualifies स्वं understood–अनुगैः सहितः, 'accompanied by followers'.

1206. हर्षस्नेहपुरःसरः—हर्षस्नेहौ पुरःसरौ यस्य तादृशः (*lit.* preceded by joy and affection), 'in joy and affection'.

1207. सौहार्दात्—सुहृदः भावः सौहार्दम्—सुहृद्+अण्—the first vowel of the सुहृद् takes its Vriddhi substitute before the affix अण् according to 'सुहृद्भगसिन्ध्वन्ते पूर्वपदस्य च'—*Pâṇ.* VII. 3. 19. (हृदाद्यनो पूर्वोत्तरपदयोरचामादेरचो वृद्धिर्जिति णिति किति च—*S. K.*). आगेन, 'who had come' (to them).

1208–10. यज्ञसेनेन—यज्ञसेन was another name of द्रुपद. नागपुरम् *i. e.* हस्तिनापुर. (*lit.* the elephant-city; नाग, 'an elephant'). केशवस्य—केशव, one of the several names of Krishna. प्रशस्ताः केशाः सन्ति अस्य इति केशवः, 'having luxuriant hair.'

1211. तद्दर्शनानन्द°—तेषां यत् दर्शनं तस्य यः आनंदः सः एव सुधानिष्यंदः तद्दर्शनानंदसुधानिष्यंदः, तेन युक्तानि चेतांसि येषां तेषाम्, 'whose hearts overflowed with the nectar in the form of the joy at seeing them'. अभवत्कोऽपि etc. 'Indescribable was the pleasure that the townspeople took in extolling their glory'. तत्कीर्तिगणनादरः—तेषां कीर्त्याः यत् गणनं तस्मिन् आदरः–'pleasure in (*lit.* regard) extolling (*lit.* enumerating) their glory'.

1212. बद्धरत्नमुकुटाः–बद्धाः रत्नमुकुटाः यैः तादृशाः—'wearing jewelled diadems'. जङ्गमा इव संप्राप्ताः etc, they shone as if they were so many *Rohaṇa* mountains in motion, who had come there. The kings wearing refulgent ornaments of gold and jewels are fancied to be so many *Rohaṇa* mountains, which are supposed to be imbedded with gold and jewels. जङ्गमाः—See note to (सुमेरुरिव) जङ्गमः in st. 143 above. रोहणाचलाः—रोहण, a mountain in Ceylon, which was supposed to be, like Meru, rich in gold and precious stones.

1213. संपूजिताः, 'entertained with great honour'. खाण्डवप्रस्थम्—a town on the banks of the Yumunâ, which was subsequently changed into इन्द्रप्रस्थ, the magnificent capital of the Pândavas.

1215. व्यवसायिनः–'energetic; industrious'. विचित्रगोपुराट्टालम्—गोपुराणि च अट्टालाः च गोपुराट्टालाः, विचित्राः गोपुराट्टाला यस्मिन् तत्, 'embellished with beautiful city-gates and lofty mansions'.

गोपुरम्—'city-gate'—derived as गोपायति (पुरं) इति गोपुरम्-गुप्+कुरच् (उर). 'पुरद्वारं तु गोपुरम्'—*Amar.* अट्टालः,—(अट्टः इव अलति पर्याप्तो भवति इति) 'a lofty mansion or palace'; *or* 'an upper story, an apartment on the roof'.

1216. A comparison between the Pâṇḍavas and the guardians of the quarters is suggested by the double meaning (श्लेष) of नन्दनोद्यानसुन्दरे and लोकपालाः. नन्दनोद्यानसुन्दरे, (1) as applying to the city of the Pâṇḍavas–नन्दनानि यानि उद्यानानि तैः सुन्दरे,—beautified with pleasant gardens'; (2) as to applying Heaven, the abode of the guardians of the quarters—नन्दनोद्यानेन सुन्दरे—'beautified with the *Nandana* garden'. लोकपालाः—(1) 'kings *i. e.* the Pâṇḍavas; (2) the regents of the quarters. The लोकपाल्स are the guardian deities who preside over the eight points of the compass. They are—(1) Indra,–east; (2) Agni–south-west; (3) Yama–south. (4) Sûrya–south-west; (5) Varuṇa–west; (6) Vaya,–north-west; (7) Kubera-north; (8) Soma–north-east. 'इन्द्रो वह्निः पितृपतिर्नैर्ऋतो वरुणो मरुत्। कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात्—*Amar.*

सुन्दोपसुन्दाख्यानम् (1217.) आस्थानस्थितम् qualifies युधिष्ठिरम्. आस्थानं, 'a hall of audience.' सहानुजम्—अनुजैः सह. सह is compounded with a noun in the Instrumental case in a Bahuvrîhi, when there is equal participation in some action—'तेन सहेति तुल्ययोगे'—*Pâṇ.* II. 2. 28.

1218. प्रभापुञ्जी०–प्रभाणां पुञ्जः प्रभापुञ्जः प्रभापुञ्जेन पिञ्जरीकृतानि दिङ्मुखानि यस्य तम्—'whose lustre suffused the quarters with a red-brown hue.' पिञ्जरीकृत–a च्वि formation. पाद्यरत्नासनाभिः–पाद्यं, 'water for washing the feet'.

1219. पृष्ट्वानामयम्, 'having enquired about their health'. *Cf.* महाश्वेता कादम्बरीमनामयं प्रपच्छ–*Kâd.* स भवन्तमनामयप्रश्नपूर्वकमाह–*Śak.* 5. अनामयम्—आमयस्य (of sickness, disease) अभावः अनामयम्—'good health'. 'अपि अनामयं ते or युष्माकं', is a mode of address to be used towards the Kshatriyas. The four modes of address to be used towards the four different castes are stated in the *M. S.* 2. 127—ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्। वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च॥

1220. यूयं पुनरालिङ्गिताः श्रिया—'You are again embraced by fortune', *i. e.* you are restored to your rightful dignity.

1221. Construe: एकपत्नीसमासक्तैः भवद्भिः मिथः संहतैः अप्रमादेन स्थातव्यम्; योषितः भेदमूलं हि. संहतैर्मिथः, to be construed with स्थातव्यम्—'you should remain united among yourselves'. अप्रमा-

देन—'with great care'. भेदमूलं हि योषितः. 'For women are the root of all disunion.' *Cf* जीवितं हि कलेः स्त्रियः, st. 1173.

1221. अजय्यौ—जेतुं न शक्यौः. 'invincible.' Distinguish अजय्य from अजेय, which means 'not fit to be conquered; *or* what should not be conquered'. प्रजापतिवरोर्जितौ—प्रजापतेः वरेण ऊर्जितौ —'grown powerful by the boon of Brahmâ'. When Brahmâ, offered them a boon as a reward for their austerities, they first asked for immortality. Brahmâ, however, refused to grant this boon on the ground that they had practised their penances only for the sovereignty of the three worlds, but he said that he would grant any kind of death which would practically make them almost immortal. Thereupon, they said that 'they should have no fear from any created being movable or immovable, in the three worlds, except only from each other'—त्रिषु लोकेषु यद्भूतं किंचित्स्थावरजगमम्। सर्वस्मान्नौ भयं न स्याद्दृतेऽन्यान्यं पितामह॥ *Mbh. Âdi.* 211. 24. For the detailed story of Sunda and Upasunda, See the *Mbh. Âdi. Chaps.* 211–14.

1223. समरवीथीषु—'in the battle-fields' (*lit.* in the lines of battle). भुजशालिनोः—'possessed of strong arms; powerful'.

1224. सुरेः *i. e.* सुरैः सह. विधिः—the creator, *i. e.* Brahmâ.

1225. सर्वरत्नेभ्य 'from all the gems' or 'from the most excellent things (in the whole creation) रत्न—'anything excellent or best of its kind'. जातौ जातौ यदुत्कृष्टं तद्रत्नमिति अभिधीयते —*Mall. Cf.* त्रिषु लोकेषु यत्किंचिद्भूतं स्थावरजंगमम्। समानयद्दर्शनीयं. तत्तदत्र स विश्वकृत्।...तिलं तिल समानीय रत्नानां यद्विनिर्मिता तिलोत्तमेति तत्तस्या नाम चक्रे पितामहः—*Mbh. Âdi.* 213. 13, 18. तिलम्—'a very minute portion; a particle'. अनिन्दितम्, 'faultless; perfect'. नियोगात्—'at the command of.' नियोग, from युज् with नि- 7 A. to 'order; to employ'. विश्वकर्मणा—See note to st. 145.

1227. Construe: ता वीक्ष्यं शशिशेखरः क्षिप्रं चतुर्मुखः अभवत्, शक्रः च सहस्रनेत्रः (अभवत्), मुनयः च शताननाः (अभवन्). चतुर्मुखो etc. 'Seeing her, S'iva came to have four faces'. *Cf.* द्रष्टुकामस्य चास्यर्थं गतया पार्श्वतस्तया। अन्यदञ्चितपद्माक्षं दक्षिणं निःसृतं मुखम्॥ पृष्टतः परिवर्तित्या पश्चिमं निःसृतं मुखम्। गतया चोत्तरं पार्श्वं मुत्तरं निःसृतं मुखम्॥ महेंद्रस्यापि नेत्राणां पृष्टतः पार्श्वतोऽग्रतः। रक्तान्तानां विशालानां सहस्रं सर्वतोऽभवत्। एवं चतुर्मुखः स्थाणुर्महादेवोऽभवत्पुरा। तथा सहस्रनेत्रश्च बभूव बलसूदनः॥— *Mbh. Âdi.* 213. 25–28 मुनयश्च etc. 'the sages came to have hundreds of faces', *i. e.* the faces of the sages in the assembly, as they turned in whatever direction Tilottama went, seem to have multiplied a hundred-fold. *Cf.* तथा देवनिकायानां महर्षीणां च सर्वशः। मुखानि चाभ्यवर्तन्त येन याति तिलोत्तमा॥ *Mbh. Âdi.* 213. 29.

1228. विन्ध्योपवनासीनौ—विन्ध्यस्य उपवने आसीनौ,—'seated in the garden on the Vindya (mountain)'.

1229–30. a युग्म. विलासललितम्—विलासैः ललितम्, 'charming on account of its graceful movements'. लताञ्चल°—लता इव अंचलं लताञ्चलं तेन विसंकुलम् *lit.* 'unsteady with the creeper-like skirt of her garment', *i. e.* with the creeper-like skirt of her garment waving (in the wind). विसंकुलम्—from स्था with वि and सम्+उलच् (उल), an *Un.* affix. मधुकरापात°—मधुकराणां पातैः कृतः सीत्कारविभ्रमः यस्मिन्, 'which was charming on account of the *Sitkara* (hissing sound) made at the descent of bees (on her face)'. बालानिलालोल°—बालश्वासौ अनिलश्च बालानिलः, बालानिलेन आलोलं यत् दुकूलं तस्य चलनेन आकुलम्, 'distressed at the removal of her silken garment blown away by gentle wind'. मनोभवाभोग°—मनोभवस्य आभोगः मनोभवाभोगः तस्य यः विभागः तेन सुभगम्, 'charming by the symmetrical development, due to exuberance of passion'. आभोगः *lit.* 'fulness, magnitude' *i. e.* 'exuberance'. विभाग—*lit.* arrangement, *i. e.* 'symmetrical development,' each part of the body being brought into bold relief.

1231. भेदमापतुः, 'fell out with each other'. युद्धदुर्मदौ—'furious in fighting with each other; furiously fighting (with each other)'.

उत्पादर्शनम्—(1233.) सेवेताशङ्कितोऽथताः—अथ ताः आशंकितः (सन्) सेवेत.—'One should be very cautious in attaching oneself to them'. आशंकितः, 'distrustful; suspicious; hence 'cautious'.

1234. रक्षणीयः—' should be guarded against '. *Cf.* the use of रक्ष् in the same sense in 'शापोऽयं रक्ष्यताम् ' st. 173. असिधाराव्रतम्—असिधारायां स्थितिः इव दुष्करं व्रतम्,—' a task as hopelessly difficult as standing on the edge of a sword '. सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम्—*Niti. S.* 21, 64. असिधाराव्रत properly means, 'the vow of standing on the edge of a sword'. According to some, असिधाराव्रत is a vow which consists in keeping company with a young wife and, yet steadily resisting the temptation of intercourse with her—शयने मध्ये स्वङ्गं निधाय स्त्रीपुंसौ यत्र ब्रह्मचर्येण स्वपतस्तत् असिधाराव्रतम्; *or* यत्रैकशयनस्थापि प्रमदा नोपभुज्यते। असिधाराव्रतं नाम वर्दंति मुनिपुंगवाः ॥.

1235. जायायाम्—'with respect to their (common) wife'. मिथोभेदाद्विशंकिताः. In the case of words implying 'fear', that, from which the fear proceeds is put in the Ablative case—भावार्थानां भयहेतुः—*Pâṇ.* I. 4. 25.

1236. कृष्णया संगतं etc.–*Cf.* द्रौपद्या नः सहासीनमन्योऽन्यं योऽभिदर्शयेत् । स नो द्वादशवर्षाणि ब्रह्मचारी वने वसेत् ॥ *Mbh. Âdi.* 214. 29. तीर्थसेवी—तीर्थान् सेवते इति—'visiting sacred places'. वनेचरः, वने चरति इति.—वन + चर + ट (अ) *Krit.* affise. वनेचर is an *aluk* Tatpurusha compound formed according. to 'तत्पुरुषे कृति बहुलम्'–*Pân.* VI. 3. 14.

1237. भोगीन्द्रसंनिभैः—भोगीन्द्रैः संनिभैः or भोगीन्द्रेण संनिभैः, 'resembling the best of serpents' *i. e.* as huge and powerful as the most powerful serpents. भोगीन्द्र may be taken to mean either 'the best of serpents' or 'the king of serpents' *i. e.* Vâsuki or S'esha. *Cf.* भुजे भुजगेन्द्रसमानसारे भूयः स भूमेर्धुरमाससञ्ज—*Ragh.* 2. 74.

1238. देवर्षी, *i. e.* Nârada. देवर्षिs are sages of the celestial class, who dwell in the regions of the gods, such as अत्रि, भृगु, पुलस्त्य, अंगिरस्, नारद, etc.

1240. फूत्कृतम्–'loud cry; screaming'. कार्मुकोन्मखः–कार्मुकाय उन्मुखः, preparing to take up his bow. उन्मुखः—उद्गतं मुखं यस्य सः. *lit.* 'raising up the face;' hence, *fig.* 'eager; ready or prepared for.'

1242. ब्रह्मस्वविप्रलोपम्—ब्रह्मणः यत् स्वं तस्य विप्रलोपम्, 'the loss of a Brâhman's property'.

1243. इतः समयभङ्गो etc.—'On the one hand, I shall have to break our agreement and on the other, to violate my duty' *i.e.* on the one hand I shall become guilty of breach of agreement, and on the other, of a serious violation of duty. विविग्नः (*p. p.* of विज् with वि), 'distracted.' संदेहात्सत्यधर्मयोः, 'being in a dilemma as to truth and duty,' *i. e.* not being able to make up his mind as to whether he should remain true to his promise or should perform his duty, in utter disregard of his plighted word.

1244. नोत्सहे, 'I cannot endure'. उत्सह् is here used, in the sense of सह्. [उत्सह्, usually means 'to be able, to dare and is used with the infinitive.]. तवानुजः 'who am your brother, you who are known for your truth'. Arjuna means that being a younger brother of a person who is devoted to truth, he must all the more take care not to violate truth.

1248. धर्षणे मिथः, 'with respect to offending one another', *i. e.* if one offends another by intruding upon his privacy.

1249. न चाहं धर्षितस्त्वया. 'nor have I been offended by you,' *i. e.* I do not at all feel offended by your conduct. न हि ते धर्मलोपोऽस्ति न च मे धर्षणा कृता—*Mbh. Âdi.* 215. 33. अकिल्बिषो हि मद्वाक्यात्, *i. e.* I absolve you from what you look upon as a sin.

1250. व्याजात्, 'by quibbling,' or 'hypocritically'. *Cf.* with this st. न च व्याजेन चेरद्धर्ममिति मे भवतः श्रुतम् । न सत्याद्विचलिष्यामि सत्येनायुधमालभे ॥—*Mbh. Âdi.* 215. 34.

1251–52. नियतैः qualifies द्विजैः in the next st.—'self-controlled'; or 'observing vows'. ब्रह्मवादिभिः—ब्रह्मवादिन्, 'expounder of the Veda; *or* expounder of the spiritual science'.

1252. पुण्यतीर्थानि, *obj.* to सेवमानः. गंगाद्वारम् (*lit.* the gate of the Ganges), the opening in the Himâlaya through which the river descends into the plains. It is now called हरद्वार.

1253–54. ऐरावतकुले. ऐरावत is the name of one of Nâga chiefs. कृताग्निकार्यम्, 'who had offered oblations to fire', *i. e.* after he had offered oblations to fire. Arjuna, seeing a fire in the palace of the Nâgas where he was taken by Ulûpî, performed the necessary sacrificial rites before Agni, as every twice born must do after his bath. ददर्श पाण्डवस्तत्र पावकं सुसमाहितः । कौरव्यस्याथ नागस्य भवने परमार्चिते ॥ तत्राग्निकार्यं कृतवान् कुन्तीपुत्रो धनंजयः। *Mbh. Âdi.* 216. 14, 15.

1256. कान्तिकल्लोलवलिताम्—qualifies त्वाम् in the second line—कान्त्याः कल्लोलैः वलिताम् 'full of (*lit.* enclosed or surrounded with) waves of lustre,' *i. e.* as it were, overflowing with lustre. नयनामृतवाहिनीम्-अमृतस्य वाहिनी अमृतवाहिनी, नयनयोः अमृतवाहिनी नयनामृतवाहिनी, ताम्, 'a river of nectar to (my) eyes', *i. e.* giving supreme delight to the eyes.

1257. ब्रह्मचर्यप्रदीक्षितः—'who has taken the vow of ब्रह्मचर्य.' गुरोर्गिरा 'at the command of my elder brother'. (गुरु *lit.* an elderly relative).

1258. लज्जाविनमन्नेत्रांशु°—लज्जया विनमन्ती ये नेत्रे तयोः अंशुभिः शबलौ स्तनौ यस्याः तथाभूता—'with her breasts chequered by the rays (issuing) from her eyes bent low through shame.' The dark lustre of her eyes falling on her white breasts, as it were, made them appear chequered. शबल, 'chequered, variegated'. 'चित्रं किमेतत्कलमाषशबलैताश्च कर्बुरे'—*Amar.*

1259. कन्याविरुद्धः, 'unbecoming a virgin'. यत्, a relative, standing for the whole clause, तवापि.....°ललनेव.

1260. किंत्वहं त्वत्परित्यक्ता यत्. At the word यत्, Ulûpî breaks off. The words that are to be supplied are (यत्) सत्यं जीवितं त्यजामि. किमुक्तेन तेन वा—'or what is the use of speaking it out?' तेन *i. e.* what I was going to say *viz.* that I would kill myself.

1261. योषिद्वधे च etc. 'Think out which is the lesser evil of the two,—the killing of a woman or observance of truth.' गुरुलाघवम्, (*lit.* which is the greater and which is the smaller). 'relative importance' between two objects. गुरुलाघवम् is an abstract noun formed irregularly from गुरुलघु. *Cf.* भवन्तमेवात्र गुरुलाघवं पृच्छामि–*S'âk.* 5.

1262-63. विलाससरसम्—qualifies तत्संगममहोत्सवम्, विलासेन सरसम्, 'sweet on account of amorous sport.' परेह्नि, 'on the following day.'

चित्राङ्गदासमागमः—1264. अगस्त्यवटम्—a holy place on the Himâlaya. भृगुतुङ्गम् (*lit.* the peak of Bhrigu), a sacred peak of the Himâlaya. It is better known by the name तुङ्गनाथ.

1266. नैमिषारण्यम्—See note to st. 2. The forest is said to have been situated on the Gomatî (Gumti) river. नन्दा and अपरनन्दा, names of two rivers. कौशिकी, a river which flowed on the east of Darbhangâ, through northern Bhâgalpur and western Poornea. Its modern name is Kos'î. गया, the famous place of pilgrimage. अङ्गान्—See note to st. 684. वङ्गान्—वङ्ग was the ancient name of Eastern Bengal. It included, as appears from *Ragh.* 4. 36., ths sea-coast of Bengal. Tipperah and Garo hill also must have been included in the kingdom at the time of the Mahâbhârata, as it is stated in the *Bhîshma Parva*, Chap. 90, that the king of the Vangas fought with big elephants, which are found in the Tipperah and Garo. *V. l.* अतीत्याङ्गान् कलिङ्गाश्च. कलिङ्ग was the name of a country lying to the south of Odra or Orissa and extending to the mouths of Godâvarî. It is identified with the Northern Circars. In the time of the *Mbh.*, it must have included some portion of Odra, as the river Vaitarnî which flows by Jâjpur, is mentioned in one place to be in Kalinga.

1268. महेन्द्रपर्वतम्—One of the seven कुलपर्वतs of India. Cunningham (p. 516) identifies this mountain with Mahendra Male which divides Ganjam from the valley of the Mahânadî. According to Anundoram Boorooah, it included the whole of the eastern Ghauts between the Mahânadî and the Godâvarî. मणिपुरपूरम् seems to have been a city on the southern coast of Kalinga.

1270. अशिक्षितोऽप्यर्थनायाम्—'though he was not skilled in supplicating;' 'though he knew not what it was to beg,' *i. e.* though he had not till then begged anything of any one. चित्रवाहनम्,—*secondary object* of ययाचे.

1271. शंभोर्वरात् etc. The story as told by Chitravâhana to Arjuna is thus: One of the ancestors of Chitravâhana, called Prabhanjana was childless. He, therefore, practised very severe penances by which S'iva was so gratified that he gave the king a boon that only one child would be born in the race in each generation. All the ancestors of Chitravâhana had each a male child, but he had only a daughter. He, therefore, looked upon her as a पुत्रिका *i. e.* a daughter whose son is adopted by her father as his own son. See *Mbh. Âdi.* 217. 1925.

संततिरक्षया—'by way of maintaining the continuity of the family'. एकपुत्रक्रमणैव *lit.* 'by the succession of only one son,' *i. e.* only one son being born in each succeeding generation.

1274. पुत्रप्रदानशुल्केन etc. 'take this daughter of mine in exchange of the (bride's) price in the form of the gift of the son' (that will be born of your union). *Cf.* तस्मादेकः सुतो योऽस्यां जायते भारत त्वया। एतच्छुल्कं भवत्वस्याः कुलरक्षायतामिह ॥ *Mbh. Âdi.* 217. 25. पुत्रप्रदानशुल्केन—पुत्रप्रदानं एव शुल्कं तेन. शुल्क—See note to st. 523.

1275. त्रस्तसारङ्गनेत्रया—त्रस्तः यः सारङ्गः तस्य नेत्रे इव नेत्रे यस्याः सा—'whose eyes were like (*i.e.* as unsteady as) those of a frightened deer'. *Cf.* त्रस्तकहायनकुरङ्गविलोलदृष्टेः—*Uttar.* 3. 28; चकितहरिणप्रेक्षणा—*Megh.* 83. Tremulousness in eyes is looked upon as an important feature of beauty in women by Sanskrit poets. सारङ्ग-सारं (spotted) अङ्गं यस्य सः—properly, 'a spotted deer, an antelope;' however, the word सारंग is commonly used for any kind of deer. वसन्तसुभगाः, वसन्तः इव सुभगाः—'as delightful as spring'. समाः समाः. The first समाः is an *adj.* meaning *either* 'similar, equal (*i. e.* equally happy)' *or* 'whole, complete'. It seems better to take the word in the former sense, which implies that each year was as happy as the former; all the three years were passed in uniform happiness.

बधुवाहनजन्म—(1276)—सागरानूपे-'on the coast of the sea'. अनूपः-पं, properly means 'a watery place or country'—अनुगताः आपः यस्मिन् सः अनूपः—अनु+अप्. The word अप् takes अ, according to 'ऋक्पूरब्धूःपथामानक्षे'—*Pâṇ.* V. 4. 14; and the अ of अप् is changed ऊ, being preceded by अनु and the whole compound

signifying country',—ऊदनादेशे'—*Pân.* VI. 3. 98. पञ्चतीर्थानि. The names of the five तीर्थs, as given in the *Mbh.*, are आगस्त्य, सौभद्र, पौलोम, कारंधम and भारद्वाज.

1277. जानुलग्नं and महाबलं qualify ग्राहम् in the second line. जानुलग्नम्—'adhering to his knee' *i. e.* which had seized him by the knee. ग्राहम्—'crocodile'.

1278. सः-ग्राहः. दिव्याभरणरोचिष्णुः qualifying ललना in the preceding line. दिव्यैः आभरणैः रोचिष्णुः 'resplendent with splendid ornaments'. प्रभापल्लविताकृतिः-प्रभया पल्लविता आकृतिः यस्याः सा, whose figure was (*i. e.* seemed to be) magnified by the (halo of) lustre (spreading round her)'. पल्लवित, properly 'having young sprouts', and thus appearing larger, whence it comes to mean 'extended, amplified, magnified'.

1281. प्रवीरः—प्रकृष्टो वीरः 'a distinguished hero'. नारदेन. Nârada, who had met the Apsarasas as they were going away from the ascetic, advised them to go and live in those five Tîrthas where, he said, Arjuna would deliver them from the curse. See *Mbh. Âdi.* 219. 14–18.

1285. बभ्रुवाहननामानम्. बभ्रुवाहन became the king of Maṇipûra after the death of his maternal grand-father. He came into conflict with his own father, when the latter went to Maṇipûra with the sacrificial horse let loose by Yudhishthira. In the fight between the father and the son, the former was killed. He was, however, restored to life by Ulûpî who happened to be with Chitrângadâ at that time. मघवान्-*nom. sing.* of मघवत्, 'Indra.' मघं (wealth) विद्यते अस्य सः मघवान्. मघ is a word that is used only in the Veda.

सुभद्राहरणम्—1286. प्रभासम्—modern प्रभासपट्टण, a well-known place of pilgrimage near Dwârakâ.

1287. अच्युतः, Krishṇa. प्रीतिं भेजे, 'was filled with joy.'

1289. रैवतकम्, a mountain near Dwârakâ. It forms a part of the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna. See *S'is'.* 4. for a magnificent description of this mountain. द्वारकाम्. The city stood near Madhupura, 95 miles S. E. of the modern Dwârakâ. It is said to have been submerged by the ocean seven days after Krishṇa's death.

1290. वृष्णिपुंगवैः—वृष्णिषु पुङ्गवैः (इव), 'by the best of the Vrishṇis.' The Yâdavas are also called Vrishṇis after Vrishṇi, one of their distinguished ancestors,—'वृषस्यं पुत्रो

मधुरभवत्। तस्यापि वृष्णप्रमुखं पुत्रशतमासीदतो वृष्णसंज्ञामेतद्गोत्रमवाप मधुसंज्ञाहेतुश्च मधुरभवद्यादवाश्च यदुनामोपलक्षणात्'—*Vish. P.* IV. 11. 5, प्रद्युम्नप्रमुखैः. प्रद्युम्न, a son of Krishṇa and Rukmiṇî. He is represented as a resuscitation of Kâma, the god of love, who had been reduced to ashes by the fire from S'iva's third eye.

1292. स्रग्वी—स्रक् अस्य अस्ति इति—'wearing a garland or chaplet'. The possessive affix विन् is applied, according to अस्मायामेधास्रजो विनिः *Pâṇ. V.* 2. 1. 2. 21. रतिमन्वेटुमायातः etc. 'as it were, a second Kama who had come in search of Rati.'

1293. In this st., सुभद्रा is compared to a प्रियंगु creeper (श्यामा) blooming in spring. करपल्लविनी, qualifying श्यामा—in the sense of 'a प्रियंगु creeper, करौ एव पल्लवौ यस्याः सा, 'having hands in the form of tender sprouts;' (2) qualifying श्यामा in the sense of the 'youthful maiden' (*i. e.* सुभद्रा,) करौ पल्लवौ इव करपल्लवौ तौ अस्याः स्तः सा—having sprout-like hands. श्यामा, (1) The प्रियंगु creeper; (2) 'the youthful maiden' (*i. e.* Subhadrâ). श्यामा युवतिः। 'श्यामा यौवनमध्यस्था' इत्युत्पलमालायाम्—*Mall.* on "तन्वी श्यामा शिखरिदशना"—*Megh.* 82. श्यामा also means a kind of woman described as शीते सुखोष्णसर्वांगी ग्रीष्मे या सुखशीतला। तप्तकांचनवर्णाभा सा स्त्री श्यामेति कथ्यते. कटाक्षभ्रमराकुला—(1) qualifying श्यामा in the sense of 'प्रियंगु creeper'—कटाक्षाः एव भ्रमराः तैः आकुला; 'full of bees in the form of glances'; (2) qualifying श्यामा in the sense of the 'youthful maiden'—कटाक्षाः भ्रमराः इव तैः आकुला, 'having eyes resembling the bees.' सहासकुसुमा, (1) qualifying श्यामा in the sense of 'प्रियंगु creeper'—हासाः एव कुसुमानि तैः सहिता—'having flowers in the form of smiles'; (2) qualifying श्यामा in the sense of 'the youthful maiden'—हासाः कुसुमानि इव तैः सहिता, 'having smiles resembling flowers'. The white flowers of the प्रियंगु creeper are likened to smiles, the colour of which is represented to be white by the convention of Sanskrit poets. भेजे वसन्तमिव यौवनम्—'bloomed in her youth, as if it were spring,' *i. e.* just as the प्रियंगु creeper blooms in spring.

1295. In this st., सुभद्रा is compared to a river. फेनवलयेनेव, 'as it were, by a circle of foam'. The moon-white pearl-necklace round Subhadra's neck is compared to a circle of foam in a river. नवयौवनवाहिनी, 'river of fresh youth.'

1296. कामसद्मविभ्रमशालिनाम् qualifying ताम्—कामसद्मभूतः यः विभ्रमः तेन शालते सा, 'having sportive (or graceful) movements which were (as it were) the abode of Kâma (the God of Love).' कुर्वाणां—etc. आत्मनः दृक्चित्रभागेन कर्णोत्पलं कुर्वाणां इव, 'as it were,

decking her ear with a blue lotus by her side-long glance'. *Cf.* साचीकृतेक्षणच्छायाकल्पितश्रवणोत्पला and see note thereto. वृक्षिभागेन—See note to st. 1144 above.

1297–98. a युग्म. निजकान्तिवितानेन संदेहितविभूषणाम्—'whose spreading mass of lustre caused to be confounded with it her brilliant ornaments'. The refulgence of Subhadrâ's lustre was so great that it could be easily confounded with her brilliant ornaments, *i. e.* it was difficult for others to make out whether what they saw was the refulgence of her person or the ornaments that she wore. *Cf.* पान्तु त्वामकठोरकेतकशिखासंदिग्धमुग्धेन्दवः *Málati.* I. 2; धूपैर्जालविनिःसृतैर्वडभयः संदिग्धपारावताः—*Vikr.* 3. 2; यत्प्रकाशयशोधौताः श्यामाः संदेहमाययुः—st. 229, and see note thereto. निजकान्तिवितानेत—'by the (spreading) mass of her lustre; by the halo of her lustre'. वितान (from तन् with वि, to spread, to fill), 'expansion' or 'mass, assemblage'. संदेहितविभूषणाम् qualifies ताम् in the next st., संदेहितानि विभूषणानि यस्याः ताम्, 'whose ornaments were caused to be confounded with'. संदेहित, *p. p.* of संदेहय—causal of दिह् with सम् 2*U*, 'to confound with, to mistake for'. सुधागर्भसमुद्भूतां qualifies शीतांशुदेवताम्,—सुधा गर्भे यस्य सः सुधागर्भः क्षीरोदधिः चन्द्रः वा तस्मात् संभूताम्, 'sprung from the milk ocean;' *or* 'sprung from the moon'. शीतांशुदेवताम् 'the presiding deity of the moon.' विलासार्द्र°—सौभाग्यं एव तरुः सौभाग्यतरुः, तस्य मञ्जरी सौभाग्यतरुमञ्जरी, विलासार्द्रा (विलासेन आर्द्रा) चासौ तरुमञ्जरी च विलासार्द्र-सौभाग्यतरुमञ्जरी, 'a cluster of blossoms, wet with (the honey in the form of) graces, of the tree in the form of beauty'. Subhadrâ is here fancied to be a cluster of blossoms of the tree (in the form) of beauty, and her sweet graces to be the honey in it. विलासार्द्रा,—विलासेन (विलासः एव मधु तेन) आर्द्रा, *i. e.* wet (overflowing) with the honey in the form of sweet graces. The words आर्द्र and मञ्जरी clearly show that विलास is here fancied to be honey in the cluster of blossoms in the form of Subhadrâ. पुष्पायुधशरा°—पुष्पायुधस्य शराणां आसाराः पुष्पायुधशरासाराः तेषां लक्ष्यताम् ययौ 'became a target for volleys of arrows shot by Kâma', *i. e.* was powerfully seized with passion for her.

1299–1300. तदालोकनसंजात°—तस्याः आलोकनेन संजातः यः विस्मयः तेन आलोलः कन्धरः यस्य तथाभूतः,—'with his neck shaking on account of the admiration called forth at her sight.' अविभागम् qualifies वपुः in the preceding st. न विद्यते विभागः यस्य तत्—' entire; perfect'.

अहो नु लोचनैर्लेह्यं etc. For the comparison of anything that is supremely gratifying to the mind to a रसायन—*Cf.* एतानि ते

सुवचनानि सरोरुहाक्षि कर्णामृतानि मनसश्च **रसायनानि**—*Uttar.* 1 36; आनन्दनानि हृदयैकरसायनानि दिष्ट्या मयाप्यधिगतानि वचोमृतानि—*Mâlati.* 6. 8. **लोचनैर्लेह्यम्** qualifies **रसायनम्**, 'which is to be licked with eyes. Arjuna means that while ordinary रसायनs are to be licked with the tongue, this one, *viz.* the lovely person of Subhadrâ is, as it were, to be licked with the eyes. **रसायनम्**—'elixir of life,' *i. e.* supremely gratifying. The word is thus derived: आय्यते आनीयतेऽनेनेत्यायनम्। रसस्य आयनं रसायनम्, *i. e.* a medicine in the composition of which रस, *i. e.* mercury is the chief ingredient. According to Hindu medical science, रसायनs prolong life and make a person immune from disease and old age.

1301. **गणयन्**, 'thinking'. **सोत्कण्ठः**: 'filled with longing'. **स्मरसंतापकम्पानाम्**—स्मरेण जातः यः संतापः स्मरसंतापः तेन जाताः ये कंपाः तेषाम्, 'of the tremors caused by the torment of love'. **स्मरसंताप°क्रीडाकन्दुकतामगात्**—'became, as it were, the ball tossed by the tremors caused by the torment of love. Just as a ball is at the the mercy of the players by whom it is tossed about in any way they like, so was Arjuna helpless, seized as he was with tremor caused by the torment of love. *Cf.* विस्मयस्मरकम्पानां क्रीडामण्डपतामगमत्—st. 935.

1302. **महोत्सवव्यग्र°**—महोत्सवव्यग्रे समस्त° would be the correct reading. However, none of the MSS consulted gives it. **कृष्णस्यानुमतः**. The genitive कृष्णस्य is incorrectly used. Participles ending in त are used with the Genitive only when they denote the present time—'कृस्य च वर्तमाने'—*Pân.* II. 3. 67. Therefore, **कृष्णेन** would be the correct form, as **अनुमत** here denotes past time. **जिष्णुः**—an epithet of Arjuna. **जिष्णुः**, *lit.* 'ever-victorious'—जि + ग्स्नु (स्नु), a *Krit.* affix.

1303. **दिधक्षवः**—'ready to consume.' **दिधक्षुः**—an *adj.* from **दिधक्ष्** the Desiderative base of दह्.

1304–9. a कुलक. **आमुक्तहेमकवचे** qualifies **रणोद्यमे**,—आमुक्तानि हेमकवचानि यस्मिन् तस्मिन्, 'in which golden armours were put on. **आमुक्त**, *p. p.* मुच् with आ, 'to put on; to accoutre with'. *Cf.* मातलिस्तस्य महेन्द्रमामुमोच्च तनुच्छदम्–*Ragh.* 12–86. **आमुञ्चद्धर्म रत्नाढ्यम्**–*Bhatti* 17. 6; युयुत्सुनेव कवचं किमामुक्तमिदं त्वया–*Kir.* 11. 15. **पर्याणिततुरंगमे**—पर्याणिताः तुरङ्गमाः यस्मिन् तस्मिन्, 'in which their horses were saddled.' **पर्याणित**, from पर्याण, 'a saddle.' **आरोपितमहाचापे**—आरोपिताः महाचापाः यस्मिन्, 'in which their great bows were strung.' **जाते रणोद्यमे** *Loc. Abs.* **बीभत्सुम्**—an epithet of Arjuna. The *Mbh.* thus accounts for the name—न कुर्यां कर्म

बीभत्सं युध्यमानः कथंचन । तेन देवमनुष्येषु बीभत्सुरिति विश्रुतः ॥. बीभत्सु is properly an adjective formed from बीभत्स the Desiderative base of बध्, having the sense of चित्तविकार-'बधेश्चित्तविकारे'-*Vârtika* on 'यान्बधदान्शान्भ्यो दीर्घाभ्यासस्य' *Pâṇ.* III. 1. 6. बीभत्सु thus means literally 'one who loathes or abhors' all evil. लाङ्गलभृजे—*i. e.* Balarâma. व्यावल्गिकुण्डल°—व्यावल्गिनी कुण्डले व्यावल्गिकुण्डले व्यावल्गिकुण्डलयोः छायया रचिता इन्द्रायुधत्विट् यस्य, 'the lustre of whose tremulous ear-rings had given rise to (*lit.* formed) the splendour of the rainbow,' *i. e.* the diverse bright hues cast by the jewels in the ear-rings had, as it were, formed a rainbow. उग्रभीष्मोष्मसंतप्तम्. The reading seems to be corrupt. As it stands, it contains two words of exactly the same meaning. The correct reading, we think, must be उग्रग्रीष्मोष्मसंतप्तम्,—उग्रः यः ग्रीष्मः तस्य उष्मणा संतप्तं यथा तथा, 'as if he were oppressed by the heat of terrible summer'. उग्रसेने. उग्रसेन, the king of Mathurâ and father of Kansa. He had been deposed by his son, but Krishṇa, after killing the latter, restored him to the throne. अलम्, (breathing) 'very hard.' शम्बरं शंकमाने-qualifies साम्बे,—'apprehensive of S'ambara.' It is difficult to see the point in शम्बरं शंकमाने. In the first place, S'ambara had long before been killed by Pradyumna, brother of Sâmba, and therefore there is no point in saying that Sâmba was looking above towards the sky, as if he were afraid of the sudden appearance of S'ambara. शम्बर, a Daitya who stole away Pradyumna, then six years old, and cast him into the sea. The boy was swallowed by a large fish which was afterwards caught and carried to S'ambara. When the fish was cut, a beautiful child came out. Mâyâvatî, the mistress of S'ambara's household, reared him carefully at the direction of Narada, who had informed her who the child was. When the child grew up into a youth, Mâyâvatî fell in love with him and told him who he was and how he had been carried off by S'ambara. Enraged at this, Pradyumna defied the demon and killed him in the conflict that followed.

साम्बे. Sâmba was a son of Krishṇa and Jâmbavatî (Rukminí, according to Linga Puráṇa). He was a dissolute youth and by one of his mischievous pranks drew down upon the whole Yadu race the curse which doomed it to extinction. चारुदोष्णे—चारुदोष्ण (or चारुदेष्ण) was one of the sons of Krishṇa and Rukminî. समाकृष्ट°—समाकृष्टः यः खड्गः तेन भ्राजिष्णुः दोः यस्य तस्मिन्, 'whose arm was brightened by his drawn

sword' वीरानुत्कंठिते etc,–Construe: सारणे रणे वीरान् तरसा हन्तुं उत्कंठिते (सति). वीरान्—*obj.* to हन्तुं. सारणे.—सारण was a son of Vasudeva and Rohiṇî, and brother of Balarâma. अनिरुद्धे—अनिरुद्ध, son of Pradyumna and grandson of Krishṇa. विकृते—'enraged; influenced by anger'. कृतवर्मणि—See note to st. 1058. अक्रूरे क्रूरतां याते—'when अक्रूर had become क्रूर (cruel)'. The apparent contradiction involved in अक्रूरे क्रूरतां याते is based upon the double signification of the word अक्रूर, *viz* (1) the name अक्रूर and (2) 'not cruel'.

1310. पृथ्वीरक्षामणेः—'amulet-jewel of the earth'. रक्षामणि, a jewel worn as preservative against evil spirits (Marathî. ताईत.) मूल्यमल्पं नरेन्द्रता—'sovereignity would be (quite) an inadequate price'. आखण्डलभुवः—आखण्डलात् भवति इति आखण्डलभूः तस्य,—'of the son of Indra' *i. e.* of Arjuna. आखण्डल, 'Indra', आखण्डयति (परबलानि पर्वतान् वा) इति आखण्डलः—*lit.* he who destroys the armies of his enemies, or 'he who rends mountains'.

1312. क्षिप्रहस्तेन, क्षिप्रः हस्तः यस्य तेन, 'dexterous; deft of hand'. बहुबाहुना (1) qualifying 1st अर्जुनेन Arjuna, (*i. e.* the Pâṇḍava), 'mighty-armed;' (2) qualifying 2nd अर्जुनेन (*i. e.* Kârtavîrya),—'possessed of many arms'. Kârtavîrya had a thousand arms, whence he was called सहस्रार्जुन. In this st., Arjuna, the Pándava is compared to Arjuna, the Kârtavîrya. The adjectives धन्विना, क्षिप्रहस्तेन and बहुबाहुना qualify both the words, अर्जुनेन. वैरं कस्य जयश्रिये, 'to whom would hostility bring victory?' *i. e.* who can hope for victory if he is hostile to Arjuna?

1313. पक्षोऽयं प्रतिभाति मे, 'appears to me to be the proper course.' पक्ष *lit.* 'course; view.

1314. Construe: इति कृष्णस्य मन्त्रेण दाशार्हाः विचारपदमासाद्य अहयः विषं इव रुषं तूर्णं अत्यजन् अत्यजन्—*obj.* रुषम्. विचारपदमासाद्य—'returning to their senses', (*lit.* attaining the seat of thought).

हरणहारिका—1316. जगत्परिमितं मेने—'considered the (whole) world as meted out to him; *or* looked upon the world as limited,' *i. e.* such as he could easily conquer. परिमित, 'meted out' or 'limited'.

1317. प्रच्छन्नेर्ष्या°—प्रच्छन्ना या ईर्ष्या सा एव विषं तेन उल्बणाम्—'charged with the poison in the form of her concealed jealousy'. Draupadî was filled with jealousy as Arjuna had taken a second wife. प्रौढा—a matron. Being a प्रौढा she could be easily pacified, and brought to reconciliation. प्रेम प्रणयकोपान्ते etc. मानिनीनां प्रेम प्रणयकोपान्ते वर्धते हि,—'the love

of high-minded ladies grows all the stronger for their feigned anger' (*lit.* when their anger through love disappears).

1319. प्रियंवदाम्—प्रियं वदति इति प्रियंवदा ताम्,—'who talked sweetly' with her. प्रियंवद, from प्रिय + वद + खच् (अ). The *Krit.* affix खच् is added to वद after प्रिय and वश—'प्रियवशे वदः खच्'. *Pân.* 'Before खच् is inserted, according to 'अरुर्द्विषदजन्तस्य मुमागमः'.

1320. रतेः प्रीतिरिवाग्रतः—See note to st. 524.

1321. मदनारणिम्—*lit.* 'The fire-kindling stick of Madana.' *i. e.* whose beauty was calculated to excite passion. अरणि properly signifies 'a piece of wood (of the S'amî tree) used for kindling fire by attrition. Subhadrâ was, as it were, the अरणि used by Kâma for enkindling the fire of passion in the hearts of men. अनिमेषेण चक्षुषा etc. 'drank in with unwinking eyes for a long time; feasted their eyes on (Subhadrâ) for a long time.' *Cf.* पपौ निमेषालसपक्ष्मपंक्तिरुपोषिताभ्यामिव लोचनाभ्याम् *Ragh.* 2. 19; नेत्रैः पपुस्तृप्तिमनाप्नुवद्भिः—*Ibid.* 2. 73; *cf.* also. *Ragh.* 3. 17; 11. 36; 13. 30 and *Kumâr.* 7. 64. पपुः—अत्यास्थया (तृष्णया वा) ददृशुः—*Mall.* वैवाहिकम् qualifies मणिमौक्तिकम्—'*lit.* 'relating to marriage;' *i. e.* such as is presented on the occasion of marriage by way of dowry. वैवाहिक—विवाहे साधु, from विवाह + ठक् (इक). मणिमौक्तिकम्—मणयश्च मौक्तिकानि च—a समाहारद्वंद्व.

1323. हेमनद्धानां,—हेम्ना नद्धाः हेमनद्धाः तेषाम्—'plated with gold.' नद्ध, *p. p.* of नह् 4 U. 'to bind on, to fasten, to envelope.

1324. जातरूपम्, gold.

अभिमन्युजन्म—(1327) बालोप्यभून्मन्युमानश्च etc.—*Cf.* अभिश्च मन्युमांश्चैव ततस्तमरिमर्दनम्। अभिमन्युमिति प्राहुरार्जुनिं पुरुषर्षभम्—*Mbh. Âdi.* 223-66. 'अभीर्निर्भयः अभिरिति ह्रस्वत्वमार्ष, मन्युमान् क्रोधवानतिशूर इत्यर्थः'—*Nil.* Thus the name is derived from अभिः (an आर्ष form of अभीः) 'fearless' and मन्युमान्,—'wrathful or spirited, brave.' कृष्णयोः 'of the two Krishnas, *i. e.* of Krishna and Arjuna. कृष्ण is one of the epithets of Arjuna.

1328. Construe: स प्रियः राकेन्दुसुन्दरः सः पितुः मातुलस्य च संगमात् सर्वविद्यासु अस्त्रेषु च वीरः अभवत्. राकेन्दुसुन्दरः—राका, पौर्णिमा, 'the full-moon night'.

द्रौपदेयोत्पत्तिः—(1329) पृथुगुणान् 'possessed of great merits', पृथुतुल्यपराक्रमान्, 'comparable in valour to Pritha'. पृथु,—was a mighty king, son of the wicked Vena. He is said to be the first king of this earth, which receives her name पृथ्वी after him. Vena, his father, was killed by the Rishis for his wicked deeds and attitude of hostility to the Vedic

rites. In the absence of a king, however, anarchy prevailed on this earth, and consequently the Rishis rubbed the right arm of the dead king in order to produce a son, and 'from it sprang the majestic Prithu.....glowing like Agni', and was immediately made universal monarch. His subjects, however, who were suffering from famine, besought him for the edible plants and fruits which the earth had withheld. In anger, Prithu took up his bow to compel her to yield the usual supply. She, however, assumed the form of a cow and fled before him. But at last she submitted to him and promised to restore the fruits, plants etc, 'if a calf were given to her, through which she might be able to secrete milk.' Prithu, therefore, made स्वायंभुव मनु the calf and got from the milk she yielded all kinds of corn, fruit and vegetables upon which creatures subsist perpetually. See *Vish. P.* I. 13. and *Bhâg.* IV. 15.

श्वेतक्षुपाख्यानम्—(1332) Construe: क्षितिभृतां धुर्ये युधिष्ठिरे क्षितिं संरक्षति (सति) लोकः रामादिचरिते शिथिलादरः बभूव. रामादिचरिते etc, 'the people ceased to feel any admiration for the righteous deeds of Râma and others' (*i. e.* other great kings like Mândhâtri, Harischandra, Nahusha etc). शिथिलादरः—शिथिलः आदरः यस्य सः, *lit.* 'whose admiration was relaxed' *i. e.* 'who no longer felt admiration.' The idea is that Yudhishthira ruled the people so righteously and won their love so much that even such ideal kings as Râma, Mândhâtri, &c. ceased to be the objects of their admiration.

1333. शासनालानसंलीनाः—शासनं एव आलानं शासनालानं तस्मिन् संलीनाः, 'tied to the post in the form of his overlordship.' आलान, the post to which an elephant is tied. राजगन्धमतङ्गजाः—राजानः एव गन्धमतङ्गजाः 'Scent-elephants in the form of kings'. The kings vanquished by Yudhisthira are fancied to be so many scent-elephants tied to the post in the form of his overlordship. गन्धमतङ्गजः—गन्धप्रधानः मतङ्गजः (a compound of the शाकपार्थिवादि class)—'a scent-elephant'. It is supposed to be the best kind of elephant, whose possession ensures victory by putting to flight the elephants of the enemy—यस्य गन्धं समाघ्राय न तिष्ठन्ति प्रतिद्विपाः। स वै गन्धगजो नाम नृपते विजयावहः. मतङ्गजः—This word is derived in the वाचस्पत्य as 'मतङ्गो मेघ इव जायत इति मतङ्गजस्तस्य तदाकारत्वात्', while भानुजी दीक्षित explains it as मतङ्गावृषेर्जातः. See note to st. 70 above. तत्प्रतापवशीकृताः—तस्य प्रतापेन वशीकृताः 'subdued by his prowess.'

1334. भृत्याः—'king's servants; ministers.' बभूवुर्यशसे तस्य, brought him glory.' विनयाहृताः—विनयेन आहृताः 'won over by (his) humility.'

1335. Construe: तस्य गुणैः संपत्, तया (संपदा) त्यागः, तेन (त्यागेन) सुधासिता कीर्तिः, तया (कीर्त्या) च जनानुरागः सदा व्यवर्धत. The verb व्यवर्धत goes with संपत्, त्यागः, कीर्तिः and जनानुरागः which are its subjects. गुणैः संपत् (व्यवर्धत)-'his prosperity (or wealth) grew on account of his virtues.' तया *i. e.* 'on account of his prosperity. त्यागः liberality; charity'. His liberality grew with his prosperity. तेन—त्यागेन *i. e.* on account of his liberality. तया—कीर्त्या, on account of his glory. जनानुरागः, the devotion (or loyalty) of his subjects. In this st. each succeeding attribute is represented as enhancing each attribute preceding it. This constitutes the figure called मालादीपक. मालादीपकमाद्यं चेद्यथोत्तरगुणावहम् ।-पूर्वेण पूर्वेण वस्तुना उत्तरमुत्तरं चेदुपक्रियते तत् मालादीपकम्—*K. P.* X. 18.

1337-38. a युग्म. आर्द्रवञ्जुल°—आर्द्राः याः वञ्जुललताः तासां यानि कुञ्जानि तेषु कूजन्तः विहङ्गमाः यस्मिन्-'on which birds were warbling in the thickets of the wet वञ्जुल creepers.' वञ्जुलः, the common cane or reed (वेतस). *Cf.* आमुञ्जवञ्जुलतानि च तान्यमूनि.....सरित्तटानि—*Uttar.* 2. 23. बालानिलालोल°-बालः (gentle) यः अनिलः तेन आलोलाः वानीराः तरुपल्लवाश्च यस्मिन्-'on which the वानीर (creepers) and the sprouts of trees were waving in the gentle breeze.' वानीरः a kind of cane. *Cf.* इह समदशङ्कुन्ताक्रान्तवानीरवीरुत्प्रसवसुरभिशीतस्वच्छतोया वहन्ति—*Uttar.* 2. 20. हारीकृताम्बुधाराभिः—qualifies कान्ताभिः-हारीकृताः अम्बुधाराः यासु तथाभूताभिः—'garlanded (as it were) with showers of waters.' See note to st. 897. हारीकृत—a च्वि formation.

1339. Construe. जलं तस्य केयूररत्नांशुजातैः इन्द्रायुधैः प्रावृषेण्यानां मघानां पतितैः (इन्द्रायुधैः) इव विबभौ. केयूर°—केयूरयोः यानि रत्नानि तेषां अंशुभ्यः जातैः, 'formed of the rays issuing from the gems in his armlets.' इन्द्रायुधैः 'with rainbows.' The rays from the diverse-coloured jewels of Arjuna's armlets tinted the waters with rain-bow hues. विबभौ etc. The diverse hues suffusing the waters looked, as it were, to be rainbows of the rain-clouds fallen down into them (waters). प्रावृषेण्यानां,—प्रावृषि भवाः प्रावृषेण्याः तेषाम्-'of the rainy season'-प्रावृष्+एण्य, a *Tad.* affix. With this st. compare st. 896 above.

1341. Construe: स नर्मपरिहासेषु दन्तदीधितिचामरैः केलिपरिश्रान्ताः कान्ताः निर्वापयन् इव बभौ. नर्मपरिहासेषु—नर्मप्रधानाः ये परिहासाः तेषु—'in humorous jokes'. दन्तदीधितिचामरैः,

goes with निर्वापयन्, दन्तदीधितयः एव चामराणि तैः,' with the *chowries* in the form the of the rays of (issuing from) his teeth'. The rays from the white pearly teeth of Arjuna are fancied to be *chowries* with which he refreshed them, fatigued by the water-sport. निर्वापयन्. निर्वापय, 'to cool; to soothe; to refresh',–*causal* of वा with निर्, 2 P. 'to be cooled or assuaged.

1342. स्वतेजःपुञ्जनिर्भरः 'full of (clothed in) the mass of his own lustre'. परमेष्ठी—Brahmâ—परमे लोके तिष्ठति इति परमेष्ठी–from परम+स्था+इन्; स् of स्था is changed to ष् according to the *Vârtika*—'स्थास्थिन्स्थूणाम्' on *Pâṇ.* VIII. 3. 97. The *Aluk* compound is formed according to 'तत्पुरुषे कृति बहुलम्'—*Pâṇ.* VI. 3.14. परमेष्ठी is also an epithet of Vishṇu (See *Ragh.* 10. 33 and *Kumâr.* VI. 70). वासाब्जं—वासभूतं यत् अब्जं तस्य रजसा पिञ्जरिता आकृतिः यस्य 'whose body is embrowned with the (yellow) pollen of the lotus, his abode.'.

1343. Construe: कृष्णौ साकारं माहात्म्यं इव जङ्गमं हेमाद्रिं इव तं दृष्ट्वा रत्नपीठात् कृताञ्जली (सन्तः) उत्तस्थतुः. माहात्म्यमिव साकारम्—'as it were, majesty in a bodily form'. हेमाद्रिमिव जङ्गमम्, 'as it were, Mount Meru in motion'. See note to सुमेरुरिव जङ्गमः in st. 143. above.

1344. स्वस्तिवादं विधाय, 'having pronounced blessings on him.' अल्पाशनात्, 'on account of scanty (*i. e.* insufficient) fare'.

1345. वदान्यौ—'munificent, liberal persons.'—मां याचस्व इति वदति इति वदान्यः. 'स्युर्वदान्यस्थूललक्ष्यदानशौण्डा बहुप्रदे'—*Amar. Cf.* गतो वदान्यान्तरमित्ययं मे मा भूत्परीवादनवावतारः–*Ragh.* 5. 24; शिरसा वदान्यगुरवः सादरमेनं वहन्ति सुरतरवः–*Bv.* I. 18. पार्थवार्ष्ण्यौ–वार्ष्ण्य, Krishṇa, वृष्णेः गोत्रापत्यं पुमान् वार्ष्ण्यः—वृष्णि+ढक् (एय). वृष्णि, one of the ancestors of Krishṇa.

1346. प्रत्यक्षीकृतविग्रहः qualifies विप्रः—प्रत्यक्षीकृतः विग्रहः येन तथाभूतः—'manifesting his (real) form,' as Agni. प्रत्यक्षीकृतः—अप्रत्यक्षः प्रत्यक्षः कृतः प्रत्यक्षीकृतः—a च्वि formation. (प्रत्यक्षीकृ is also used in the sense of 'witnessing with one's own eyes, *e. g.* 'सांप्रतमस्य राजर्षेरुदन्तं प्रत्यक्षीकरिष्यामि—S'âk. 6.)

1347. गुप्तम्—(qualifies खाण्डवं understood)–'guarded'. Indra protected the forest by pouring down rain whenever Agni tried to consume it–'तं दिधक्षुर्न शक्नोमि दग्धुं शक्रस्य तेजसा। स मां प्रज्वलितं दृष्ट्वा मेघाभोभिः प्रवर्षति–*Mbh. Âdi.* 225. 9. प्रवेष्टुम् *obj.* खाण्डवं understood. प्रवेष्टुं नास्ति मे गतिः, 'I am not able to enter'. गतिः, 'scope or means'.

1348. भवद्भुजो°—भवतोः भुजैः उत्सृष्टानि यानि शरजालानि (शराणां जालानि) तैः निवारितैः, 'kept off (*i. e.* prevented from falling down upon me) by the multitudes of arrows discharged by your arms.' शक्रप्रयुक्तमेघौघैर्निर्मुक्तम्—'freed from the showers of rain sent down by Indra. शक्रप्रयुक्त°—शक्रेण प्रयुक्ताः ये मेघानां ओघाः तैः. °निर्मुक्तं वनमर्थये—'I entreat you to free the forest from the showers of rain' etc.

1349. कृष्णवर्त्मना, 'by Agni' कृष्णं वर्त्म यस्य सः कृष्णवर्त्मा, *lit.* he whose track is black *i. e.* fire'. *Cf.* श्रद्धधे त्रिदशगोपमात्रके दाहशक्तिमिव कृष्णवर्त्मनि *Ragh.* 11. 42. न जातु कामः कामानामुपभोगेन शाम्यति । हविषाकृष्णवर्त्मेव भूय एवाभिवर्धते—*Mbh.* सन्नद्धावभूतां तत्समीहिते—'made ready to accomplish his desired object.'

1350. In the st. 1350–1357, is given the story why Agni desired to consume the Khâṇḍava forest. सदा जज्वाल etc.—यस्य द्वादशवार्षिके सत्रे अग्निः सदा जज्वाल. द्वादशवार्षिके. The *Mbh.* does not state the period of S'vetaki's sacrifices. It only says that the king was constantly engaged in sacrifices, for many years, till at last the *Ritwijas* 'with the eyes afflicted with smoke' refused to assist him any more at his sacrificial rites.—तस्य नान्याऽभवद्बुद्धिर्दिवसे दिवसे नृप । सत्रे क्रियासमारंभे दानेषु विविधेषु च ॥ ऋत्विग्भिः सहितो धीमानवभीजे स भूमिपः । ऋत्विजश्चास्य धूमव्याकुललोचनाः ॥ कालेन महता खिन्नास्तत्यजुस्ते नराधिपम् ॥—*Mbh. Âdi.* 225. 18—21.

1351. वितानैः—वितानं, a sacrifice, *Cf.* वितानेष्वप्येवं तव मम च सोमे विधिरभूत्—*Veṇî.* 6. 31. अपघ्नन्तो दुरितं हव्यगन्धैर्वितानास्त्वां बह्वयःपावयन्तु—*S'âk.* 4. 8. कर्मविस्तरैः qualifying वितानैः—कर्मणां विस्तराः येषु तैः, 'having (*i. e.* made up of) many details of ritual.' घनाज्यधूमेन goes with नष्टलोचनाः—'deprived of sight on account of the thick smoke of clarified butter.'

1352. तपसाराध्य शंकरम्. According to the *Mbh.*, the Brâhmaṇas who refused to assist the king at his sacrifice, advised him to seek the help of S'iva.—ततो वयं परिश्रान्ताः सततं कर्मवाहिनः । श्रमादस्मात्परिश्रान्तान्स त्वं नस्त्यक्तुमर्हसि ॥ बुद्धिसंमोहं समास्थाय त्वरासंभाविनोऽनघ । गच्छ रुद्रसकाशं त्वं स हि त्वां याजयिष्यति ॥—*Mbh., Âdi.* 225. 33–34. दुर्वाससं—See note to st. 510 above. In the *Mbh.*, however, S'vetaki got the sage Durvâsas for his officiating priest only after he had himself performed a sacrifice for full 12 years at the behest of S'iva. See *Mbh. Âdi.* 225. 36–51. तादृशम्, 'like him *i. e.* like S'aṅkara. Durvâsas was a portion of S'aṅkara himself. तोषितोऽहं नृपश्रेष्ठ त्वयेहाद्येन कर्मणा । याजनं ब्राह्मणानां तु विधिदृष्टं परंतप ॥ अतोऽहं त्वां स्वयं नाद्य याजयामि परंतप । ममांशस्तु क्षितितले

महाभागो द्विजोत्तमः । दुर्वासा इति विख्यातः स हि त्वां याजयिष्यति ॥—*Mbh. Âdi.* 225. 49–51.

1353. जाड्यं प्राप, 'became dull,' *i. e.* apathetic or slothful. हुताशनः—अश्नाति इति अशनः, हुतस्य अशनः हुताशनः, 'Fire'.

1354. मन्वदीधितिः—'reduced in splendour.' अरुचिमाश्रितः—'suffered from loss of appetite.' ब्रह्मणादिष्टम्—Agni seeing himself reduced in splendour and strength, and suffering from want of appetite, approached Brahmâ and requested him to point out to him some means by which he might be cured of his malady. Thereupon Brahmâ said to him that he would be restored to his former health, if he would consume the fat of all the creatures with which the Khâṇḍava forest was filled.—पुरा देवनियोगेन यत्त्वया भस्मसात्कृतम् । आलयं देवशत्रूणां सुघोरं खाण्डवं वनम् ॥ तत्र सर्वाणि सत्त्वानि निवसंति विभावसो । तेषां त्वं मेदसा तृप्तः प्रकृतिस्थो भविष्यसि ।—*Mbh. Âdi.* 225. 75. 76. सत्त्वाढ्यं—सत्त्वैः आढ्यम्—'abounding with animals.' सत्त्वं—'a living being; an animal' *Cf.* किं नोऽपत्यनिर्विशेषाणि सत्त्वानि विप्रकरोषि—*S'âk.* 7.

1355. जाङ्गलैः—'by (different kinds of) flesh.'—'जाङ्गलं निर्जनस्थाने त्रिलिङ्ग्या पिशितेऽस्त्रियाम्'—*Medinî.* शाम्यति, 'is removed *or* cured.'

1356. करकामेघैः, करकायुक्तैः मेघैः—'with showers (*lit.* clouds) accompanied with hail'. करका, hail. 'वर्षोपलस्तु करका'—*Amar. Cf.* तान्कुर्वीथास्तुमुलकरकावृष्टिपातावकीर्णान्—*Megh.* 55. पाकशासनः—See note to st. 1137 above. According to the *Mbh.*, it was the animals dwelling in the forest such as elephants and serpents who extinguished the fire as often as it blazed forth. See *Mbh. Âdi.* 225. 78–83. बभूव चिरमातुरः—'suffered from the malady for a long time.' आतुरः, 'suffering from sickness or malady.'

1357. Construe: ततः कालेन सः चतुर्मुखादिष्टः भुवि कृष्णौ नरनारायणौ वर्षविघ्नोपशान्तये प्राप. नरनारायणौ—Nara and Nârâyaṇa, two ancient sages, represented as the two aspects of the Supreme Deity. In the epics and the Purâṇas, they are constantly mentioned as ऋषी, तापसौ, पुराणावृषिसत्तमौ, and even as देवौ and पूर्वदेवौ. Krishṇa and Arjuna are regarded as the incarnations of Nara and Nârayaṇa respectively. भुवि कृष्णौ, 'who had been born on the earth as the two Krishṇas (*i. e.* Arjuna and Krishṇa). कृष्ण is also an epithet of Arjuna. चतुर्मुखादिष्टौ. Unsuccessful in his attempts to consume the Khâṇḍava forest, Agni again repaired to Brahmâ and told him what had happened. Thereupon Brahmâ advised him to seek the help of Nara and Nârayaṇa who, he said, had become incarnate on the earth as Arjuna and

Krishṇa. Thus at the advice of Brahmâ, Agni approached Arjuna and Krishṇa and requested them to help him in consuming the Khándava. *Cf.* अब्रवीच्च तदा ब्रह्मा यथा त्वं धक्ष्यसेऽनल। खांडवं दावमद्यैव मिषतोऽस्य शचीपतेः। नरनारायणौ यौ तौ पूर्वदेवौ विभावसो। संप्राप्तौ मानुषे लोके कार्यार्थं हि दिवौकसाम्। अर्जुन वासुदेवं च यौ तौ लोकोऽभिमन्यते। तावेतौ सहितावेहि खांडवस्य समीपतः—*Mbh. Ádi* 226-7-9. वर्षविघ्नोपशान्तये—'for removing the obstacle in the form of rain.'

पुच्छखण्डनम्—1358. With this st. the conversation between Agni and Arjuna is again taken up. कर्मक्षमम्, efficient.' कार्मुकम्—See note to st. 652.

1359. Construe: अपि (तु) केवलं सामान्येन रथेन तथा क्षयिभिः सायकैः संयुक्तः अत्र भवत्कार्ये सज्जः एव अस्मि. संयुक्तः, 'possessed as I am of (an ordinary chariot etc.).' अत्र=अस्मिन्, goes with भवत्कार्ये. क्षयिभिः, 'exhaustible'. Arjuna means to say that he must have an excellent chariot that would bear the weight of his arrows as well as arrows that would not be exhausted.

1360. दोर्दण्डखण्डस्य—दोषः दण्डाः इव दोर्दण्डाः, दोर्दण्डानां यत् खण्डं तस्य 'of the assemblage of his staff-like arms.' Krishṇa had four hands; hence the word खण्ड (assemblage) is used. दृढकर्मठम्, दृढं च तत् कर्मठं च-'firm and efficient.' कर्मठम्—कर्म+अठच्, a *Tad.* affix. प्रतापसदृशं goes with दोर्दण्डखण्डस्य—'suited to the prowess (of the powerful arms of Murári).

1361. वरुणम्, 'the god of waters,' represented in the Purâṇas as the regent of the ocean and of the western quarter. (In the Veda, however, he is represented as the supreme omniscient deity, the maker and upholder of the universe, and preserver of the moral order of the world.) His usual accompaniment is his noose which he always carries in his hands for binding those who trangress the moral law. Varuṇa is known by several epithets, the chief among them being प्रचेतस्, यादःपति or यादसांपति, जलपति, and पाशभृत्.

1362-63. a युग्म. गाण्डीवं—the famous bow, said to have been presented by Soma to Varuṇa, who, at the request of Agni, gave it to Arjuna. अक्षय्यौ—'inexhaustible.'—क्षेतुं शक्यौ, क्षय्यौ, न क्षय्यौ अक्षय्यौ. क्षय्य-a pot. pass. part. irregularly formed from the root क्षि, 'to decay, to waste,' with the affix यत् ('अचो यत्'-*Pâṇ.* III. 1. 97)—'क्षय्यजय्यौ शक्यार्थे.' Distinguish क्षय्य from क्षेय, which means 'which should be destroyed'—क्षेतुं योग्यम्. इषुधी, 'two quivers.' इषवः (arrows) धीयन्ते अस्मिन् इति इषुधिः नगरोपमम्—'comparable to a city', *i. e.* as large as a

city. त्रिपुलाः—'stout; plump.' प्रांशवः 'tall.' यस्मिन् *i. e.* yoked to which. पवनरंहसः—पवनस्य इव रंहः (speed) येषां तादृशाः,—'as fleet as wind.' शरन्मेघाः 'The autumnal clouds'. In the S'arat season the clouds appear as white as fleece. चन्द्रधवलाः—चन्द्रेण (चन्द्रप्रकाशेन) धवलाः or चन्द्र इव धवला, 'appearing all the whiter by the light of the moon; *or* 'as white as the moon.' *Cf.* व्योम क्वचिद्रजतशंखमृणालगौरैस्त्यक्ताम्बुभिर्लघुतया शतशः प्रयातैः। संलक्ष्यते पवनवेगचलैः पयोदैः राजेव चामरशतैरुपवीज्यमानः—*Ritu.* 3. 4.

1364. सुदर्शनं in apposition with चक्रं, the celebrated discus of Vishṇu (and Krishṇa). कौमोदकीं—the celebrated mace of Vishṇu (and Krishṇa). कृशानुं—See note to st. 114. above. यादसां पतिः *lit.* the 'lord of aquatic animals' *i. e.* Varuṇa *Cf.* वरुणो यादसामहम् *Bg.* 10. 29. यादस्, any (large) aquatic animal.—'यादांसि जलजन्तवः'—*Amar. Cf.* अधृष्यश्चाभिगम्यश्च यादोरत्नैरिवार्णवः—*Ragh.* 1. 16.

1465. सोमेन राज्ञा etc.—Soma (*i. e.* the **Moon**) is said to have conquered the three worlds by the might of the *Gaṇḍiva*. This bow originally belonged to Brahmâ, who gave it in portions to S'iva, Indra, S'oma and Varuṇa. Armed with it, these gods successively subjugated the three worlds. *Cf.* धनुश्च गाण्डीवमथाब्जजस्य करोति येनाखिलसंयतिं सः॥ अंशेन दत्तं तदुमापतेश्च शक्रस्य सोमस्य जलेशितुश्च॥ तेनैव ते जिग्युरथो जगत्त्रयम् प्रसादस्ते क्रमशोऽजयोनेः॥ *Bhârata-tâtparya-nirṇaya* of Madhva, chap. 20, 224-26. *Cf.* also एतद्दिव्यं धनुःश्रेष्ठं ब्रह्मणा निर्मितं पुरा। एतद्वर्षसहस्रं तु ब्रह्मा पूर्वमधारयत्। ततोऽनन्तरमेवाथ प्रजापतिरधारयत्। त्रीणि पञ्चशतं चैव शक्रोऽशीतिं च पञ्च च। सोमः पञ्चशतं राजा तथैव वरुणः शतम्। पार्थः पञ्च च षष्टिं च वर्षाणि श्वेतवाहनः॥—*Mbh. Virâta-Parva.* 42.

सोमेन राज्ञा. In the Atharva-veda, Brâhmaṇas, Upanishads, and Purâṇas, Soma (*i. e.* the soma plant) of the Rigveda came to be identified with the Moon (See *Aitareya Brâhmaṇa*, 7. 11), and hence राजन्, the usual descriptive epithet of Soma in the Rigveda, is retained in the post-Vedic literature. *Cf.* सोम राजन् मृळया नः—*Rigveda.* VIII. 48. सोमो राजा प्रथमो, सोमं राजानमवसे, सोमस्य राज्ञो वरुणस्य etc.—9th Maṇḍala of the *Rigveda*. *Cf.* also:—तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धा जुह्वति तस्या आहुतेः सोमो राजा संभवति—*Chh. Up.* 5. 4.

त्रिपुरारिः—त्रिपुरस्य अरिः त्रिपुरारिः,—S'iva. S'iva is called त्रिपुरारि, त्रिपुरदहन, त्रिपुरहर etc, because he is said to have burnt down, at the request of the gods, the powerful demon called त्रिपुर, along with his three strong cities of gold, silver and

iron in the sky, air and earth built for him by मय, the architect of the Asuras.

1366-68. महाभूतनिनादितम्—महाभूतैः निनादितम्—resounding with (the roars of) mighty spirits'. *Cf.*—ध्वजे भूतानि तत्रासन्विविधानि महान्ति च ॥ नादेन रिपुसैन्यानां येषां संज्ञा प्रणश्यति । *Mbh. Ádi.* 227. 16, 17- घोरवानरकेतनम्, घोराश्चासौ वानरश्च घोरवानरः सः केतनं यस्य तम्—'having a terrible monkey on its flag-staff.' सप्तार्चिः, 'Fire'. See note to st. 756. धूमकेतुः—धूमः केतुः यस्य सः, *lit.* 'the smoke-bannered one', *i. e.* Fire.

1369. Construe:—धूमान्धकारितं अग्निशिखाकुलं व्योम प्रदीप्तश्मश्रुकेशकेशानां रक्षसां उपमाक्षमं बभूव. उपमाक्षमम्—'fit. to bear comparison with', *i. e.* resembling.

1370. तिरश्चीनाभिः—'(spreading) sideways.' तीरश्चीन is derived from तिर्यक् with the affix ख (ईन) added to denote the original sense (स्वार्थे). प्रत्यग्रगलितस्येव etc., 'as it were, with the golden waves of freshly molten Meru.' The poet fancies the bright yellow flames spreading sideways to be the waves of gold flowing down the sides of Meru heated to the melting point, if such a phenomen can at all be conceived. प्रत्यग्रगलितस्य—प्रत्यग्रं गलितः प्रत्यग्रगलितः तस्य. प्रत्यग्रं, 'freshly, recently.'

1371. चित्रभानुना, 'by Fire.'-चित्रः (bright) भानु (lustre) यस्य सः चित्रभानुः. विकोशकिंशुका°—विकोशाः ये किंशुकाः अशोकाश्च तैः तुलाम्,—'resemblance to the *Kins'uka* and *Ás'oka* trees in blossoms'. The flowers of the *Kins'uka* and the *Ás'oka* are red in colour, and hence the trees enveloped in the red blaze of the fire appeared like *Kins'uka* and *Ás'oka* trees clothed in red blossoms. किंशुक, is curiously derived as किंचित् शुक इव शुकतुंडसदृशपुष्पत्वात्.

1372. आघट्टिताम्बरः—आघट्टितं अम्बरं येन तथाभूतः '(as it were) striking against *i. e.* resounding in the sky.' ब्रह्माण्डस्फुटना°—ब्रह्माण्डस्य यत् स्फुटनं तस्य यः आरम्भः तस्मिन् ग्रन्थिभेदः, 'the splitting of the joints at the commencement of the break-up (dissolution) of the universe.'

1373. विरचितोत्काराः qualifies विभङ्गाः—विरचिताः, उत्काराः येषां तथाभूताः:—'formed into masses.' उत्कार, 'heap; mass,' from उत्कॄ, 'to throw up; to pile up.' शिखितां आजग्मुः 'looked like trees.' शिखिन् 'a tree'.

1374. विप्रुष्ट°—विप्रुष्टाः (अत एव) विचटन्तः ये कीटाः येषां पटलैः, 'by the masses of insects crackling as they were burnt down.' अग्न्यृक्षणिः—'Fire.' Several etyonological explanations of this

have been proposed. The most satisfactory of them all appears to be this—आशुशुक्षतिः इति आशुशुक्षणि—आ-शुशुक्ष+अनि. शुशुक्ष्, Desiderative base of either शुच् or शुष्. So आशुशुक्षणिः, *lit.* means 'One who is ready (or eager) to shine forth *or* to consume all arround.' कक्षेषु in the dry grass (of the forest). पूर्णा इव तिलाहुतिः 'as it were, full oblations of sesamums'. The insects falling down in multitudes into the blazing dry grass of the forest are fancied to be so many sesamus thrown as oblations into the fire.

1375. गगनाङ्गनसङ्गिनः—'touching (or coming in contact with) the wide firmament'. चक्रुः खचारिणां etc., 'made the aerial beings mistake them (*i. e.* the crests of the flames) for the movements of golden aerial cars'.

1376. विमले is to be construed with भूतानां मेदसा—'clear (*i. e.* free from smoke) on account of the fat of (various) animals (which it consumed)'. हैमं—हेम्नः इदं—'made of gold'.

1377. शिखाभिर्लिह्यमानानां etc. The terrible howling sound made by the blazing fire appeared to be, as it were, the loud crying of the quarters, which were, as it were, scorched (*lit.* licked) with the flames of the fire.

1378. दग्धानामिव etc.,—'as it were, the souls of the consumed creatures going up into the sky.' The multitudes of the gleaming sparks of fire flying about are fancied to be so many souls rising up into the sky from the bodies of the creatures consumed in the fire.

1380. मत्तेभकुंभनिर्भेदैश्चित्र etc., 'as it were, bespattered with blood on the rending of the temples of elephants in rut.' The manes of the lions encircled with red flames looked as if they were bespattered with the blood of the rutting elephants whose temples they had torn open. मत्तेभकुंभ°—मत्ताः ये इभाः तेषां कुंभानां निर्भेदेषु. रक्तच्छटांकिताः—रक्तस्य छटाभिः अंकिताः—*lit.* 'marked with the lines of blood.'

1381. मुहूर्त—to be construed with संवृताः. पृथुकाञ्चनसंनाहैः संवृताः 'covered with the thick mail of gold.' संनाह 'coat of mail: armour.'

1384. तडिद्घनाकुलं—तडितः घनाश्च तडिद्घनाः तैः आकुलम्, 'filled with lightnings and clouds'. ज्वालाधूमावृतं—ज्वालाश्च धूमश्च तैः आवृतम्, covered with flames and smoke'. परस्परोपमापात्रं 'comparable to each other'. The resemblance between the sky and the forest is due to the resemblance between lightnings and

flames and between clouds and smoke. अभूत्—*subj.* व्योम and वनं severally. भूतभयंकरम्—भूतानां भयंकरं, 'dreadful to the creatures.'

1385–86. a युग्म. पुच्छशेषेण सूचितं—'detected on account of the portion of his tail remaining outside'. तस्य पूर्वं शिरो ग्रस्तं पुच्छमस्य निर्गीर्यते । निर्गार्यमाणा साक्रामत्सुतं नागी मुमुक्षया ॥—*Mbh. Âdi.* 229. 7.

1387–88. पुथुधारेण, पृथुः धारा यस्य सः, 'sharp-edged', (मायया) अत्यन्तकोपितः qualifies अर्जुनः in the next st. मायया, 'at the deception (practised upon him by the Nágas). According to the *Mbh.*, Indra, in order to save the son of his friend, raised a violent storm and deprived Arjuna of his consciousness. Seizing this opportunity, As'vasena effected his escape. तं मुमोचयिषुर्वज्री वातवर्षेण पांडवम् । मोहयामास तत्कालमश्वसेनस्त्वमुच्यत ॥ —*Mbh. Âdi.* 529. 9. अप्रतिष्ठः—'निराश्रयः असंततिर्वा', 'without any firm standing or position,' *or* 'without any offspring'. पावको वासुदेवश्च—*subj.* to शशाप. The curse was pronounced upon him not only by Arjuna but also by Agni and Krishṇa. शशाप तं च संक्रुद्धो बीभत्सुर्जिह्मगामिनम् । पावको वासुदेवश्चाप्यप्रतिष्ठो भविष्यसि ॥ —*Mbh. Âdi.* 229. 11. समुत्तीर्णं (qualifies तं in the preceding line), 'who had escaped'.

इन्द्रपराजयः—(1389) स्फटिकस्तम्भसंभारं, etc., 'as it were, filled the surface of the sky with a multitude of pillars of crystal.' The thick showers of rain are fancied to be so many pillars of crystal set up by Indra, so to say, on the surface of the sky.

1391. शतमन्युना—'Indra'—See note to st. 1144 above. उद्यतायुधैः, 'with their weapons uplifted; raising their weapons (to strike).'

1392. प्रत्यस्त्रैः—प्रतिगतैः अस्त्रैः प्रत्यस्त्रैः, 'by means of counter-missiles.' अयोधयत्, 'encountered in fight.'

1393. चकार तिलशः 'shattered into minute particles like sesamums' जातज्वालशिलं—जाताः ज्वालाः यासु ताः जातज्वालाः, जातज्वालाः शिलाः यस्य तत्, 'the stones of which gave forth flames.' शरैः—to be construed with तिलशः चकार.

1394–97. चित्रस्थः इव, 'as if he were drawn in a picture,' so perfectly motionless. लज्जाकुटिलकन्धरः, लज्जया कुटिलः कन्धरः यस्य तथाभूतः, 'with the neck bent in shame.' सुतं, *i. e.* Arjuna. स्वप्रभावाधिकं—'superior to himself in prowess.'

मयरक्षणम्—1398. अर्जुनशरा°—अर्जुनस्य शराणां आसारैः शकलीकृताः विग्रहाः येषां तान्, 'whose bodies were torn to pieces by the

showers of arrows discharged by Arjuna.' शकलीकृत-a चित्र formation. यक्ष—The यक्षs are a class of demigods who are represented as the attendants of Kubera, the King of wealth.

1399. स्वास्थ्यमाययौ—'was restored to his former health.' निर्विकाराभिः 'clear, free from smoke.'

1400-01. a युग्म. मयं—a Daitya who was the architect of the Asuras. He is said to have built the three cities of gold, silver, and iron (त्रिपुरं) for the Asura त्रिपुर. The splendid palace of the Pándavas was also built by him out of gratitude for Arjuna who had spared his life. See st. 1403 below. ससर्प—*Subj.* वह्निः in the preceding st. कृतान्त इव etc., '(and) as he crept forward, he, dark with the lines of smoke, looked like Death himself' धूमालीकृष्णः, धूमस्य आलीभिः कृष्णः.

1402. चक्रिणं—'the discus-bearer', *i. e.* Krishna. प्रहर्तारं—'ready to strike' him. *cf.* जिघांसुर्वासुदेवस्तं चक्रमुद्यम्यार्धाधिष्ठितः। सचक्रमुद्यतं दृष्ट्वा दिधक्षन्तं च पावकम् ॥ अभिधावार्जुनेत्यवं मयस्त्राहीति चाब्रवीत्।—*Mbh. Âdi.* 230. 42, 43.

1403-1404. आपन्नत्राणविमुखं etc. 'the nature of the magnanimous is never averse to saving the distressed,' *i. e.* the noble-minded are always inclined to save the distressed. आपन्न०—आपन्नानां त्राणात् विमुखं, 'averse to the saving of the distressed'. सारङ्गकाः (or शार्ङ्गकाः) are a kind of birds.

मन्दपालाख्यानम्—1405. यस्य श्रुतिविदो etc. 'the mind of whom, possessed of knowledge, the lores entered of themselves,' *i. e.* who learnt all the lores without the least effort.

1406 नैव—to be construed with लेभे. According to the *Mbh.*, Mandapâla on ascending, after his death, to the supra-physical worlds by the power of his austerities, found that these worlds were closed against him. On enquiring of the gods the reason of this, they told him that he could not enter the upper worlds as he had no offspring and advised him to return to the earth and beget sons for want of which the upper worlds were closed against him. स गत्वा तमसः पारं देहमुत्सृज्य भारत। जगाम पितृलोकाय न लेभे तत्र तत्फलम् ॥ स लोकानफलान्दृष्ट्वा तपसा निर्जितानपि। पप्रच्छ धर्मराजस्य समीपस्थान् दिवौकसः ॥ 'किमर्थमावृता लोका ममैते तपसार्जिताः। किं मया न कृतं तत्र यस्यैतत्कर्मणः फलम् ॥ देवा ऊचुः.....तपस्वी यज्ञकृच्चासि न च ते विद्यते प्रजाः। त इमे प्रसवस्यार्थे तव लोकाः समावृताः ॥ प्रजायस्व ततो लोकानुपभोक्ष्यसि पुष्कलान् ॥—*Mbh. Âdi.* 231. 7-13.

1409. तस्तोत्रतुष्टो. According to the *Mbh.*, the four *Sârangakas* themselves propitiated Agni by their praises and words of wisdom, whereupon the god, also reminded of the promise he had given to Mandapála, spared his four sons. See *Mbh. Âdi.* 234. स्वयं च स्थितिकारिणः, 'who were living by themselves (*i. e.* unprotected);' *i. e.* left to themselves. स्थितिकारिणः:—स्थितिं कुर्वन्ति इति स्थितिकारिणः, 'living;' remaining.'

1410–11. a युग्म. अस्त्राणि पार्थ etc. In the *Mbh.*, Indra, highly pleased with Arjuna and Krishṇa, comes down and offers them boons 'such are not obtainable by man.' Arjuna asks for all the weapons of Indra, whereupon Indra promises to bestow them when he (Arjuna) would, after some years, see S'iva and please him by his might. Krishṇa asked of Arjuna that his friendship with Arjuna should last for ever. And this boon Indra readiy granted. काले ते रुद्रदर्शिनः, 'to you who will see Rudra in due time.' This refers to the winning of the *Pâs'upata* weapon from S'iva propitiated by the austerities of Arjuna on the *Indrakîla* mountain. When the Páṇḍavas were staying as exiles in the *Dwaitavana*, Vâysa once appeared before them and advised Arjuna to win from S'iva by austerities the Pâs'upata weapon, which would be very helpful to them in the contemplated war with the Kauravas. Arjuna therefore proceeded to the Himâlaya and so propitiated S'iva by his austerities that the god appeared before him in the guise of a Kirâta. A combat took place between him and Arjuna, but Arjuna, at last finding out the true character of his adversary, worshipped him, and obtained from him the *Pâs'upata* weapon. See *Mbh. Vana. Chap.* 36–41., and *Bh. M.-Âraṇya.* st. 263–315. This story has been worked up by Bháravi into the famous Mahâkâvya, *Kîrâtârjunîya.*

रुद्रदर्शिनः—रुद्र *i. e.* S'iva. In the Rigveda, रुद्र is represented as a storm-god. However, in the later mythology, Rudra came to be an epithet of S'iva, and also of the group of gods (रुद्रs) eleven in number, who are represented as inferior manifestations of S'iva, who is said to be the head of the group.

1412. त्रिविष्टपं—तृतीयं विष्टपं, *lit.* the third world, *i. e.* Heaven. निर्वृतौ, 'happy', because they had successfully repelled Indra and accomplished the object of Agni. निर्वृत, *p. p.* of वृ with निर्, 'to be happy'—a root which is mostly used in the past participle. हेमाद्रेः, 'of Meru (the mountain of gold).'

1414–15. a युग्म. श्वेतकेतोः—श्वेतकेतु is another name of श्वेतार्कः. तत्—जाड्यम्. अमुरद्विषः—'of Krishṇa'. तस्याज—*obj.* तत् हव्यनां चाभवत्क्षमः—'and became able to receive sacrificial oblations'.

1416. प्रौढपार्थेषु°—पार्थस्य इषूणां ये पक्षाः तेषां यः अनिलः सः पार्थेषुपक्षानिलः, प्रौढश्चासौ पार्थेषुपक्षानिलश्च प्रौढपार्थेषुपक्षानिलः, तेन बहुलाः विलासाः यस्य तथाभूतः—'displaying many playful movements on account of the powerful wind raised by the feathers of Arjuna's arrows'. The fire wafted here and there by the powerful wind raised by the feathers of the ceaselessly showered arrows of Arjuna, is fancied to be moving playfully in his delight at being able to consume the Khâṇḍava. हठविधुरितलोकः—हठेन विधुरितः लोकः येन तथाभूतः 'distressing the world by his impetuosity.' संकोच्य, *lit.* having contracted,' *i. e.* having diminished *or* restrained. चण्डैः qualifies °वितानैः. विजयशरवितानैः, 'by means of the assemblages (or volleys) of the arrows of (discharged) by Arjuna.' वितान here means 'a multitude; an assemblage. *Cf.* मुर्वीरंजस्रं वृषदः समन्तादुपर्युपर्यम्बुमुचां वितानैः–*Śiś.* 4. 2; प्रस्तारस्थगिता हवोन्मुखमणिज्योतिर्वितानैर्दिशः—*Mâlatî.* 6. 5. आखण्डलस्य *i. e.* sent down by Indra.

NOTES

ON

SABHA'PARVA.

1–5. किं ते प्रियं करोमि—'what service can I render to you? प्रीतिरेवास्तु मे तव—' you should only be friendly to me.' मे *Cf.* loosely used for the Loc. मयि. *Cf.* प्रीतिमान्भव मे नित्यं प्रीतिमन्तो वयं च ते—*Mbh. Sabhâ.* 1. 4. The reading 'वास्तु संदर्श्यतां त्वया' is inconsistent with the 2nd line as well as st. 2. It is also opposed to the fact as set forth in the *Mbh.*, where Arjuna refuses to accept any service from Maya but asks him to do something for Krishṇa. Krishṇa, however, commands Maya to build a palace for Dharma, which would be unmatched for its beauty in the whole world. See *Mbh. Sabhâ.* 1. 7.—13. प्राणसंरक्षणे etc. 'How can a person like me touch anything as the price for saving another's life?' *Cf.* प्राणकृच्छ्राद्विमुक्तं त्वमात्मानं मन्यसे मया। एवंगते न शक्ष्यामि किंचित्कारयितुं त्वया ॥—*Mbh. Sabhâ.* 1. 7. विश्वकर्मा सुरद्विषाम्—'the Vis'vakarmâ (*i. e.* the architect) of the Asuras,' विश्वकर्मा is properly the name of the architect of the Gods. However, the word is used, by way of synechdoche, to signify 'architect.' *Cf.* Kâlidâsa is the Shakespeare of India'. कृष्णवाक्यात्—'at the command of Krishna.' चोदयामास तं कृष्णः सभां वै क्रियतामिति ॥ यदि त्वं कर्तुकामोऽसि प्रिय शिल्पवतां वर। धर्मराजस्य दैतेय यादृशीमिह मन्यसे ॥ यां कृतां नानुकुर्वन्ति मानवाः प्रेक्ष्य धिष्ठिताः। मनुष्यलोके सकले तादृशीं कुरु वै सभाम् ॥ यत्र दिव्यानभिप्रायान्पश्येम हि कृतांस्त्वया। आसुरान्मानुषांश्चैव सभां तां कुरु वै मय ॥—*Mbh. Sabhâ.* 1. 10.–13. अनुजाम्, *i. e.* Subhadrâ. पश्चाद्यातं सहानुजैः, *i. e.* who with his brothers had come to escort him. शैब्यसुग्रीववाहनः—शैब्य and सुग्रीव are the names of the two of Krishṇa's horses.

5–7. वृषपर्वसभामणीन्—'the jewels of the assembly-hall of Vrishaparva,' which had been preserved by Maya in the *Bindu* lake lying to the north of Himalaya.—उत्तरेण त कैलासं मैनाकं पर्वतं प्रति। यियक्षमाणेषु पुरा दानवेषु मया कृतम् ॥ चित्रं मणिमयं भाण्डं रम्यं बिन्दुसरःप्रति। सभायां सत्यसंधस्य यदासीद्वृषपर्वणः ॥—*Mbh. Sabhâ.* 3. 2, 3. देवदत्तं, name of the conch.

7–11. Description of the सभा. (8) यत्र (सभायां) रत्नकुट्टिमरम्यासु संभोगशालासु हरिणीदृशां मण्डने दर्पणादरः विस्मृतः, '(the hall) where the deer-eyed damsels lost all regard for mirrors in decking themselves with ornaments.' संभोगशालासु—'in the

pleasure-halls'. मण्डने—'in decking (themselves with ornaments)'. रत्नकुट्टिमरस्यासु—मणिमयानि च तानि कुट्टिमानि मणिकुट्टिमानि, तैः रस्यासु—'beautiful (or transparent) on account of the jewel-inlaid floors.' विस्मृतो दर्पणादरः *lit.* 'their regard for mirror was forgotten', *i. e.* they no longer cared for mirrors. The idea is that the jewelled floors in the halls were so transparent that the lovely damsels of the palace no longer required the services of mirrors in decking themselves with ornaments.

9. Construe: यस्या (सभायां) माणिक्यभित्तिषु अनश्वरं नवनवं सर्वानुकारकं प्रतिबिम्बमयं चित्रं बभौ—'where, in the walls of rubies, shone the permanant and ever new pictures consisting of the reflection of all things.' अनश्वरं—न नश्वरं—'not transient', *i. e.* lasting; permanant. नवनवं—'ever new or fresh'. When intensity is to be expressed, an adjective of quality is repeated—'प्रकारे गुणवचनस्य'—*Pâṇ.* VIII. 1. 12. चित्रं—*Sing.* put for the *plu.* सर्वानुकारकम्—सर्वं अनुकरोति इति—'imitating all objects' round about, *i. e.* clearly reflecting all objects round about.

10. Construe: यत्र (सभायां) सरित् वैदूर्यनालरुचिरैः पद्मरागमयच्छदैः हेमकर्णिकैः चित्रैः कमलैः भ्राजते,—'where the ponds shone with bright lotuses, which were lovely with their stalks (made) of *Vaidurya* jewels, which had petals made of rubies, and which had pericarps of gold.' *Cf.* वार्पी चास्मिन्मरकतशिला बद्धसोपानमार्गा हैमैश्छन्ना विकचकमलैः स्निग्धवैदूर्यनालैः—*Megh.* 82. तस्यां सभायां नलिनीं चकाराप्रतिमां मयः। वैदूर्यपत्रविततां मणिनालमयाम्बुजाम्। पद्मसौगंधिकवतीम् etc.—*Mbh. Sabhâ.* 3. 30, 31. वैदूर्यनालरुचिरैः—वैदूर्यमयानि यानि नालानि तैः रुचिरैः। वैदूर्याणां विकाराः वैदूर्याणि—वैदूर्य+अण्—विकारार्थे'. वैदूर्य or वैदूर्य, a kind of blue jewel (*Lapis lazuli*), supposed to be found in the mountain *Vidûra* (said to be Ceylon)—विदूरे भवं वैदूर्यम्-विदूर+ञ्य, a *Tad.* affix. पद्मरागमयच्छदैः—पद्मरागमयाः छदाः (petals) येषां तैः, पद्मरागस्य विकाराः पद्मरागमयाः—विकारार्थे मयट्. पद्मराग, ruby. सरित् here means 'a pond, a tank.' हेमकर्णिकैः—हेम्नः कर्णिकाः येषां तैः. कर्णिका—'pericarp of a lotus.'

11. निजतेजश्छटा°—qualifies यां, निजतेजसः याः छटाः तासां पुञ्जैः रञ्जितानि अखिलानि दिङ्मुखानि यया तां, 'which reddened all the quarters (*lit.* the faces of the quarters) with the assemblages of the rays of her (its) refulgence.' वहन्ति-'वहन्तीति सभाया जंगमत्वमुक्तम्'-*Nil.* भीमाख्याः. According to the *Mbh.*, these servants were called *Kinkaras*. तां स्म तत्र मयेनोक्ता रक्षन्ति च वहन्ति च। सभामष्टौ सहस्राणि किंकरा नाम राक्षसाः॥—*Mbh. Sabhâ.* 3. 28. कामचारिणः—'capable of moving anywhere at will.'

12. ब्रह्मघोषपुरःसरः—'in midst of (*lit.* preceded by) a loud recital of the Veda;' or 'in the midst of the loud greetings of the Brâhmaṇas.' Here ब्रह्म may mean either 'Veda' *or* 'Brâhmaṇas.' 'वेदस्तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः—*Amar.* सर्वर्तुकुसुमोज्ज्वलाम्, सर्वर्तूनां यानि कुसुमानि तैः उज्ज्वलां—'shining (*i. e.* beautified with) the flowers of all seasons,' *i. e.* different flowers peculiar to different seasons were brought together to decorate the सभा.

13. नमत्समस्त°—नमन्तः ये समस्ताः भूपालाः तेषां किरीटमणिभिः पाटलाम्—'suffused with pink by the jewels in the crowns of all the kings bowing down (before Yudhishthira).'

कचित्कम्—(16) दन्तांशुकर्पूरैः—दन्तांशवः एव कर्पूराः तैः, with the camphor in the form of the rays of his teeth.' or दन्तांशवः कर्पूराः इव तैः—with the camphor-like rays of his teeth.'

17–21. These stanzas contain the advice of Nârada on the duties of a king to Yudhishthira, conveyed in the form of questions. कच्चित्, a particle of interrogation used in asking a question that expects an answer in the affirmative. It is often translated by 'I hope'. 'कच्चित्कामप्रवेदने' *Amar.* 'कच्चिदिष्टप्रियप्रश्ने'—*Abhidhânachintamaṇi.* अर्थनिपुणं—skilled in the art of acquiring wealth.' अर्थः—'riches as one of the objects of human endeavour, the other three being धर्म, काम and मोक्ष. गुरुर्हि etc. धनवान् सर्वविद्यावतां अपि अग्रे गुरुः हि, 'For, a wealthy man is regarded as a person of greater consequence than even those versed in all the lores'.

18. धर्मफलः—धर्मः फलं यस्य सः, 'leading to the performance of good works'; 'ministering to virtue', *i. e.* expended in good works. लुब्धस्य हि etc. लुब्धस्य धनागमः आङ्गारिकस्य तरुः इव पुनः फलाय न भवेत्, 'For acquisition of wealth by a covetous person like a tree in the possession of a coal-dealer, never more bears any fruit', *i. e.* just as a tree in the possession of a coal-dealer is burnt down by him into charcoal and no fruit can, therefore, be expected from it, so is the wealth, acquired by a covetous person, selfishly kept by him for himself and is not utilised for any good purpose. आङ्गारिक—'one who prepares coal for sale; अङ्गाराः पण्यं अस्य इति-अङ्गार +ठक् (इक) formed according to 'तदस्य पण्यम्'—*Pâṇ.* IV. 4. 51.

19. बालानिला°—qualifying रामाः—बालश्चासौ अनिलश्च बालानिलः, तेन आलोलानि यानि नीलोत्पलानि तानि इव विलोचनानि यासां ताः (रामाः)—'having eyes (tremulous) like blue lotuses waving

in gentle breeze.' अविस्मृतात्मनः qualifies तव—अविस्मृतः आत्मा येन तादृशः, 'self-possessed;' self-controlled' (*lit.* who has not forgotten himself'). रामाः, lovely damsels, रमयति (मनः), रमते वा अनया, रम्यते वा अस्यां इति रामा—रम्+ण or घञ्.

20. क्वचिस्तुतिप्रिया etc. This line is rather obscure. It may be thus translated: 'I hope, you are not robbed of your strength of mind (or firmness), on account of your love of praise, by persons clever in reading your mind;' 'I hope, that you are so fond of flattery as to be duped by shrewd rogues.' मूर्तिः may be taken in the sense of 'firmness, strength of mind,' one of the senses of the word as given in *Amar.*, being काठिन्य—'मूर्तिः काठिन्यकाययोः' विबुधैस्त्यक्तमूर्खस्य etc,—construe: त्यक्तमूर्खस्य ते मतिः विबुधैः रक्ष्यते क्वचित्, 'I hope your judgment is well guarded by wise men, as you must have cast off all foolish persons.' त्यक्तमूर्खस्य qualifies ते, त्यक्ताः मूर्खाः येन तादृशः तस्य, *i. e.* who is never guided by the counsels of foolish persons.

21. निगूढमन्त्रस्य—'who keep your plans (or policy) secret.' मन्त्र, 'secret plan; policy.' 'वेदभेदे गुप्तवादे मन्त्रः'—*Amar.* प्रजाकार्याणि पश्यतः, 'looking after the affairs of your subjects (*i. e.* government).' जितनिद्रस्य—जिता निद्रा येन तादृशः जितनिद्रः, 'wakeful; *i. e.* vigilant.' दृष्टि: 'wisdom; knowledge'—दृष्टिर्ज्ञानेऽक्षिणि दर्शने'—*Amar.* मनोरमैः—'by attractions; by temptations.' Here मनोरम is used as a noun. This is what is called in Sanskrit as भावप्रधाननिर्देश.

22. बभूव चन्द्रकिरणैः etc,—'was illumined (in mind), just as the moon-crystal is lighted up by the rays of the moon.' चन्द्रकान्त is a kind of crystal that is supposed to give out pure cool moisture under the influence of the moon. *Cf.* द्रवति च हिमरश्मावुद्गते चन्द्रकान्तः—*Uttar.* 6. 12, and *Mâlatî.* 1. 24. अङ्गग्लानिं.....व्यालुम्पन्ति स्फुटजललवस्यन्दिश्चन्द्रकान्ताः—*Megh.* 67. सायं शशांककिरणाहतचन्द्रकान्तनिस्यन्दनीरनिकरेण कृताभिषेकाः—*S'is'.* 4. 58.

लोकपालसभावर्णनम्—25. हरिश्चन्द्रः—the celebrated king of the Solar race, whose name has become proverbial for his liberality, piety, and unflinching adherence to truth. The story of the severe trials, to which he was put by Vis'vâmitra with the object of making him swerve from his plighted word, is too well to be given here. मण्डलं वारिवाहानां etc,—Indra being the god of rain and thunder. मरुतां—of the 'storm-gods'—see note to st. 117 above.

26. **दिलीप**, a king of the Solar race and ancestor of Râma. He is discribed by Kâlidâsa (in *Raghu*. 1.) as the grand ideal of what a king should be. Having no issue, the king and his wife, on the advice of his priest Vasishtha, waited upon Nandinî, the daughter of the celestial cow, Surabhi. The cow after putting him to a test, favoured him and in due time, a son Raghu was born to him. This story is given in the first three cantos of the *Raghuvans'a*. **शर्याति**—See note to st. 525 of the Âdiparva.

27. **शुभ्रा**—*Cf.* युधिष्ठिर सभा दिव्या वरुणस्यामितप्रभा । प्रमाणेन यथा याम्या शुभ्रप्राकारतोरणा ॥—*Mbh. Sabhâ*. 9. 1. **दशग्रीव**—Râvaṇa. **सुग्रीव**, the celebrated monkey-chief who assisted Râma with his hosts of monkeys in conquering Râvana and recovering Sîtâ. **वालि**, elder brother of Sugrîva and king of monkeys. His throne was usurped by Sugrîva, when he was absent for a long time from Kishkindhâ. When Vâli returned, Sugrîva ran to Rishyamûka, but his wife Târa was seized by Vâli. Sugrîva then sought the assistance of Râma who had himself come to him for asking his help in recovering Sîtâ. Râma, therefore, killed Vâli and installed Sugrîva on the throne of Kishkindhâ See *Râm.—Kishkindhákánda*.

28. **उन्निद्रहेमा**°—उन्निद्राणि हेमाम्बुरुहाणि यासु ताः उन्निद्रहेमाम्बुरुहाः उन्निद्रहेमाम्बुरुहाः दीर्घिकाः यस्यां सा—उन्निद्र.....दीर्घिका—which has in it (oblong) tanks with full-blown golden lotuses.' **सगणः** 'along with his *Gaṇas*.' The गण्s are a troop of fiend-like demi-gods who are represented as always in attendance on S'iva, and acting under the superintendance of Gaṇesha. They are also called प्रमथ्s. संघाते प्रमथे गणः—*Amar*. These inferior deities are thus described in the *Kâlikâ Purâṇa*: विचित्ररूपाभरणा जटाचन्द्रार्धमण्डिताः । आकाशमार्गे गच्छन्तमनुगच्छन्ति नित्यशः ॥ ध्यानस्थं परिचर्यन्ति सलिलादिभिरीश्वरम् । नानाशस्त्रधराः शंभोर्गणास्तु प्रमथाः स्मृताः ॥ अपरे गायनास्तालमृदंगपणवादिभिः । नृत्यन्ति वाद्यं कुर्वन्तो गायन्ति मधुरस्वरम् ॥ .....षट्त्रिंशत्कोटयश्चैते हरस्य सकला गणाः ॥

29. **महाचक्रैः**—चक्रं, 'assemblage; group'. 'चक्रं कोके पुमान्, क्लीबं व्रजे सैन्यरथाङ्गयोः'—*Medinî*. **ऊर्ध्वरेतसाम्**—'who live in perpetual celibacy, who have gained complete control over their sexual passions.' *Cf* अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् । प्रजावतां च पञ्चाशदृषीणामपि पाण्डव ॥—*Mbh. Sabhâ*. 5.8.

30. **दिव्याभिप्रायशालिनी**—'built according to the celestial design of architecture'. **अभिप्राय** 'design' (in architecture)' *Cf*. यत्र दिव्यानभिप्रायान्पश्येम हि कृतांस्त्वया'—*Mbh. Sabhâ*. 1. 13. *Nil*.

explains अभिप्रायान् thus: 'अभिप्रायान् लेपचित्रे लेख्यचित्रे च चतुर्दशभुवनान्तरस्थतज्जातीयस्वाभाविकनानाविधलीलाप्रदर्शनेन मनोवृत्तीः पश्येम.'

31–36. वैवस्वतसभासदः—वैवस्वतः विवस्वतः अपत्यं पुमान्—'son of the sun,' *i. e.* Yama. गीर्वाणमुनिः 'the sage of the gods *i. e.* Nârada. गीर्वाण 'god'. गिरं वनुते (solicit) स्तुतिप्रियत्वात् इति गीर्वाणः—गिर्+वन्+अण्,—'कर्मण्यण्'—*Pân.* III. 2. 1.

राजसूयमखे 'in the Râjasûya sacrifice'. राजसूय, a great sacrifice instituted by a universal monarch at the time of his coronation as a mark of his undisputed sovereignty. It should be noted that this sacrifice, like the अश्वमेध, though religious in nature was political in its operation, inasmuch as it implied that the king who performed the sacrifice was a universal monarch (a सम्राट्), a king over kings. All the tributary princes had to be present at and take part in the sacrifice. The word राजसूय is an irregular formation and is thus derived: राज्ञा सोतव्यः अभिषवद्वारा निष्पादयितव्यः। यद्वा राजा लतात्मकः सोमः सूयते अत्र इति—राजन्+सू+क्यप् (य)—according to 'राजसूयसूर्यमृषोद्यरुच्यकुप्यकृष्टपच्याव्यथाः'—*Pân.* III. 1. 114—'एते सप्त क्यबन्ता निपात्यन्ते' *S. K.* साम्राज्यं, 'universal sovereignty'. सम्राजः भावः साम्राज्यं. A सम्राज (सम्यक् राजते इति) is thus described in *Amar.*,—येनेष्टं राजसूयेन मण्डलस्येश्वरश्च यः। शास्ति यस्याज्ञया राज्ञः स सम्राट्,' *i. e.* 'a paramount sovereign who rules over other kings and has performed the Râjasúya sacrifice'.

तस्मिन्योग्यश्च यज्ञे त्वम्—'you are well qualified for performing the sacrifice'. योग्यः पर्वणियोगार्होपयिशक्तिषु वाच्यवत्'—*Vedinî*. प्रदध्यौ *perfect* 3rd sing. of ध्यै with प्र, 'to meditate; to revolve in mind'. अनन्यधीः, 'with undivided mind,' *i. e.* thinking of nothing else than the sacrifice.

राजसूयमन्त्रः—37. आलोच्य 'having consulted with.' कृष्णमुनिना, *i. e.* Vyâsa. अनिलरंहसा—'as swift as wind'. अनिलस्य इव रंहः (speed) यस्य तेन. *V. l.* अनलवर्चसा—अनलस्य इव वर्चः (lustre) यस्य तेन—'as refulgent as fire'. कैटभारिः—See note to st. 1067 of the Âdiparva. धृतमतिं—'who had set his heart on'. अपायोपायवित्—अपायाः उपायाश्च अपायोपायाः तान् वेत्ति इति—'who knew the difficulties (arising in an undertaking) and the expedients to meet them,' *i. e.* who anticipated difficulties that were likely to arise in any undertaking and took care to adopt means calculated to meet them. अपाय, 'difficulty; calamity; danger', as opposed to उपाय, 'means of success; expedient'. *Cf.* उपायं चिंतयेत्प्राज्ञः तथापायं च चिन्तयेत्—*Panchatantra.* 1. 406.

40. क्रतुप्राप्तिः,—'successful performance of a sacrifice.' सवासवैः 'with Indra' (as their head).

41. दन्तवक्त्र,—a Dânava king of Karûsha, an ally of Jarâsandha. He was inimical to Krishṇa who eventually killed him. मुर—a great demon king. He was an ally of the demon Naraka who ruled over Prágjyotisha, and assisted him in the defence of that city against Krishṇa. Krishṇa slew Mura, and "burnt his seven thousand sons like moths with the flame of the edge of his discus'. भौम, 'son of Bhûmi (earth),' *i. e.* Narakâsura, the demon king of Prágjyotisha. According to the *Mbh.*, and *Vish. P.*, he carried off the ear-rings of Aditi to the impregnable castle of Prágjyotisha, but Krishṇa, at the request of the gods, went there and killed him. According to the account in the *Hv.*, Naraka assumed the form of an elephant and carried off the daughter of Vis'vakarmâ and outraged her. He also seized the daughters of the Gândharvas, gods, men, as well as the Apsarasas and had thus more than 16000 women in his harem. Krishṇa marched against the demon and slew him, and transferred the women of Naraka's harem to his own. हयग्रीव seems to have been a demon king.

43. Construe: समस्तनृपतिद्रुहः वृष्णिकालाशनेः नीरन्ध्रं व्रजतः यस्य भयात् सा मथुरा अस्माभिः त्यक्ता. नीरन्ध्रं *adv.* qualifying व्रजतः—निर्गतं रन्ध्रं यथा स्यात् तथा, 'invulnerably; irresistibly.' समस्तनृपतिद्रुहः—समस्तेभ्य नृपतिभ्यः द्रुह्यति इति समस्तनृपतिद्रुट् तस्य, 'the foe of all kings.' मथुरा, the capital of the Yâdavas. वृष्णिकालाशनेः (वृष्टि°—is a misprint in the text)—'who is to the Vrishṇis the very destructive lightning fire flashing at the end of the world'.

44. जामातरं in apposition with कंसं. Kansa was married to the two daughters of Jarâsandha, called Asti and Prapti. —बार्हद्रथसुतं देव्यावुपागच्छद्भयातिः । आस्तिः प्राप्तिश्च नाम्ना ते सहदेवानुजऽजले ॥—*Mbh. Sabhâ.* 14. 30, 31. सर्वदाशार्ह°—'who has taken the sole vow of exterminating all the Dâs'ârhas'. दाशार्हैः, *i. e.* The Yadavas, so called after one of their ancestors named दशार्ह.

45. हंसेन हिडिकेन च. Hansa and Hidika (Dimbhaka according to *Mbh.*), two very powerful warriors, were great friends of Jarâsandha. They are described in the *Mbh.* as incapable of being slain by any weapons. It was impossible to vanquish Jarásandha as long as he had these invincible warriors for his allies. योधाभ्याम्—in apposition with हंसेन हिडिकेन च.

46. अपरं, qualifies हंसं. अपरं हंसं—'another Hansa,' *i. e.* a name-sake of Hansa, the friend of Hidika. This other Hansa was killed by Balarama. Hearing that "Hansa was killed" Hidika thought this friend had met his death, and unable to live without him, committed suicide. When Hansa, his friend heard of this, he too drowned himself in Yamunâ. See *Mbh. Sabhâ*. 14. 41. 43.

47. वसुमतीपुण्यैः—'on account of the merits of the earth'. वसुमती—वसु (धनं) अस्ति अस्याम्. the earth. तयोः...मग्नयोः, *Gen. Abs.* गिरिव्रजे—गिरिव्रज, the original capital of मगध. It was so called because it was situated in a valley between five hills which formed a girdle round it like the walls of a town. It subsequently came to be known as राजगृह.

51. अथारम्भः—श्लथः आरम्भः यस्य तथाभूतः (*lit.* 'relaxed in his undertaking'). 'hesitating to launch on the undertaking'. युद्धं ससंशयं तेन etc.—construe: तेन (सह) भ्रातृणां युद्धं ससंशयं अनुचिन्तयन्, 'considering fight between him and his brothers as fraught with danger'; *i. e.* fearing that the lives of his brothers would be imperilled in their fight with him. ससंशयम्, 'perilous; risky'.

जरासंधोत्पत्तिः—(52). पराक्रमस्य कालो—etc.—'This is the proper time to display your valour in overthrowing Jarâsandha.'

53. चाणूरमुरसूदन—चाणूर, a celebrated wrestler in the service of Kansa. When the boy Krishna was at the command of Kansa, taken by Akrûra to Mathurâ, this pugilist was ordered by Kansa to meet him in a public encounter, but the latter overthrew and killed him with the greatest ease. मागध, 'the king of Magadha.' मगध was the ancient name of Behar. It was the seat of several most celebrated dynasties of ancient Indian Kings. [It was in Magadha that Buddhism took its rise. The university of Nálanda (modern Baragaon) was one of the celebrated Buddhist seats of learning. There the Chinese pilgrim Houen Thsang spent several years in studying Sanskrit.]

55–60. सुमन्त्रितम्—'Well-consecrated with *mantras*'. तद्भक्षयित्वा तद्भार्ये. The two wives of the king ate each half of the mango and hence brought forth two halves of a boy. See *Mbh. Sabhâ*. 17.33–36. चतुष्पथे—'चतुष्पथं चतुर्मार्गसंगमे'—*Amar.* चतुष्पथं *lit.* 'a place where four roads meet'—चतुर्णां पथां समाहारः चतुष्पथं-चतुः + पथिन् (पथ्) the compound ends in अ according to

'ऋक्पूरब्धूः पथामानक्षे'—*Pâṇ.* V. 4. 14., The *Visarga* is changed to ष् being preceded by उ—according to 'इदुदुपधस्य चाप्रत्ययः'—*Pâṇ.* VIII. 3. 41. The compound is *neuter*, according to 'पथः संख्याऽव्ययादेः'—*Vârtika* on Pân. II. 4. 30. संहितः *p. p.* of धा with सम् 3 U, 'to join together; to unite.' तद्रवाघट्टिते लोके, 'when the earth reverberated with his roars.' आघट्ट् 10 P. to strike against, to shake'. उत्कटम्—'mighty; *or* fierce'. पञ्चास्यमिव य संख्ये etc., 'whom a lion in the field, the elephants in the form of kings can never withstand;' *or* 'whom kings can never withstand in battle just as an elephant cannot face a lion in fight.' संख्यं—'battle; fight' 'युद्धमायोधनं...संख्यं'—*Amar.* नृपद्विपाः—नृपाः द्विपाः इव.—an उपमित समास. तद्रहितं qualifies तं 'deprived of them;' समयो ह्ययम्—'for is this the right time' for overthrowing him.

जरासंधवधः-(61-65). दाशार्हवचने स्थितः-'obedient to Krishṇa; guided by Krishṇa's counsel'.—कृतस्वस्त्ययनौ—'for whom were performed propitiatory ceremonies with benedictions (by Brâhmaṇas) for ensuring a safe journey (and success in their mission)'. स्वस्त्ययनं. ईयते प्राप्यते अनेन इति अयनं, with the prefix स्वस्ति.

भुजायुधौ—'With their arms for their weapons,' *i. e.* not armed with any weapons. गिरिदुर्गान्तं-'the vicinity of the fort-like hills guarding the city.' Five hills called वैहार, वराह, वृषभ, ऋषिगिरि and चैत्यक, formed a natural fortification round गिरिव्रज.-वैहारो विपुलः शैलो वराहो वृषभस्तथा। तथा ऋषिगिरिस्तात शुभाश्चैत्यकपंचमाः॥ एते पंच महाशृंगाः पर्वताः शीतलद्रुमाः। रक्षंतीवाभिसंहत्य संहतांगा गिरिव्रजम्॥ *Mbh. Sabhâ.* 21. 2, 3. See *Cunningham, pp.* 462-66. गिरेः *i. e.* of the चैत्यक hill. ततो द्वारमनासाद्य पुरस्य गिरिमुच्छ्रितम्।.....मागधानां तु रुचिरं चैत्यकान्तरमाद्रवन्॥ स्थिरं सुविपुलं शृंगं सुमहत्तत्पुरातनं।...विपुलैर्बाहुभिर्वीरास्तेऽभिहत्याभ्यपातयन्॥—*Mbh. Sabhâ.* 21. 14-21. बलाद्गृहीत्वा 'having snatched' from the florists in the streets. बलाद्गृहीत्वा माल्यानि मालाकारान्महाबलाः—*Mbh.*

66. द्विजराजन्यवेशान् 'clad in the mixed dress of Brâhmaṇas and Kshatriyas.'

67-69. a विशेषक. बभूव पौरकान्तानां etc, 'Great was the admiration and wonder excited (in the hearts) of the damsels of the town'. स्थगयंतः etc.—'as it were, covering up both the minds and the speech of the king's servants with their lustre,' *i. e.* so lustrous and powerful did they look that the king's servants were struck dumb with wonder and admiration. स्थगयन्तः qualifies ते in st. 69. कक्ष्यान्तरम्—कक्ष्या or कक्षा, 'an

inner apartment of a palace.'—ते स्वतीत्य जनाकीर्णाः कक्षास्तिस्रो नरर्षभाः। अहंकारेण राजानमुपतस्थुर्गतव्यथाः ॥—*Mbh. Sabhâ.* 21. 30. स्नातकव्यञ्जनाः—स्नातकानां व्यञ्जनं येषां ते, 'disguised as *Snâtakas.*' स्नातक—a Brâhmaṇa who has performed the ceremony of ablution which has to be performed on the completion of the period of the ब्रह्मचर्य. A ब्रह्मचारी becomes fit to enter on the married state after going through this ceremony which is also known as समावर्तन.–See *M. S.* 3. 4. गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया। वेदं व्रतानि वा पारं नीत्वा ह्युभयमेव वा ॥—Y. I. 51.

तेजोमूर्तिमिवाश्रितम् 'who was, as it were, the embodiment of lustre.' बिभ्राणमुरसा etc, 'wearing on his bosom a garland which was, as it were, his own energy in a corporeal form.'

70. क्षितिपाशनिम्, 'who was (as it were) the lightning fire to kings'. *Cf.* वृष्णिकालाशनेः in st. 43 above. पुरः पद्मवनानीव etc, 'by their eyes reddened in anger, as it were, gave rise to beds of lotuses in front of them.' The angry glances, cast from the red eyes of Krishna, Bhima, and Arjuna are fancied to have filled the space before them, as it were, with red lotuses. Each glance from the red eye was, as it were, a lotus thrown in front of them, and the glances of the three as it were gave rise to beds of lotuses before them. For a similar idea, *Cf.* फुल्लोत्पलवनानीव यद्दृशा ककुभो बभुः in *Âdi.* st. 210.

71. दन्तांशुभिः etc.—दन्तांशुभिः सर्वनरेन्द्राणां पीतं यशः प्रकटयन् इव (ऊचे), 'as it were, displaying, by the rays of his teeth, the glory of all the kings which he had drunk up'. Jarâsandha, surpassing as he did all the kings in glory and fame, is fancied to have drunk up their glory, which he now (*i. e.* when addressing the trio) displayed, as it were, in the form of the rays issuing from his bright teeth. यशस् is represented as bright and white like the shine of the full moon; hence it is fancied to be displayed in the form of the white lustre of Jarâsandha's teeth.

72. प्रीतिहेतवः,—*lit.* 'objects of delight' *i. e.* 'giving me pleasure; making me happy'. आकल्पः, 'dress; attire'. आकल्पः कल्पने वेशे—*Medinî.* भ्रमयति—'perplexes; bewilders'.

73-74. A युग्म.—There is an antithesis between माल्यवन्तोऽनुलिप्ताश्च and स्नातकव्रतवादिनः—'You wear garlands and are besmeared with sandal-paste, and yet you profess to be observing the vow of *Snâtakas*'.—न स्नातकव्रता विप्रा बहिर्माल्यानुलेपनाः ॥ भवन्तीति न लोकेऽस्मिन्विदितं मम सर्वशः।–*Mbh. Sabhâ.* 21.

42, 43. According to the *Mit.*, however, a Snâtaka is enjoined to wear garlands and smear himself with fragrant pastes. 'शुचिरन्तर्बहिश्च स्नानानुलेपनधूपस्रगादिभिः सुगंधी च भवेत् । यथाह गौतमः—स्नातको नित्यं शुचिः सुगन्धि स्नानशील इति ।—*Mit.* on Y. I. 131. अशस्त्राः in antithesis to भुजस्तम्भ.....विक्रमाः—'you carry no weapons, still your superior valour is indicated by your pillar-like arms'. भुजस्तम्भ —भुजाः स्तम्भाः इव भुजस्तम्भाः, भुजस्तम्भैः व्यञ्जितः ऊर्जितविक्रमः (ऊर्जितश्चासौ विक्रमश्च) येषां तादृशाः. कटकद्वारं qualifies पुरम्, कटकं द्वारं यस्य तत् कटकद्वारं, 'the gate of which is guarded by an army'. अपद्वारेण 'by an entrance other than the proper gate'; by a side-gate.

75. सुगोपुरं qualifies मद्गृहं,—सुगानि गोपुराणि यस्य तस्मिन् 'the gates of which are well guarded' गोपुरं द्वारि पूर्द्वारि'—*Medinî*. अप्यर्धरात्रे etc., 'even at mid-night my treasury is always open to supplicants'.

76. कोपस्मितत्विषा—to be construed with the next line. कोप पुष्पितामिव etc.,—'who had his broad lovely cheeks, as it were, putting forth blossoms by the lustre of his angry smile'. So great was the lustre of Krishna's smile spreading on his broad cheeks that they seemed as it were, to have been covered with blossoms. कपोलफलकश्रियम्—कपोलौ फलकौ इव कपोलफलकौ तयोः या श्रीः ताम्—'the beauty of his broad cheeks.'

77. पुष्पवन्तः श्रिया जुष्टाः, 'Persons who adorn themselves with flowers are favoured by fortune,' and hence we have adorned ourselves with flowers—*Cf.* स्नातकान् ब्राह्मणान्विद्धचस्मांस्त्वं नराधिप । स्नातकव्रतिनो राजन्ब्राह्मणाः क्षत्रिया विशः ।.....पुष्पवत्सु ध्रुवा श्रीश्च पुष्पवंन्तस्ततो वयम् ।—*Mbh. Sabhâ*. 21. 49, 51. अविरुद्धः, '(quite) in keeping with our real character'. विक्रमलाञ्छनः—विक्रमः लाञ्छनं (mark) यस्य सः, 'the outward mark of which will be our valour; characterised by valour,' *i. e.* which will be justified by our valour.

78–79. अद्वारेण, 'by a side-gate.' *Cf.* with the st. अद्वारेण रिपोर्गेहं द्वारेण सुहृदो गृहान् । प्रविशन्ति नरा धीरा द्वाराण्येतानि धर्मतः ॥ कार्यवन्तो गृहानेत्य शत्रुतो नार्हणां वयम् । प्रतिगृह्णीम तद्विद्धि एतन्नः शाश्वतं व्रतम् ॥—*Mbh. Sabhâ*. 21. 53, 54.

80. न ह्यप्रसिद्धचरिताः, etc. 'for Jarâsandha has no enemies whose life and character are unknown.'

81. Construe: पुनः अकिल्बिषे मयि युष्माकं वैरिसंभावना न उपपद्यते; सन्तः निर्वैरवैरिणः न हि. अकिल्बिषे—'who has done you no injury;' *or* who is guiltless (innocent).' किल्बिषं,—injury; offence; guilt.' 'किल्बिषं पारोगयोः । अपराधेऽपि'—*Medinî*. न उपपद्यते, *subj*

वैरिसंभावना in the 2nd line. वैरिसंभावना 'looking upon me as an enemy.' सन्तो न हि निर्वैरवैरिणः, 'for the good are never hostile to those who bear them no enmity (*or* who are peaceable).'

82. अहो नु जगतः etc. 'Oh! you, an enemy of the world, should call yourself peaceable (free from enmity)!' *i. e.* how can you, an enemy of the world, be called a peaceable person?

83. संवृतिः, 'concealment of your real feeling; dissembling.'

84. भूपालमुण्डषण्डैः—'भूपालानां मुण्डानि भूपालमुण्डानि तेषां षण्डैः' 'with multitudes of the heads of king'. कपर्दिनम्-Śiva-कपर्दः अस्य अस्ति इति. कपर्दः—'a knot of braided and matted hair,' especially that worn by Śiva. कपर्दः 'पार्वतीभर्तुर्जटाजूटे वराटके'—*Medini*. अनपेतः पशुपदात् etc. How do you, if you are not brutal, aim at the lives of others?' The meaning is—'you are verily a brute, inasmuch as you wish to sacrifice so many kings for nothing.' The reading अनपेतः पशुपदात्.....जिघांसति—a general proposition—would be certainly a better one. It would mean.—'How would one wish to kill others, unless one is brutal in nature?' अनपेतः पशुपदात्-*lit.* 'not departing from the character of a brute,' *i. e.* brutal.

85. अपि विप्रियलेशेन—'even by a slight offence.' स कथं प्राणसंदेहं etc., 'How would he threaten another's life without any hesitation?'—this is ironical, and means,—'he would certainly not hesitate to take another's life.'

86. प्रवर्तते कथं राज्ञः etc.—'How would a king think of immolating men (at a sacrifice), without transgressing the rules of right conduct or violating the sacred precepts?' (*lit.* 'if it not be a transgression of rules of right conduct or a violation of sacred precepts'). पुरुषप्रोक्षणे. प्रोक्षण=immolation of an animal (at a sacrifice). 'प्रोक्षणं सेकवधयोः'—*Haimakośa*. -वधः यज्ञार्थं पशुहननम्. आगमविप्लवः—आगमात् विप्लवः—'violation of sacred precepts.' आगमः—'scriptures; sacred precepts or tradition'—'आगमः शास्त्र आयाते'—*Viśvakośa*. *Cf.* सुकृतः परिशुद्ध आगमः कुरुते दीप इवार्थदर्शनम्—*Kir.* 2. 33. जातः प्रतीप इत्थागमवृद्ध-सेवि—*Ragh.* 6. 41. आगम is thus defined सिद्धं सिद्धैः प्रमाणैस्तु हितं वात्र परत्र वा। आगमः शास्त्रमाप्तानामाप्तास्तत्त्वार्थदर्शिनः॥. The word is curiously derived as आगतं शिववक्त्रेभ्यो गतं च गिरिजाश्रुतौ। मतं च वासुदेवस्य तस्मादागममुच्यते॥

87. धर्मस्थितिविपर्ययम्—'overthrowing the order established by religion;' or 'violation of the established rules of religion'.

88. भुजदर्पावलेपेन. 'in the haughtiness of (your) pride'. सिंहाः सन्ति etc., '(for) the best of elephants have lions and the lions again have *S'arabhas*' (as their formidable enemies, superior to them in strength and prowess). Krishṇa means to say that Jarâsandha should not, in his pride of strength, look upon himself as invincible, because, there may be men who are superior to him in valour, just as elephants, mighty as they are, have formidable foes in lions who kill them with ease, and the lions themselves who are powerful enough to kill elephants, are slain by S'arabhas. *Cf.* with the st. नास्ति लोके पुमानन्यः क्षत्रियेष्विति चैव तत् । मन्यसे स च ते राजन् सुमहान् बुद्धिविप्लवः । .....॥ मावमंस्थाः परान्राजन्नास्ति वीर्यं नरे नरे । समं तेजस्त्वया चैव विशिष्टं वा नरेश्वर ॥—*Mbh. Sabhâ.* 22. 15, 21.

शरभाः are fabulous animals represented as having eight legs and as being stronger than lions. They are supposed to inhabit snowy mountains like the Himâlayas. अष्टापदः शरभः सिंहघाती—*Mbh.* ये संरंभोत्पतनरभसाः स्वांगभंगाय तस्मिन्मुक्ताध्वानं सपदि शरभा लंघयेयुर्भवन्तम् ।—*Megh.* 56. गजद्विषाम्—गजद्विष्—'the enemy of elephants', *i. e.* the lion.

89. रक्ष कीर्तिं सहायुषा—'Save your fame along with your life'. एषां *i. e.* of the kings whom are your captives and whom you intend to sacrifice to S'iva.

90. तृतीया नास्ति ते गतिः—'a third course is not open to you,' *i. e.* you must either fight or liberate the kings.

91. संरंभेऽपि गतभ्रमः—'not losing his composure (*lit.* without confusion) even in his anger'.

92. प्रतिभां—'audacity; impudence'. (प्रतिभा also means 'genius or vivid imagination'—'प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता'—भट्टतौत. त्वमन्यः किं स एव वा, said in derision—'Are you that very Krishṇa whom I defeated several times?'

93. Construe: यत् पुरा कंस छद्मना निहते ज्ञातिघातिना त्वया मत्तः युद्धं प्राप्तं तत्र वृष्णयः प्रमाणम्. ज्ञातिघातिना qualifies त्वया—'slayer of one's own kinsmen', inasmuch as you killed Kansa, your uncle. प्राप्तं मत्तस्त्वया युद्धं तत्र वृष्णयः प्रमाणम्—'All the Vrishṇis (your own followers) will bear testimony to the fact that you were engaged in a fight by me (and were defeated).'

95. बीभत्सुः, Arjuna. See note to *Ádi-parva*, st. 1305 above. पेशलाकृतिः 'of a delicate frame'. भुजशालिनः—भुजाभ्यां शालन्ते इति, 'possessed of strong arms; mighty'.

96. रत्नमुकुट° qualifies वाससा, रत्नमुकुटस्य छायया शबलिता चित्रं यस्य तेन,—'The colour of which was chequered by the lustre of his jewelled crown'.

97. भुजाघात°—qualifies युद्धारंभः ये भुजानां आघाताः तेषां यः घोरः घोषः तेन भयंकरः, 'frightful on account of the terrible loud noise made by the striking of their arms'.

98. जानुबन्धैः 'by the twining together of their knees'. निबिडैः—Tight; fast'. दुर्लक्ष्यौ, 'difficult to be distinguished (from each other)'.

99. अकालप्रलया°— *Cf.* अकाण्डप्रलयारम्भशंकाभूत्रिदिवौकसाम्— *Âdi.* st. 800.

100. मर्मविस्फोट°—qualifies रवः—मर्मणां विस्फोटेन टंकारिणः ये मुष्टिपाताः तेभ्यः उत्थितः, 'arising from the strokes of their clenched fists, making a cracking sound on account of the rending of their vitals'. वेणूनां दह्यमानानामिव, 'like that of bamboos on fire'.

101. तयोर्दश—The original reading might perhaps be त्रयोदश, for in the *Mbh.*, it is stated that the duel went on for 13 days—कार्तिकस्य तु मासस्य प्रवृत्तं प्रथमेऽहनि। अनाहारं दिवरात्रमविश्रान्तमवर्तत॥ तद्वृत्तं तु त्रयोदश्यां समवेतं महात्मनोः।—*Mbh. Sabhâ.* 23. 29, 30. समम्, 'uniformly; *or* continuously'. श्रमविसंष्ठु (स्थु) लः—'unsteady (*i. e.* abated in vigour) on account of fatigue'.

102. मा पीडयैनं etc.—'Don't press him tightly, for (if pressed) he would gain strength again'. विश्लिष्टः, 'broken asunder; disjointed'.

104. पृष्ठे जानुं समादाय गाढं, 'violently pressing his knee against his back'. *Cf.* भ्रामयित्वा शतगुणं जानुभ्यां भरतर्षभ। बभंज पृष्ठं संक्षिप्य निष्पिष्य विननाद च॥ करे गृहीत्वा चरणे द्वेधा चक्रे महाबलः॥ *Mbh. Sabhâ.* 24. 6–7.

105–106. मारुतेः, 'of the son of Wind' *i. e.* of Bhîma. मरुतः अपत्यं पुमान्:-मरुत्+इञ् (इ). भूमिभृतां वरं विदीर्णकटकं etc.–'that best of kings (*best of mountains*) broken, with his bracelets (*ridges*) shattered, as if he were struck with the thunderbolt.' There is a pun on भूमिभृतां वरं and विदीर्णकटकं. भूमिभृत्, (1) king; (2) mountain. कटकं, (1) bracelet; (2) ridge of a mountain.

107. निहतारिमनोरथम् qualifies रथम्, निहताः अरीणां मनोरथाः येन तादृशम्, 'which destroyed the hopes of enemies'. *Cf.* भीमार्जुनाभ्यां योधाभ्यामास्थितः कृष्णसारथिः। शुशुभे रथवर्योऽसौ दुर्जयः सर्वधन्विभिः॥.....तप्तचामीकराभेण किंकिणीजालमालिना। मेघनिर्घोषनादेन जैत्रेणामित्रघातिना॥—*Mbh. Sabhâ.* 24. 16, 18.

108. क्षपितद्विषः qualifies पुष्कराक्षस्य.—क्षपिताः द्विषः येन सः क्षपितद्विट् तस्य,—'who had destroyed his foes'. पुष्कराक्षस्य, 'of Krishṇa'. पुष्कराक्ष is an epithet of Vishṇu and Krishṇa.—पुष्करे (blue lotuses) इव अक्षिणी यस्य सः *lit.* 'having eyes like blue lotuses'. ध्वजाग्रे to be construed with सन्निहितोऽभवत्—'came and sat on the flag-staff'. सन्निहितः, 'present.' *Cf.* अपि सन्निहितोऽत्र कुलपतिः—*Śâk.* 1.

109–10. राज्ये विधाय, 'having installed as king.' साहाय्यं be construed with महीभुजः, *i. e.* of Yudhishṭhira. करप्रदैः, qualifies भवद्भिः, करं प्रददति इति करप्रदाः तैः *lit.* 'paying tribute', *i. e.* becoming tributaries of Yudhishṭhira ; acknowledging him as your overlord'.

दिग्विजयः—113. भीमो ययौ भीमः, the first 'भीमः' is an *adj.* meaning 'terrible'. यज्ञविभूतये, 'for the successful performance of the (Râjasûya) sacrifice'.

114. कुलिन्दविषयं—'the country of the Kulindas'. Kulinda, according to Varâha-mihira, was a province of the north-east of India. It seems to have been situated somewhere near Nepal. कालकूटान्, a people inhabiting the country about the mountain Kâlakûta lying to the north of Hastinâpura. सैनिकान् etc.—अर्जुनः सुमण्डमुखान् नृपान् सैनिकान् चक्रे, *i. e.* made them join his army as soldiers. सुमण्डलमुखान्—सुमण्डलः मुखं येषां ते,—'Sumandala and others.

115. प्राग्ज्योतिषपुरं—the capital of the country called Prâgjyotisha, which is identified with the eastern-most part of India. In the time of the Mahâbhârata, it must have comprised the eastern Bhootan and the whole of Assam extending to the borders of China on the east. In the *Sabhâ-parva* of the *Mbh.*, Bhagadatta, the king of Prâgjyotisha, is said to have fought against Arjuna with 'Kirâtas, Chînas and dwellers of the sea-coast.'—स किरातैश्च चीनैश्च वृतः प्राग्ज्योतिषोऽभवत्। अन्यैश्च बहुभिर्योधैः सागरानूपवासिभिः—*Mbh. Sabhâ.* 25. 9. In the *Udyoga-parva* (*Chap.* 19, *v.* 16) too, Bhagadatta is said to have joined Duryodhana with an army of Kirâtas and Chînas. From these references it appears that the kingdom of Prâgyotisha extended from the Himalayas on the west to the borders of China on the east. The city of Pragjyotisha was situated on the river Lauhityâ (*i. e.* Brahmâputra flowing through Upper Assam). It is identified by some with the modern town Gauhatî in Assam.

116. उलूकपतिं, The Ulûkas appear to the same people as the उलूतs or कुलूतs mentioned in the *Vish. P.*, and as कौलूतs in the *Ram.* and *Brit. Samh.* (XIV. 29). The country of the Ulûkas may, therefore, be identified with modern Kulu in the upper valley of the Beas (to the north-east of the Jâlandar Doab). बृहन्तं—name of the king. मण्डलैः—'with surrounding districts' *or* 'minor kingdoms' (मण्डलैः क्षुद्रराज्यैः—*Nil.*).

118. बाह्लीकान्. Bâlhîka was the general name for the tribes inhabiting the north-western ultra-Indian provinces as well as some part of the Punjab. Their original country was the modern Bactria or Balkh. The country of the Bâlhîkas was noted for its fine breed of horses and for asafœtida. ऋषिकान्. The Rishikas seem to have been a people inhabiting the country lying to the north of the Hindukoosh. काम्बोजान्—See note to st. 1059 above. Some identify the Kâmbojas with the Afghans. शुकोदरच्छायान्—'of a colour like that of the parrot's breast.' According to the *Mbh.*, these horses Arjuna obtained as part of the tribute from the Rishikas.—स विजित्य ततो राजन्नृषिकान् रणमूर्धनि। शुकोदरसमांस्तत्र हयानष्टौ समानयत्॥ —Sabhâ. 27. 27.

119. निष्कुटं,—name of a mountain. हाटकं—modern Ladak. This country is celebrated for the Mânasa lake as well as for a breed of piebald horses. Hâtaka is represented in mythology as the abode of किंपुरुषs, यक्षs, उत्सवसंकेतs, and other semi-divine beings. गुह्यकरक्षितम्—The गुह्यकs are a class of the Yakshas, who are entrusted with the work of guarding the treasures of Kubera.—'निधिं रक्षन्ति ये यक्षास्ते स्युर्गुह्यकसंज्ञकाः'.

120. तित्तिरिच्छायान्—'partridge-coloured, *i. e.* piebald. According to the *Mbh.*, the partridge-coloured horses Arjuna obtained from the Gandharvas whom he had vanquished after having won over the Guhyakas by a policy of conciliation. सरो मानसमासाद्य हाटकानभितः प्रभुः। गंधर्वरक्षितं देशमजयत्पांडवस्ततः॥ तत्र तित्तिरिकल्माषान्मण्डूकाख्यान् हयोत्तमान्। लेभे स करप्रत्यन्तं गंधर्वनगरात्तदा॥—*Sabhâ.* 28. 5–6. किन्नरपुरं, the mythical city of the Kinnaras, in the *Kimpurushavarsha* which is described in mythology to be one of the 9 divisions of the Jambûdwîpa, lying between the Himâlaya and Hemakûta.

उत्तरान् कुरून्—The country of the *Uttar Kurus* or the *Kuruwarsha* is a mythical country, said to be northern-most division of the Jambu-dwîpa. It may perhaps be identified with Tibet.

121. मनुष्याणामगम्यो etc.—*Cf.* पार्थ नेदं त्वया शक्यं पुरं जेतुं कथंचन । उपावर्तस्व कल्याणपर्याप्तमिदमच्युत ॥ इदं पुरं यः प्रविशेद्ध्रुवं न स भवेन्नरः । प्रीयाम हे त्वया वीर पर्याप्तो विजयस्तव ॥ नात्र किंचिज्जितस्यमर्जुनात्र प्रदृश्यते । उत्तराः कुरवो ह्येते नात्र युद्धं प्रवर्तते ॥ प्रविष्टोपि हि कौंतेय नेह द्रक्ष्यसि किंचन । न हि मानुषदेहेन शक्यमत्राभिवीक्षितुम् ॥—*Mbh. Sabhâ.* 28. 9–12. धनवर्षिणः—The Uttar-kurus offered Arjuna immense wealth by way of tribute to Yudhishthira. *V. l.* 'शरवर्षिणः' is inconsistent with the description of the Uttar-Kurus as a people who never fought (उत्तराः कुरवो ह्येते नात्र युद्धं प्रवर्तते).

124. वाहिनीभिः—(1) with armies ; (2) with rivers. रत्नाकरः (1) a treasure of jewels (2) the ocean. The comparison between Arjuna and the ocean is based on the double meaning of the words वाहिनीभिः and रत्नाकरः. Arjuna possessed of immense quantities of jewels and surrounded by armies was, as it were, another रत्नाकर (ocean) surrounded by वाहिनीs (rivers).

125. विदेहान्—विदेह lay to the north-east of Magadha, and comprised a part of Nepal, the northern part of the district of Tirhoot, and the north-western portion of Champaran. Its capital Mithilâ is the same as Janakapura in Nepal. दशार्णान्.—दशार्ण was the name of the eastern part of Mâlwâ. According to Wilson, दशार्ण may be identified with the modern district of *Chhattisgada.* The word, according to कात्यायन, is derived from दशन् (ten) and ऋण (a fortress), and means 'a district of ten citadels'. The capital of the country was the famous city of विदिशा (modern Bhilsâ), situated on the river वेत्रवती (modern Betwâ). पुलिन्दान्. The Pulindas were barbarous tribes scattered along the forests and mountains of central India.

126. चेदिराजम्—On चेदि See note to st. 204. युक्तिज्ञः—'skilled in expedients'. Note the propriety of the epithet here. It was because Bhîma was skilled in the art of employing the right means that he succeeded in inducing a proud and haughty monarch like S'is'upâla to acknowledge the suzerainty of Yudhishthira. यज्ञागमनसंविदा, 'with the promise of attending the sacrifice.' करदं—See note to करप्रदैः in st. 110 above.

127. कुमारविषये,—'the country of the Kumâras'. Probably this is the same as कुमारिक mentioned in the *Vish. P.* as one of the central divisions of India. श्रेणिमन्तं—name of the king. दीर्घयज्ञ, name of the King of Ayodhyâ. अयोध्या, the capital of Kos'ala. कौसलं, 'king of Kosala.' The kingdom of

Kosala (*or* Kos'ala) was situated along the banks of the S'arayú (modern Gogrâ). It was divided into 'Uttar Kosala' and 'Dakshiṇa Kosala.' The former comprised the country north of Ayodhyâ, known as Ganda, and Baraitch; the latter extended from the Ganges to the Vindhya, and probably included a portion of modern Goṇḍavaṇa.

बृहद्बलं—From the *Mbh*., it seems that दीर्घयज्ञ of Ayodhyâ and बृहद्बल of Kosala were two different kings—ततः कुमारविषये श्रेणिमन्तमथाजयत्। कोसलाधिपतिं चैव बृहद्बलमरिंदमः॥ अयोध्यायां तु धर्मज्ञं दीर्घयज्ञं महाबलं। अजयत्पांडवश्रेष्ठो नातितीव्रेण कर्मणा॥—*Sabhâ*. 30. 1-2.

128. मत्स्यं—See note to st. 209 of Âdi-parva above. निषादाधिपतिं, the king of the Nishâdâs, (wild aboriginal tribes). *V. l.* निषधाधिपतिं, 'the king of Nishadha.' निषध seems to have corresponded to modern Saugor and Bundelkhand. From *Mbh. Vana*. 61. 21-23., it appears that *Nishadha* lay to the north of Avantî, the Vindhya and Berars. सुह्मक्रथकिरातेन्द्रान्. सुह्म—The country of Sumha was situated to the west of Vanga (Eastern Bengal). In the time of the Mahâbhârata it seems to have included Western Midnapur only, as Tâmralipta (Modern Tumlook) which is mentioned by later writers as the capital of Sumha, is mentioned in the *Sabha-parva*. 30, 24, 25, as a separate country from Sumha. *Nîlakaṇṭha* (on *Sabha*. 30. 16) calls the सुह्मs as 'राढाः.' Now we know that Radhâ was the name of Western Bengal. Therefore, सुह्म most probably comprised some portion of the Western Bengal in the time of the Mbh. Some identify सुह्म with Western Burma.

क्रथ—Who the Krathas were is not known. किरात. The Kirârâtas were wild tribes of mountaineers inhabiting several parts of India. They were most probably the ancestors of the modern Bhils, Koles, Gonds, etc. The Kirâta chiefs conquered by Bhîma, as it appears from the *Mbh*., occupied the sub-Himâlayan portions of Videha.—वैदेहस्थस्तु कौंतेय इन्द्रपर्वतमंतिकात्। किरातानामधिपतीनजयत्सप्त पांडवः॥—*Sabhâ*. 30. 15. The word किरात is derived as किरं पर्यन्तभूमिं अतति (गच्छति) इति किरातः, *i. e.* one who lives on the borders of hilly regions. राधेयं, *i. e.* Karṇa, King of the Angas. अङ्ग—See note to st. 684 of the Âdi-parva. Anga may be identified with moden Champâraṇ.

130. शूरसेनान्—शूरसेन was the name of the country about Mathura. पटच्चरान्,—पट्टचर seems to have been the name of a tribe living to the south of *S'ûrsena*. (The word पटच्चर means

'a thief, a robber'.) दन्तवक्त्रं, King of the Kârûshas, a people inhabiting the back of the Vindhya mountains. कुन्तिभोजं, king of the Kuntis (a people settled in central India probably along the Chambal). He was the adoptive father of Kuntî. सजंभकम्—जंभक appears to have been the king of the northern portion of Mâlvâ, as his son is described in the *Mbh.* to have fought with Sahadeva on the banks of Charmaṇvatî (modern Chambal).—ततश्चर्मण्वतीकूले जम्भकस्यात्मजं नृपम्। ददर्श वासुदेवेन शंसितं पूर्ववैरिणा चक्रे तेन स संग्रामं सहदेवेन भारत। स तमाजौ विनिर्जित्य दक्षिणाभिमुखो ययौ ॥—*Sabhâ.* 31. 7–8. पौण्ड्रम्—king of the Puṇḍras. The Puṇḍras were probably a people inhabiting a part of Central India. Puṇḍra, however, was more commonly the name of of Northern Bengal. भोजराजं, the king of the Bhojas. The Bhojas were a people (descended from Druhyu, the son of Yadu) inhabiting that part of Mâlvâ lying just to the north of the Vindhya mountains and including modern Bhojpur, Bhâgalpur, etc. माहिष्मतीं,—the capital of the Haihaya Kings. It was situated on the Narmadâ between the Vindhya and Riksha mountains about Beraghar just below Jabulpur. Colonel Todd identifies it with the village of Chuli Mahes'var on the Narmadâ, while local tradition connects it with Mandlâ.

132. सैनिकम्,—'army.' सेना एव सैनिकम्-सेना+ठक् (इक)—स्वार्थे. वरदः स हि नीलस्य etc. 'For he always protected the kingdom of Nîla, in accordance with a boon he had conferred upon him'. The reference is to Agni's love-affair with Nîla's daughter. The daughter of Nîla was so lovely that Agni fell violently in love with her. He once secretly appeared before her and induced her to accept his suit. One day as he, in the guise of a Brâhman, was enjoying the girl's company, he was discovered by the king, who at once ordered him to be punished according to the law. Agni, thereupon, blazed forth in wrath, at which the terrified king fell down at the feet of the deity, and bestowed upon him his daughter. The god, mightily pleased with the king, offered him a boon. Thereupon the king asked of him that he and his army might ever be safe in battle. From that time, the kings who invaded Mâhishmatî were consumed by Agni.

133. प्रयतवाक्चित्तः—वाक् च चित्तं च वाक्चित्ते, प्रयते वाक्चित्ते यस्य सः, 'keeping his speech and mind under restraint'. त्वदर्थमयमारम्भः, 'For you (*i. e.* for gratifying you) is all this preparation (of the sacrifice).'

135. भीष्मकं, the King of Vidarbha, (modern Berar) and father of Rukmiṇi, wife of Krishna.

136. विन्दानुविन्दौ. Vinda and Anuvinda were joint kings of Avanti. Avanti, modern Ojain (Ujjayini), was the capital of the country of the same name. The territory of Avanti corresponded to western part of Mâlwâ. In the time of the Mahâbhârata, it probably extended on the south to Narmada, on the west to the Mâhî, on the north to the kingdoms of Mathura and Jajhoti, and on the east to the Dâs'ârṇas· पाण्ड्यद्रविडकान्. पाण्ड्य, the country lay in the extreme south of India. It is identified with the modern district of Tinnevelly. द्रविडकान्—The country of Dravida lay between the Kâveri and the wild tract between the Krishnâ and the Polar. Its capital was कांचीपुर (modern Conjeveram). चोण्ड्रान्,—probably corresponds to the Chola-des'a, the country about Tanjore and covering the southern portion of Mysore. केरलान्-Kerala corresponds to the whole district territory comprising modern Canara and Malabar (Cochin and Travancore)· सतिमिङ्गिलान्. The तिमिङ्गिल country cannot be exactly located. सौपारकान्—*Mbh.* has शूर्पारकान् *i. e.* the Northern Konkan. शूर्पारक is identified with modern Sopara near Bassein. The शूर्पारक country is said in the *Mbh.* to have been created by the ocean for Paras'urâma.—See *S'âṅti.* 49.67. The कर्णप्रावरण (*lit.* people who covered themselves with their ears), and कालमुखs, एकपादs seem to have been wild aboriginal tribes of the southen peninsula. कालमुखान्—'ये च कालमुखा नाम नरराक्षसयोनयः'-*Mbh.* यवनान्, probably a colony of the northern यवनs who had migrated to the south.

138. मरुकच्छ, the 'sandy coast' of the Southern Ocean. लङ्कापतेः—'of the king of Ceylon,' *i. e.* Bibhîshaṇa. कृत्वा *obj*· आज्ञां. कृत्वा लङ्कापतेः etc, *lit.* 'making the Lord of Lanka bear the command of Yudhishthira on his head, as if it were a bright celestial garland,' *i. e.* making the Lord of Lankâ respectfully acknowledge the suzeraintly of Yudhishthira. *Cf.* गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यमिवास्य शासनम्-*Kir.* 1. 21. अशेषनरपतिसमर्चितशासनः-*Kad.* तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना मदनः प्रतस्थे—*Kumâr.* 3.22.

140. रोहीतकाधिपम् रोहीतक, a mountain, (said to have been a favourite resort of Kârtikeya). ततो बहुधनं रम्यं.....। कार्तिकेयस्य दयितं रोहीतकमुपाद्रवत् *Mbh. Sabhâ.* 32. 4.—The country about रोहीतकं was inhabited by a tribe called मत्तमयूरs. The

exact location of this mountain cannot be determined. त्रिगर्त—identified by Cunningham with the Jâlandar Doab and Kângra. शिबि and शैरीष seem to have been a people of the Punjab. वाटधानान्.—an agricultural people, probably inhabiting some province in the Eastern Punjab.

141. हारहूरान् or हारहूणान्—The Hâras, Hûras, and Hûṇas were non-Aryan tribes dwelling in the north-west beyond the frontiers of India. The Hûṇas were a nomadic tribe of the Huns, who inhabited the plains of Tartary. They appear to have been established in the Punjab and along the Upper Indus about the beginning of the Christian era. Acc. to Varâha-Mihira. हारहौर was the name of the north-western division of India. See *Brih. Samh.* 14. 32. सरमठान्—रमठैः सहितान्. The रमठs (or रामs) seem to have been the people of Kâbul, as it appears from the name रामठ given to asafoetida which mostly comes from Kabul. अम्बष्ठान्. Ambashthas seem to have occupied the country to the east of Tâk, comprising the modern district of Lahore. समालवान्—मालवैः सहितान्. मालव—"that part of the Punjab, which rises after ascending the hills which bound the deserts of Bhâvalpur." It is also called मालवशूद्रकाः in the *Mbh.* विधाय मातुलं etc. मातुलं मद्राधिपं शल्यं साम्ना वशे विधाय, 'having won over his maternal uncle S'alya, the king of Madra, by adopting conciliatory policy towards him.' मद्र—See note to st. 523 of the Âdi-parva.

142. भूमिगुणं—The reading seems to be corrupt. The correct reading, we think, must be भूरिगुणं—(*lit.* manifold), 'very large amount of. *Cf.* बहुगुणं—in the next st. In the *Mbh.*, it is stated that the wealth brought by Nakula was so great that even ten thousand camels could carry it with difficulty.—करभाणां सहस्राणि कोशं तस्य महात्मनः। ऊहुर्दश महाराज कृच्छ्रादिव महाधनम्॥ *Mbh.* Sabhâ. 32. 18.

राजसूयारम्भः—144. हेमकूटविशालं. हेमकूट, 'the golden-peaked mountain', one of the वर्षपर्वतs (*i. e.* mountain ranges dividing the world into nine वर्षs). It is supposed to be situated between the Meru and the Himâlaya, with which it forms the boundaries of the किंपुरुषवर्ष. Kâlidâsa speaks of it as 'पूर्वापरसमुद्रावगाढः कनकरसनिस्यन्दी सान्ध्य इव मेघपरिघः सानुमान्'—*Sák.* 7. विलोक्य—*obj.* हेमराशिं. चक्रे—*obj.* यज्ञसंभारं.

145. दीक्षाव्रतक्षामा qualifies तनुः. प्राचीव शशिनः कला, 'like the digit of the moon in the eastern sky,' *i. e.* the crescent

moon of the bright fortnight. कृशा, रम्या. and वन्द्या qualify both कला and तनुः.

146. ब्रह्मत्वं—'the office of the *Brahmâ*.' ब्रह्मन्, one of the four principal ऋत्विजs employed at a sacrifice. The four officiating priests among whom the whole sacrificial ceremonial was divided are:—(1) होतृ, (2) अध्वर्यु, (3) उद्गातृ, and (4) ब्रह्मन्. These, with their 12 assistants, were called ऋत्विज्s. (1) The duty of the होतृ was to recite loudly and distinctly certain hymns of the *Rig-veda* in praise of the deities to whom any particular act of the sacrifices was addressed. He had to be so thoroughly versed in the *Rigveda* as to be able to repeat readily whatever hymn was enjoined at any part of the sacrifice. (2) To the अध्वर्यु was entrusted all the manual labour of the sacrifice. "He had to measure the sacrificial ground (यज्ञभूमि), to build the altar (वेदि), to prepare the sacrificial vessels and implements, to fetch wood and water, to light the fire, to bring and immolate the animal, to press the Soma, and to throw oblations into the fire." While performing these duties, he had to mutter the *mantras* of the *Yajurveda*. (3) The उद्गातृ (or सामग) had to chant the hymns of the *Sâma-veda* in a loud and melodious voice. (4) The ब्रह्मन् was the general controller of the sacrificial performance. In a sitting posture he had to watch carefully the other three classes of priests and to correct any mistake they might commit and to advise them on doubtful points. He was, therefore, supposed to know thoroughly the whole ceremonial as well as the four Vedas.

147. अध्वर्युः—अध्वरं इच्छति इति-अध्वर (sacrifice)+क्यच् (य, the denominative term.)+उ, according to 'क्याच्छन्दसि'-*Pâṇ.* III. 2. 170. याज्ञवल्क्यः—a celebrated sage, to whom is attributed the White Yajurveda, the S'âtpatha Brâhmaṇa, the Brihad Âraṇyaka, and the code of laws, called the Yâjnavalkya-smriti. The *Mbh.* makes him present at the Râjasûya sacrifice of Yudhishthira, but according to the S'âtapatha Brâhmaṇa he flourished at the court of Janaka, King of Videha and father of Sîta. सुसामा, a sage described in the *Mbh.* as an आङ्गिरस-सामगः—सामानि गायति इति. See note to the preceding st. पैलः—a sage who is said to have been appointed in ancient days to collect the hymns of the Rigveda. He arranged it in two parts and must have been a coadjutor of Veda-Vyâsa. होत्रगाः—(होत्रं गच्छन्ति इति)—a class of subordinate sacrificial priests, seven in number.

149. हरिखुरो°—हरीणां खुराः हरिखुराः हरिखुरैः उट्टङ्कितं अखिलमण्डलं यस्य तादृशः—'the hoofs of whose horses had pawed (scraped) the whole ground' (on his way) to Indraprastha. हरिः, 'horse'. 'हरिश्चन्द्रार्कवातास्वशुकभेकयमाहिषु'—*Medinî*.

150. अप्यनेकगजानीकां etc.—'though accompanied by an army of numerous elephants, he could not be distinguished (in the crowd)'. So vast was the crowd of the kings and their armies assembled in the sacrificial yard that Duryodhana, with his large army of elephants, was lost in it.

151. दिक्चक्रं, 'the horizon'. रत्नोपायनपाणयः, रत्नोपायनानि पाणिषु येषां तथाभूताः, 'carrying presents of jewels in their hands.

152. जगद्राजमयं सर्वं, etc. संगताः सर्वं जगत् राजमयं कुर्वाणाः इव, 'as it were, making the whole world full of kings, by assembling together'.

153. प्ररोहा इव हर्षस्य etc. 'as it were, Agni's hair standing erect (*lit.* shoots of joy) through gratification at the sacrifice'. हर्ष from हृष् 4 P., to bristle; to stand erect (as the hair of the body).

155. चामरपर्यन्त—चामराणां पर्यन्तैः नर्तितानि यानि उष्णीषाणि तैः शोभन्ते इति चामर...शोभिनः तेषाम्,—'whose turbans were (seemed to be) set dancing by the ends of the *chowries*'. उरःसु रेजिरे etc, तेषां उरःसु हाराः श्रियः अट्टहासाः इव रेजिरे, 'On their bosoms shone (pearl) necklaces, as if they were so many loud laughters of Royal Fortune'. According to the convention of Sanskrit poets the colour of laughter is white. *Cf.* शृंगोच्छ्रायैः कुमुदविशदैर्यो वितत्य स्थितः खं, राशीभूतः प्रतिदिनमिव त्र्यम्बकस्याट्टहासः—*Megh.* 60. अट्टहासः—अट्टश्चासौ हासश्च, अट्ट, 'loud'—'अट्टावतिशयक्षौमौ'—*Yádavakos'a.*

156. भक्ष्यभोज्यपरिद्रष्टा—'Superintendent over (the department of) food and articles of enjoyment.'

157. कृताकृतपरीक्षासु—कृतानि अकृतानि च कृताकृतानि तेषां परीक्षासु 'in looking after was done and what was left undone'. ग्रहणं, *i. e.* धनग्रहणे, in receiving tribute from the kings.— दुर्योधनस्त्वर्हणानि प्रतिजग्राह सर्वशः'—*Mbh. Sabhâ.* 35. 9.

158. विजह्रुर्निजवत्तत्र,—'enjoyed themselves there, as if all things were their own (as if they were the lords of the sacrifice)· *Cf.* बाह्लीको धृतराष्ट्रश्च सोमदत्तो जयद्रथः। नकुलेन समानीताः स्वामिवत्तत्र रेमिरे॥—*Mbh. Salhâ.* 35. 8.

159–62. भूमिदेवाः,—'Brâhmanas'. प्रमदश्रियम् (प्रमुदश्रियम् is a misprint in the text) 'the glory of joy.' आभिषेचनिकं,—

| अभिषेचनस्य इदं, अभिषेचन+ठञ् (इक) |, 'relating to the inauguration of the king', *i. e.* all the requisities required for the ceremony of coronotion (*lit.* sprinkling with sacred water) अन्तर्वेदीं—अन्तर्गता वेदी यत्र,—'the inner enclosure of the sacrificial ground, where the altar stands.'

ब्रह्मलोकनिभं,—'resembling the Brahma-loka,' which is inhabited by the most distinguished sages. अपर्यन्तं—'boundless; vast.' दिव्यदृङ्नारदो etc. Nârada seeing that vast assemblage of kings perceived with his divine vision that they were but celestials born on the earth in portions for fulfilling divine purpose, and that Krishṇa was but Nârâyaṇa become incarnate for exterminating the Kshatriya race and thus relieving the earth of its burden. See *Mbh. Sabhâ.* 36. 11–20.

शिशुपालवधः—(163) प्राप्ते चार्घोचिताहणे, 'and when the time had come for offering worship to those who were worthy of अर्घः' अर्घोचिताहणे—अर्घस्य ये उचिता तेषां अहेणे. अर्घ or अर्घ्य is a respectful offering to a god or a venerable person. The chief ingredients of this offering are—आपः क्षीरं कुशाग्रं च दधि सर्पिः सतंडुलम् । यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रकीर्तितः ॥, but it often consists of water alone given in a *draṇa*.

164. अर्घ्याहणस्य—'of respectful presentation of the अर्घ्य'. अर्घ्य is derived from अर्घ with the affix य according to 'पादार्घाभ्यां च—*Pâṇ.* V. 4. 25. See note to preceding st. पूज्यताम्—*subj.* राजकं. महतां पूजाक्रमो etc. 'For that sacrifice is the best in which the worthy are honoured'.

165. प्रियः, a friend. आचार्यः—preceptor. An आचार्य is thus described—उपनीय तु यः शिष्यं वेदमध्यापयेद्द्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते–*M. S.* 2. 140. संयुक्तः—'a relative.' The *Mbh.* has the word संयुज् which is interpreted by *Nîl.* as सम्बन्धिन्–आचार्यभृत्विजं चैव संयुजं च युधिष्ठिर । स्नातकं च प्रियं प्राहुः षडर्घ्यार्हान्नृपं तथा ॥—*Sabhâ.* 36. 23.

167. हृषीकेशे. हृषीकेश—an epithet of Vishṇu and Krishṇa. हृषीकाणां (of the senses) ईशः हृषीकेशः.

168. जगत्कोश°—qualifies सहस्रांशौ–जगतः कोशः जगत्कोशः तस्य यत् प्रकाशनं तस्मिन् विशारदे–'clever in lighting up the globe of the world.' अभ्युद्गते सहस्रांशौ, *Loc. Abs.*

170–73. a कलापक (*i. e.* four stanzas forming one grammatical sentence.). उद्यत्प्रकोप°—उद्यन् यः प्रकोपः सः एव हुतभुक् तस्य धूमेन, 'by the smoke of the fire in the form of his rising anger.' मिथ्यास्मितकला°—मिथ्यास्मितस्य या कला तया लक्ष्याः ये

शुभ्रदन्ताः तेषां मरीचिभिः—'by the rays of his white teeth, visible on account of the slight, forced smile.' आत्मानं मन्युसंतप्तं etc. The rays issuing from the white teeth of S'is'upala are fancied to be so many fans with which he, as it were, fanned himself, as if he were oppressed by the heat of his wrath. निवार्य वन्दिवृन्दानां etc.—*Cf.* ...निवार्य स्तुतिवादिनाम् । दोष्णा जयद्विषालानशोभिना वन्दिनां गिरः ॥—Ádi-parva, st. 1045. अवदधे etc, 'addressed in a voice as deep and resounding as the roaring of clouds.' घनगंभीरगर्जिता', घनानां यत् गंभीरगर्जितं तत् इव आडम्बरः यस्याः ताम्. आडम्बर, here means 'loud sound.'

174. अविशेषज्ञता, *Subj.* to द्रुनोति.—'want of discrimination; thoughtlessness.' बालानां in apposition with युष्माकं understood. अपि हास्यैकजननीं, 'though calculated to excite nothing but laughter.'

175. अहो विशृङ्खलधियां—'Oh! that men should be guided by (*lit.* abide by the words of) those whose thoughts always run wild!' विशृङ्खला धीः येषां तेषां, *lit.* whose minds are unfettered.' केन वा कृतिना etc. 'what blessed person indeed, has cut a tongue that talks wildly?' *i. e.* nobody is so bold and wise as to cut off the tongue of another speaking wildly.

176-77. A युग्म. Construe: यत् भीष्मो स्वयं ऋत्विक्प्रियतृपाचार्यसंयुक्तान् अर्हान् उक्त्वा पश्चात् गोपं एव अर्हं ब्रवीति (तर्हि) ऋत्विक् व्यासः (अस्ति), गुरुःद्रोणः (अस्ति), प्रियाः मान्याश्च भूमिपाः (सन्ति), अन्ये च मुनयः स्नातकाः (सन्ति); तेषु अयं जनार्दनः कः?

178. निजभुजस्तम्भ°—'who have foiled the aims of their enemies by their pillar-like arms.' अवस्तुबुद्ध्या पार्थेषु 'on account of entertaining a wrong opinion about the Pâṇḍavas'. अवस्तुबुद्धि—'delusion; labouring under a wrong impression'. निरुत्तराः—'silenced'.

179. Construe: यदि प्रमादात् अवलेपात् वा यत् असांप्रतं तत् साधु मन्यते (तर्हि) तत् वीरगोष्ठीषु क्लैब्यं न गण्यते *i. e.* 'If it is either ignorance or pride that leads one to mistake the improper for the proper, then such a mistake is not looked upon as imbecility in the parlance of heroes'. S'is'upala here tries to defend the submissive attitude of the kings to the Pâṇḍavas. He says that it is not through weakness that the kings have put up with the indignity to which they are subjected, but it is only through their ignorance as to the real nature of the Pâṇḍavas, and therefore, he says these kings cannot be lowered in the estimation of the brave.

180. सर्वसामान्यां etc., 'who will wipe away this disgrace common to as all?'

181. दीक्षितस्यास्य *i. e.* of Yudhishthira. इन्दुकुन्दाङ्कुराकारं, इन्दुश्च कुन्दाङ्कुरश्च इन्दुकुन्दाङ्कुरौ, तयोः आकारः इव आकारः (appearance) यस्य तत्, *i. e.* as white as the moon and as white and delicate as the *Kunda* flower'. दम्भोलिना—दम्भोलि, thunder-bolt'. हतम्, 'is crushed'.

183. देवपुत्रा वा—'or sons of god' as they pose to be. This is ironical. दृष्टाः—'seen in their true colours'.

186. सत्यं जानासि जाने—etc. construe: सत्यं त्वं मधुसूदनं तत्त्वेन जानासि (इति) जाने, 'Forsooth, I know that you know Krishṇa in his real nature (*i. e.* who Krishṇa really is).' मतिविप्लवः, 'delusion; infatuation'. मात्सर्यं, मत्सरः एव मात्सर्यं—(मत्सर+ष्यञ्-स्वार्थे ष्यञ्), 'malice; hatred'.

190. पुण्डरीकाक्षं—an epithet of Vishṇu (and Krishṇa). तदेष एव गोविन्दात् etc., 'Then let him himself tell us who is superior to Krishṇa'.

191. मधुवधूगण्ड°—मधोः याः वध्वः तेषां गण्डेषु पाण्डिम्नः न्यासे कोविदः—'clever in bringing (*lit.* placing) pallor to the cheeks of the wives of (the demon) Madhu.' The pallor on the cheeks of Madhu's wives, was, of course, due to grief at their husband's death at the hands of Krishṇa. को जहारासुरस्त्रीणां etc. 'Who (but he) took away the collyrium (from the eyes) of the wives of Asuras—the collyrium which had (as it were) been stolen from his own complexion?' *i. e.* It was Krishṇa who killed the Asuras, whose wives being thus widowed, ceased to paint their eyes with collyrium. स्वच्छायाचौरम्. The collyrium being dark and glossy is fancied to have stolen the dark, bright complexion of Krishṇa.

192. Construe: सहस्रबाहोः बाणस्य हरिणीदृशां तुल्यालिङ्गनजां ईर्ष्यां कः रथाङ्गेन हेलया जहार? 'who took away, by his disc, the jealousy felt by the deer-eyed wives of the thousand-armed Bâṇa at his giving the same kind of embrace to all?' The The idea in the st. is that Krishṇa cut off by his disc the thousand arms of the Asura Bâṇa, thus removing the cause of the jealousy among his wives. Bâṇa, possessed as he was of thousand arms before his fight with Krishṇa, could embrace each of his wives with all his thousand arms. This, however, excited jealousy among them, for each wanted Bâṇa to show special love towards herself by embracing her alone with all

his thousand arms, and leave others content with an embrace with only a few of them.

The reference in the st. is to Baṇa's famous fight with Krishṇa, in which the former was worsted, assisted though he was by S'iva himself. Banâ, son of Bali, was the King of the Daityas. He had a thousand arms and stood high in favour with S'iva, whose devotee he was. His daughter Ushâ, having once seen Aniruddha, the grandson of Krishṇa, in a dream, fell violently in love with him, and had him conveyed to her apartments by magic art. All the attempts of Bâṇa, on the discovery of the secret, to seize the person of Aniruddha failed, and at last, unable to overcome the young hero in regular fight, secured him by means of magic art. Krishṇa, having learnt of this from Nârada, went with Balarâma and Pradyumna to rescue him. A terrific battle took place between him and Bâṇa. S'iva himself with his son Skanda fought on the side of Bâṇa. But Krishṇa overcame S'iva, wounded Skanda, and cut off all the arms of Bâṇa with his discus. At last, as he was about to launch his discus to strike off Bâṇa's head, S'iva humbly approached and requested him to spare the life of his devotee. Krishṇa granted the request and then returned to Dwârkâ. Bâṇa soon after regained only two of his arms by propitating S'iva. See *Vish. P.* V. 32–33. and *Hv.* Chap. 43.

196. विलोलकुण्डलोद्द्योतैः etc., 'as it were casting for a moment, a circle (of light) about him, by the refulgence of his tremulous ear-rings'. The quick movements of his brilliant ear-rings as he turned round his head, as it were formed, for a moment, a halo of light round his face.

197. बालः in apposition with सहदेवः. कथं नाम—to be construed with गणनास्पदम्—'How possibly can he be taken notice of?' गणना, 'consideration; account'. विबोध्यसे, 'are awakened' to a sense of what is right; are brought to your senses'.

198. ज्ञातकृष्णपराक्रमान् qualifies अस्मान्—'we, who know the valour of Krishna'. The word पराक्रम is used ironically. भ्रामयसि, 'mislead; delude'.

199. शौर्यशिष्टः—'distinguished by his valour'. प्रभुः, (his) master,' who had supported him. *Cf.* यस्य चानेन धर्मज्ञ भुक्तमन्नं बलीयसः। स चानेन हतः कंस इत्येतन्न महाद्भुतम्॥—*Mbh. Sabhâ.* 41. 11. S'is'upala means to say that the slaughter of Kaṇsa was not only far from being a brave deed, but on the contrary, a

heinous crime, inasmuch as Kaṃsa was Krishṇa's master who had fed and supported him. पूतना, a female demon. She attempted to kill the infant Krishṇa by suckling him, but was herself sucked to death by the child. वन्दिनेव etc, S'is'upala means to say that Bhîshma is only playing the part of a bard, inasmuch as he sings the praises of Krishṇa, without caring to see whether his praises are true to facts or not.

200. गुणवान्कृतः—'has been made (*i. e.* represented as) a virtuous person,' *i. e.* all merits have been ascribed to him. उक्तिवैचित्र्यमात्रेण etc., 'Generally, people are carried away (influenced) by mere strikingness of speech,' *i. e.* what generally influences men in forming their opinion about others is the striking and catching phrases in which clever persons praise them, and not their own intimate knowledge of their real character. S'is'upâla means to say that Krishṇa is looked upon as a brave and virtuous man, simply because he is glorified in high-sounding and striking phrases by clever persons like Bhîshma, and not because he is really so.

202. धर्मवादी,—'always talking of morality.' वृथाचारः, 'hypocritical (*lit.* false) in his conduct.' अण्डानि तस्य निक्षिप्य, 'having committed their eggs to his care,' believing him to be a pious and virtuous swan. तस्य—*Gen.* loosely used for the *Loc.* तस्मिन्. Verbs which imply *imparting* or *entrusting* govern the Locative of that which is imparted or entrusted.

203. कृतकनिःस्पृहः—'feigning to be indifferent to everything;' 'who had put on the appearance of one free from all desires.' मित्रमुखः—मित्रस्येव मुखं यस्य सः—*lit.* 'having the mouth of a friend', *i. e.* 'talking sweetly like a friend,' though in reality a foe.

204. वंशविच्छेदपापिष्ठं, 'most sinful as it involves the extinction of the family.' See *Mbh.* Sabhâ. 41. 24-29. शाठ्यव्रतं—a hypocritical vow; a vow adopted from cunning motives'.

205. तदिक्षुभारवाहीव etc. The sentence is very compressed. It means,—'this is just like a carrier of a load of sugarcanes who only bears it on his back, but is not able to chew it and taste its juice. The meaning of the st. is—You only talk about everything, without knowing or realising what your words mean, for what you talk you are not able to carry out in practice, on account of your innate evil nature. You are,

therefore, like the cooly who only carries on his back a load of sugarcanes but can never suck its juice.

206. भूलिंगः or कलिंगः, the cock-tailed shrike—a bird that builds its nest in the ground. Its cry resembles the words 'मा साहसं'. Thus though the bird seems to advise people 'मा साहसं' (कुरुष्व) *i.e.* 'not do be reckless', still itself is so rash by nature as to snatch away flesh even from the jaws of the lion. S'is'upâla means to say that Bhîshma is like the भूलिंग bird, inasmuch he is not able to counteract his own evil nature, whatever professions of morality he may make in his speech. *Cf.* न गाथा गाथिनं शास्ति बहु चेदपि गायति । प्रकृतिं यान्ति भूतानि भूलिंग-शकुनिर्यथा ॥—*Mbh. Sabhâ.* 41. 18.—"भूलिंगो नाम भूशायी पक्षी मा साहसमित्यनिशं वदन्नपि सिंहदंष्ट्रान्तरस्थं मांसमादत्ते स्वयं साहसमतिशयितं करोति तथा न हिंसादिकं कर्तव्यमिति वदन्नन्यो हिंसामेव करोतीत्यर्थः"—*Nîl.*

207. कथ्यसे, 'are spoken of'. जिह्मचेष्टितः, 'of crooked ways'; 'wicked in character.' परस्तुतौ न जानासि etc,—'Don't you see that, when you praise others, you are only damning them?' (*lit.* don't you see that your praises of others bear a fruit that is (something) like censure?) S'is'upala means that in praising such vile persons as Krishna, Bhîshma is only damning them, for his praises would all the more lower such persons in the eyes of the world.

208. तदेव किं न पर्याप्तं etc. 'Is not that alone sufficient to silence your praises of Krishna?'

210. त्रिशिखा भ्रुकुटिः 'three lines of wrinkles on the forehead' (*lit.* 'three-pointed frown'). उद्गतेव प्रतापाग्नेः etc., 'as it were, the three lines of the smoke (*lit.* threefold line of smoke) of the fire of valour risen beforehand (*i. e.* before the fire has actually blazed up).'

211. दष्टरदच्छदम् qualifies मुखं, दष्टः रदच्छदः यस्य तत्, *lit.* of which the (lower) lit was bitten', *i. e.* biting his lip. रदच्छदः रदाः (teeth) च्छादयन्ते अनेन इति रदच्छदः. स्वस्ति—The sages fearing that a great cataclysm was near, said, 'May it be well with the universe!'

212. शिशुपालजिघांसया. जिघांसा, a noun from the *Desiderative* base जिघांस् of हन्, 'to kill'. गिरिगौरवम्, qualifies तम्.

213. सस्वनम्, 'loudly'.—स्वनेन (sound) सहितं यथा तथा. यात्वेष etc. 'Let him be (*i. e.* fall like) a moth to (into) the fire of my wrath'.

214. कात्यायनीसिंहः, 'the lion of Durgâ (Pârvati)'. Durgâ rode on a lion when she fought with the demon Rakta-[illegible] 'a jackal'.

215. स्मितच्छायानिर्झरैः स्नपयन्निव, 'as it were, bathing him (*i. e.* cooling his wrath) in the streams of the lustre of his smile'. स्नपयन्—स्नपय, causal of स्ना.

216. चेदिपांसने,—*Loc.* loosely put for the *Dat.* अस्मै. The root क्रुध् governs the Dative of the person against whom the feeling of anger is directed.—'क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः' —*Pâṇ.* I. 4. 37. चेदिपांसने, 'a disgrace to (the royal line of) the Chedis.' चक्रांशुदंष्ट्रा°—qualifies मृत्युः, चक्रस्य ये अंशवः ते एव दंष्ट्राः ताभिः विकटः, 'dreadful with his tusks in the form of the points of the discus'. The sharp points of the discus are, so to say, the tusks of Death in the form of Krishṇa. मुरान्तकः—Krishṇa. On मुर see note to st. 42 above.

217. सात्वती According to *Vish. P.*, the name of S'is'upâla's mother was श्रुतश्रवा. वसुदेवस्वसा. Krishṇa was thus cousin of S'is'upâla.

218. शुभावाकाशचारिणाम्,—The parents of S'is'upâla, being struck with terror at the fearful phenomenon, resolved to cast him out, when a voice from the sky warned them not to do so, as his time had not come. See *Mbh. Sabhâ.* 43. 2–5.

219. यस्याङ्के etc. 'He, on whose lap his extra (or superfluous) members (*i. e.* one eye and two arms) would drop down (or disappear), will be his slayer'. According to the *Mbh.*, this was the answer given by the voice from the sky to the question of his mother as to who would be slayer of her son. See *Mbh. Sabhâ.* 43. 6–8.

221. तद्दर्शनत्रासात्, being alarmed (and grieved) to see it'. अभयं दीयताम् 'Give me a promise of safety', *i. e.* that my son shall have no fear from you. According to the *Mbh.*, Sâtvatî begged of Krishṇa a boon that he should pardon, for her sake, the offences committed by S'is'upâla. शिशुपालस्यापराधान्क्षमेथास्त्वं महाबल । मत्कृते यदुशार्दूल विध्येनं मे वरं प्रभो ॥—*Mbh. Sabha.* 43. 23.

225. विडम्बितो वा हासाय etc.—'Or I think that you have been thus mocked by the Pâṇḍavas (purposely) in order to make you an object of ridicule'. पूजा तवाय etc. 'This adoration paid to you is like a garland put round the neck of a crow merely for fun.' The idea is this—just as a garland may be put round the neck of a crow merely for fun, so you have been offered worship by the Pâṇḍavas only for the purpose of exciting laughter at your expense.

227. निःसंरंभः, 'calm; not getting excited.' लीलास्मितश्रिया कुर्वन् etc., 'as if putting in his mouth the *Pâñchajanya* by (*i. e.* in the form of) the lustre of his playful smile'. The lustre of the sweet smile of Krishna is fancied to have appeared like his white conch *Pánchajanya* put in his mouth. पाञ्चजन्यं—पञ्चजने (दैत्ये) भवः पाञ्चजन्यः, Krishna's conch formed from the shell of the sea-demon Panchajana. Panchajana once seized the son of Sândîpani under whom Krishna had learnt the science of arms. Krishna rescued the boy, killed the demon, and afterwards used the conch-shell for a horn.

228. दिष्ट्या निकारगणना etc., 'fortunately the measure of his offences has become full in the presence of all kings.' निकारगणना, 'The number of offences' *viz.* hundred, which Krishna had promised S'is'upála's mother to pardon. अस्य—to be construed with निकारगणना. पृथग्लोकान् etc., 'who is able to convince people severally?' Krishna means that it was fortunate that all kings were there to witness the last offence given to him by S'is'upâla, for otherwise it would have been difficult for him to convince them of the fact that he had killed S'is'upâla only after the number of his offences had become full.

229. मयि प्राग्ज्योतिषपुरं याते,—*i. e.* when Krishna had marched against the city for punishing its king, the demon Naraka—See note to st. 42 above. द्वारवतीं—Dwârakâ. See note to st. 1289 to Âdi-parva स्फाटिकस्तम्भशुभ्रां may be taken to qualify both द्वारवतीं and कीर्तिं, (1) qualifying द्वारवतीं, स्फाटिकस्तम्भैः शुभ्रां, 'white with its pillars of crystal'; (2) qualifying कीर्तिं, स्फाटिकस्तम्भाः इव शुभ्रां, 'white like pillars of crystal.' ददाह etc.—In burning down Dwâraka S'is'upâla as it were burnt down his own fame, *i e.* the burning down of Dwâraka in the absence of its king was a permanent stain on the character of S'is'upâla.

230. अश्वमुत्सृष्टमध्वरेधे.—The अश्वमेध sacrifice was performed in Vedic times by kings desirous of progeny, but subsequently, as in the time of the Mahâbhârata, the sacrifice obtained a political significance. Its performance by a king implied that the king was a conqueror and king of kings. A horse was consecrated by the performance of certain ceremonies and then let loose to wander over the earth for one year. It was followed with an army by the king or his representative, and when it entered a foreign territory, its ruler was bound

either to submit or to fight. If the prince following the horse succeeded in obtaining or enforcing the submission of all the countries through which it passed, he returned in triumph with the vanquished kings in his train. On the return of the horse, the rites were performed amidst great festivities. अश्वमेधः-अश्वः मेध्यते (is killed) अत्र.

231. सद्यःपीत°—पीतं च तत् स्रुतं च पीतस्रुतं, सद्यः पीतस्रुतं अमृतं यस्य तथाभूतं—'with nectar trickling down immediately on its being drunk.' See note to Âdiparva, st. 106. हारविभूषितं corresponds to सद्यःपीतस्रुतामृतं, the pearl-necklace being compared to the line of the white drops of nectar trickling from the neck of Râhu.

232. मेरोः शृङ्ग इवोच्चते. The king falling down from his *golden* seat is compared to a peak of the *golden* Meru detached from it and falling down on the ground.

233. पश्यतां राज्ञां-*Gen. Abs.* अतिसूर्यानलद्युति qualifies तत्तेजः, सूर्यानलद्युतिं अतिक्रांतम्, 'surpassing the effulgence of the sun and fire'.

234. चचाल, trembled; shook'. अनभ्रे प्रववर्ष द्यौः, 'it rained though the sky was cloudless.' *Cf.* अनभ्रे प्रववर्ष द्यौः पपात ज्वलिताशनिः। कृष्णेन निहते चैद्ये, चचाल च वसुंधरा—*Mbh. Sabhâ.* 45. 29. अनभ्रे आकाशे सति.

235. निःशब्दमभवत्सदः—'A dead silence fell over the assembly'. मन्थावसानमूकस्य etc., 'bearing resemblance to the milk-ocean, silent at the close of the churning'. The whole assembly was noisy when high words were passing between Krishṇa and S'is'upâla. But the moment they saw the strange phenomena that occured on S'is'upâla's death, they were struck dumb with wonder and awe.

दुर्योधनसंतापः—236. अवभृथस्नानं—the ablution ceremony performed by the sacrificer at the end of a Soma sacrifice. The अवभृथ ablution is the first bath that the sacrifice and his wife can enjoy from the time of the दीक्षा, for from the time the sacrificer is initiated to the time when the sacrifice is over, he can neither bathe nor change his clothes, whatever may be the period of the sacrifice.

238-40. प्रणामाश्चितमौलयः—प्रणामे अश्रिताः मौलयः येषां तथाभूताः, 'bowing down their heads in saluting him'. दाशार्हः, Krishṇa. त्यक्तः कथंचित्तैः etc., construe: संगमामृते अतृप्तैः तैः कथंचित् त्यक्तः, 'who was with great difficulty dismissed by them, un-

satisfied as they were with the nectar of his company,' *i. e.* the Pâṇḍavas most unwillingly gave him leave to go, as they had not had enough of the nectar of his company.

241. ज्ञातिभोगेन etc.—भूतयः ज्ञातिभोगेन विभूष्यन्ते हि. 'Verily, one's prosperity appears to advantage, when it is enjoyed by one's kinsmen.'

242. अनेककौतुकां, 'containing many wonders'. अंतः, 'internally; in his mind'. द्वेषविषोद्भ्रांतः, 'inflated with the poison of hatred'. पुटपाकमदह्यत, 'was intensely tormented as if he were boiled (like a drug) in a closed vessel.' पुटपाकं here is used *adverbally*. Properly पुटपाक is a particular method of preparing drugs, in which the various ingredients are put in a vessel covered with a plaster of clay or wrapped up in the leaves of some tree which are then covered up with a plaster of clay, and the whole is then roasted in fire. Just as, in the पुटपाक, the heat to which the ingredients are subjected is hidden and not manifest to the eyes of the people, but is all the more intense for this, so was Duryodana's bitter hatred, suppressed as it was, was playing havoc in his heart.

244. दिव्याभिप्रायरुचिरां—see note to st. 30 above. तप्तकाञ्चन-जालकाम्, (°जालिकां—a misprint in the text) having lattice-windows of heated (*i. e.* pure) gold.' जालकं-कः, a lattice-window.

245. शशिमणि°—शशिमणीनां यः प्राकारः तेन कृता चान्द्रिका यस्यां ताम्, 'the moonstone rampart of which (as it were) gave rise to moonlight.' The spreading light of the moonstones of which the walls were built is fancied to have been moonlight bathing the palace. स्फाटिकं कुट्टिमं etc., 'coming to a pavement of crystal, he mistook it for water, and turned back.'

246. उत्क्षिप्तवस्त्रः, 'drawing up his garments.' स्फटिका-शंकया, 'mistaking it for crystal (pavement).' संहार्युकः 'with all his clothes on.'

247. मेने द्वारं च विवृतं etc, 'thought a (closed) door to be open.' वैमल्यात्, 'on account of the perfect transparency (of the crystals of which the palace was built. *Cf.* द्वारं तु पिहिताकारं स्फाटिकं प्रेक्ष्य भूमिपः। प्रविशन्नाहतो मूर्ध्नि व्याघूर्णित इव स्थितः॥—*Mbh. Sabhâ*. 47. 11. विप्रलब्धं—'deceived.'

248. स्मितश्रिया कपोलान्ते, etc.—'as it were, had *Dantapatras* on their cheeks, by (reason of) the lustre of their smile.' दन्तपत्र, an ear-ornament white in colour, (probably made of

ivory). The lustre of the smile is fancied to have spread from the lips to the cheeks and to have formed as it were *Dantapatras* in the ears of the ladies, as well as of Bhima and his brothers.

249 संवृतिं चक्रे, 'concealed his feeling (of anger).' पार्श्वावलोकनहेलया, 'pretending to look aside', as if nothing had happened.

250–51. गजसाह्वयं, Hastinâpura. भूतग्रस्तः, 'possessed by an evil spirit'. ध्यानमूकं.—'mute on account of brooding'. भारवेदिनम्—भारं वेत्ति इति भारवेदी तं, *lit.* feeling the burden, *i. e.* so weak as not to be able to bear the slightest weight.

254. अपचितं—'declining, reduced in glory.' अमर्षणः, jealous; unforgiving', from—मृष् 4 and 10 U. 'to forgive; to endure'. *Cf.* with this st.—को हि नाम पुमांल्लोके मर्षयिष्यति सत्ववान्। सपत्नानुन्नतेा दृष्ट्वा हीनमात्मानमेवच ॥—*Mbh. Sabhâ.* 47. 32. रुद्धप्रवेशान्,—'refused admittance,' of course, for a short time, on account of their overwhelming number. म्लानमानस्य निधनं etc, 'to me, who have been (thus) humiliated, death would be a great festival (*i. e.* death would be most welcome to me, now that I have lost my position of dignity.) म्लानमानस्य—म्लानः मानः यस्य तस्य, *lit.* 'whose honour has faded', *i. e.* who is humiliated.

256. परिच्छदः,—'paraphernalia' of royalty, such as छत्र, चामर, etc.—परिच्छाद्यते अनेन इति, external appendage. मातुं मनोरथेनापि—etc., 'It is not possible to measure the great festivities even by my desire', *i. e.* such festivities as I witnessed at Indraprastha would not be conceived by me in my wildest dreams.

257. अहो बताभवज्जीवः etc. अहो बत पार्थभीत्या न कस्य चित् जीवः अभवत्, 'Oh! none seemed to have life in them on account of the dread of the Pandavas!' *i. e.* all were so terror-struck that they appeared to have been deprived of all animation.

258. अवहासं 'ridicule.' शात्रवं—शत्रोः इदं, 'of the enemy,' *i. e.* of Yudhishthira. मर्तुमाहितसंकल्पः—See note to st. 587 of Âdi-parva. न सेहे, *obj.* अवहासं and विभवं.

260. तैः *i. e.* पार्थैः. न रुद्धो भूम्यनन्तरः—'nor have the provinces lying adjacent to our territory been closed up by them (to you)'. भूम्यनन्तरः—भूमेः अनन्तरः (देशः), 'province, next adjacent to one's territory.' *Cf.* अरेश्च विजिगीषोश्च मध्यमो भूम्यनन्तरः। अनुग्रहे सहतयोर्व्यस्तयोर्निग्रहे प्रभुः॥—*Kâm. N.* 12. 18.—'अरिविजिगीष्वोर्भूम्यनन्तर इति स्थाननिर्देशः तस्य विदिग्भागमाश्रित्य स्थितत्वात्'—

—*S'ankarârya* on the s'loka. पृथ्वी, 'wide.' पृथ्वी, *fem.* of पृथु, 'wide, spacious', from प्रथ् 'to spread'.

261. अजित्वा पाण्डुतनयान्, 'unless you conquer the Pâṇḍavas.' न हि नाम etc.—तेजांसि तेजसां पुरः न हि नाम प्रकाशन्ते, 'Indeed, those possessed of heroic lustre never shine before others who are possessed of the same heroic lustre.' S'akuni means to say that as long as the Pâṇḍavas are there, possessed of heroic lustre as they are, it is impossible for Duryodhana to over-shadow them. तेजस्, 'one possessed of heroic lustre.' *Cf.* तेजसां हि न वयः समीक्ष्यते.—*Ragh.* II. 1. [For तेजस् in the sense of 'martial or heroic lustre,' *Cf.* महतस्तेजसो बीजं बालोयं प्रतिभाति मे—*S'âk.* 7 15; एषोऽहमेहि मामेव तेजस्तेजसि शाम्यतु—*Uttar.* 5. 7.]

263. निरपायः, 'sure; certain (*lit.* 'free from harm or failure'). विसंशयः, 'free from risk or danger'—विगताः संशयाः यस्मात् तादृशः. अक्षज्ञः—'expert in the game of dice'.

264. आहूतः, 'challenged' (to play at dice). न निवर्तते, 'will not decline (to play).' (*lit.* 'will not turn away.')

266. विपत्सु च परित्राणं and संपत्सु च विभूषणं—in apposition with बन्धुचूडामणिः. बन्धुचूडामणिः—बन्धुः एव चूडामणिः, a 'crest-jewel in the form of a kinsman.' What Duryodhana means is—just as a crest-jewel saves one in adversity and serves as an ornament in prosperity, so are you, my kinsman, a saviour in my present adverse circumstances—you who were my pride (*lit.* an ornament) in my good days. एवं किमुच्यते, 'Need this be said?'

270. सर्वसंभोगसुभगं qualifies सुतं, सर्वैः संभोगैः सुभगं, 'happy on account of (*or* fortunate in having at his command) all sorts of enjoyments'.

271. (तव) कीर्तिरङ्कुरिता दिक्षु,—'Your fame has put forth sprouts (*i. e.* is beginning to spread) in all the quarters'. पुष्पिता श्रीः सुहृद्गृहे,—'Your prosperity has blossomed forth in the houses of your friend'. *i. e.* your prosperity has made your friends happy and prosperous. पुष्पिता, *lit.* 'in bloom; bearing flowers', *i. e. figuratively*, 'which is fully manifested.' फले च वैरिमुण्डेषु etc, 'And your valour has borne fruit on the heads of your enemies', *i. e.* Your valour has been successful inasmuch you have slain many enemies in battle.

276. अन्तर्निर्दह्यमानेन शक्तिहीनेन, 'who is being inwardly consumed on account of his powerlessness' (to overthrow a

prosperous foe). शत्रुषु—to be construed with संनतिः क्रियते,—*i. e.* bows down to (submits to) his enemies.

277. यन्त्रितो देशकलाभ्यां, 'restrained by time and place,' *i. e.* one who is not able to rise above the times and circumstances in which he is placed. पराभवम्, 'humiliation.' तस्यालकावली मन्ये etc. 'His proper ornament, I think, would be long flowing hair and a girdle.' *i. e.* such a person had better wear long, flowing hair as well as a girdle like a woman. A mass of flowing hair and a girdle are looked upon as ornaments peculiar to women.

278. Construe: हे भूपाल, युधिष्ठिरस्य क्रतौ राज्यपूज्येन मया अपि रत्नोपायनसंग्रहे कोशाध्यक्षायितम्. रत्नोपायनसंग्रहे,—'in receiving the presents of jewels.' मयापि राजपूज्येन etc. 'Even I, worthy of honour as I am from all kings, acted as a treasurer.' Duryodhana, it will be remembered, was appointed to receive tribute brought by the kings.-धनव्ययेषु विदुरो ग्रहणे च सुयोधनः-st. 157- कोशाध्यक्षायितं past pass p. of the कोशाध्यक्षायते,-nominal verb from कोशाध्यक्ष.

280. कृतकसंमानं, 'feigned (insincere) respect.' दुःसहं सहते भारं, 'bears the unbearable burden (of the insincere respect)' like an ass.

281. दैन्यध्वजं qualifies छत्रं, '(which is but) a symbol of my wretched state.'

282. वोढुं मनोरथेनापि etc.—*Cf.* मातुं मनोरथेनापि etc. st. 256 above, and see note thereto.

283. जगतीभुजां construe with अञ्जलिवनैः अञ्जलिवनैर्बभुः etc, 'there shone, as it were, beds of lotuses by (reason of) the clusters of joined hands.' The joined hands of the vast number of kings in the assembly looked, as it were, to be beds of lotuses blooming all around the king.

284. राजघटामर्दे, 'in the pressing crowds of the kings'. So vast was the concourse of the kings present at the sacrifice that the whole horizon seemed to be completely filled with their *Chowries*, the whole earth with their horses and elephants, and the whole sky with their umbrellas.

285. अलब्धान्तःप्रवेशा etc.-*Cf.* रुद्धप्रवेशान्भूपालान्द्वाःस्थैः पाण्डववेश्मनि-st. 255. and see note thereto. व्यलम्बन्त 'remained waiting', ग्राम्या इव करप्रदाः 'like rustic tax-payers'.

286. Construe: तत्र नानादेशागतैः धनराशिभिः दिशाः एकीकृतमहाशैलाः पुञ्जीकृताः (च) बभूवुः. एकीकृतमहाशैलाः, 'in which all the

great mountains had been collected together'. The huge piles of riches brought from all quarters of the globe are fancied to be so many great mountains collected together, and the quarters themselves, to be formed into one mass.

287. भुक्तवत्यखिलं भोगं etc. (भुक्त° is a misprint in the text), Construe: द्विजन्मनां लक्षे लक्षे अखिलं भोगं भुक्तवति (सति) 'as each *lac* of Brâhmaṇas had partaken of all sorts of food', *i. e.*, when (full) one *lac* of Brahmanas had been fed. शङ्खशब्देन, संज्ञाभूत्—'The fact was notified by the blowing of conches.' The sound of the conches each time proclaimed that one *lac* of Brâhmanas had been fed. *Cf.* पूर्णे शतसहस्रे तु विप्राणां परिविष्यताम्। स्थापिता तत्र संज्ञाभूच्छंखो ध्मायति नित्यशः॥ मुहुर्मुहुः प्रणदतस्तस्य शंखस्य भारत। अनिशं शुश्रुमश्चौष्ठं ततो रोमाणि मेऽहृषन्॥—*Mbh. Sabhâ.* 48. 31-32. संज्ञा, 'an indicatory mark; a sign by which anything is made known or suggested.' 'संज्ञा स्याच्चेतना नाम हस्ताद्यैश्चार्थ—सूचना—*Amar.*

289. अभिषेके 'at the time of the coronation.' छत्रव्यजन-पाणयः—व्यजन here seems to be used in the sense of बालव्यजन *i. e. Chowri.* अहंपूर्विकया—See note st. 1067 of the Âdi-parva.

290. तां *i. e.* श्रियं. दूरे, 'far off from' *i. e.* beyond the reach of. वैश्रवणस्य—'of Kubera'. विश्रवसः अपत्यं पुमान् वैश्रवणः. विश्रवस् is irregularly changed to विश्रवण, according to *Pân.* IV.1. 112. विश्रवस् was according to the *Mbh.* a reproduction of half Pulastya, one of the Prajâpatis. By a Brâhmaṇî wife he had a son, Kubera, and by a Râkshasî he had three sons, *viz.* Râvaṇa, Kumbhakarṇa, and Bibhîshaṇa.

291. अनभिज्ञवित् 'like an ignorant person; like a boor.'

292. स शोकः stands for the whole clause, जहास etc. Construe: यत् वृकोदरः मां तत्र साक्षिसंकोचं जहास स शोक एव मे हृदि आयसः शंकुः इव सक्तः. सः qualifies शोकः. सक्तः, 'is fixed or planted.' शंकुरिवायसः, 'like an iron dart'. For a comparison of शोक (grief) to शंकु (dart) planted in the heart,—*Cf.* तस्य प्रसह्य हृदयं किल शोकशंकुः पुष्पप्ररोह इव सौधतलं चिभेद—*Ragh.* 8. 93. तथैव तीव्रो हृदि शोकशंकुर्मर्माणि कृन्तन्नपि किं न सोढः—*Uttar.* 3. 35. साक्षिसंकोचं,—अक्षि संकोचेन सहितं यथा तथा, 'with a contraction of the eye'; '*i. e* winking in ridicule.

293. शकुनिं समुपाश्रितः,—'resorting to S'akuni (for aid); with the aid of S akuni.'

द्यूतम्—294. कोऽयं ते व्यसनागमः 'what a great calamity is threatening (to befall) you !'

295. स्वाधीनभुजविक्रमः, 'having the prowess of your own arms at your command' *i. e.* relying on your own prowess.

297. Construe: (यदि) लुब्धचेतसां यः परद्रविणादानेषु उद्यमः (अस्ति), स निजरक्षणे स्यात् चेत्, (तर्हि) कः आपदां पात्रं भवेत्. 'If the efforts which are made by the covetous to appropriate the wealth of others were directed to the protection of their own (riches), then who would be in misery?' *Cf.* अव्यापारः परार्थेषु नित्योद्योगः स्वकर्मसु । रक्षणं समुपात्तानामेतद्दैभवलक्षणम् ॥—*Mbh. Sabhâ.* 54. 7. सः—उद्यमः. निजरक्षणे *i. e.* निजद्रविणरक्षणे.

298. नात्यजत् द्यूतनिर्बन्धं, 'would not abandon his obstinate resolve of gambling.' निर्बन्धः persistence; resolve.

300. भवितव्यतया सत्यं etc., 'Really, man is always sealed (as it were) by Fate,' *i. e.* man's mind must always be under the controlling influence of Destiny. *Cf.* देवं प्रज्ञां हि मुष्णाति चक्षुस्तेज इवापतत् । धातुश्च वशमन्वेति पाशैरिव नरः सितः—*Mbh. Sabhâ.* 58. 18. आम्बिकेयोऽपि, *i. e.* even Dhritarâshtra, wise though he was. समीहितमन्यत,—'complied with the desire (of his son);' consented to carry out the desire of his son.

303. प्रीतिसंभोगसुभगः qualifies समागमः—'happy on account of the enjoyment of pleasures all friendliness or love;' *or* 'happy in the enjoyment of friendship.'

304. कलहदोहदम्,—'which is but a morbid desire for discord,' *i. e.* which leads to nothing but quarrels. *Cf.* पुत्रैर्भिन्नैः कलहरसिते ध्वंसे स्यादेतच्छके धृतकृते नरेन्द्र ॥—*Mbh. Sabhâ.* 51. 3 दोहद properly means the longing of a pregnant woman, but here it is used in the general sense of 'desire, longing', especially a morbid desire.

307. सुहृद्द्यूतं-'a friendly gambling match.' सारं मन्ये etc. 'A meeting of friends and relatives I consider to be the very essence of all prosperity.'

308. कितवाः—'gamesters; gamblers'. 'धूर्तोऽक्षदेवी कितवोऽक्षधूर्तो द्यूतकृत्समाः'—*Amar.*

310. क्षुद्रदेविनः—'base gamesters.' *i. e.* those who employ mean tricks in the game. देविन्, from दिव्, to gamble'—दीव्यति इति देवी. समयः क्रतोः 'the vow of my sacrifice,' *i. e.* as a sacrificer in the Râjasûya sacrifice, I cannot but accept the challenge.

312. यथेष्टकारिणं दैवं etc.—'who, indeed, can transgress (the decrees of) fate, which always does what it wills?'

313. उद्धूतधूलिपटलैः, 'by the clouds of dust raised' by the arrays of elephants and troops of horses. अकालरजनीं, 'an untimely night,' owing to the darkening of the sky by the clouds of dust.

314. भूषितोत्साहः, 'with his personal energy set off (by).' उत्साह here means 'personal energy'—the उत्साहगुण, one of the three शक्ति or powers which a ruler must possess.—विक्रमबलमुत्सहशक्तिः. The other two शक्ति are (1) प्रभुशक्ति or प्रभावशक्ति, 'the majesty or pre-eminent position of the king himself, by virtue of a full treasury and efficient government (कोषदण्डजं तेजः); and (2) मन्त्रशक्ति, 'the power of good counsel (*i. e.* having an able minister).

317. मध्ये—to be construed both with कुरुपत्नीनां and त्रिदशकान्तानां. पौलोमीमिव-पौलोमी, S'achî, wife of Indra. She was the daughter of a demon called पुलोमन्, who was killed by Indra when he wished to curse the deity for having ravished his daughter. श्रिया युता qualifies कृष्णा.

320. निषक्तसुवर्णपीठाम्—निषक्तानि सुवर्णपीठानि यस्यां तादृशां—'Furnished with seats of gold'. निषक्त, *lit.* attached to. सिन्धुराज, *i. e.* Jayadratha, brother-in-law of Duryodhana. उपचितां, 'filled with'.

321. सुहृत्प्रणयनाटकसूत्रधारं, qualifies द्यूतं, 'which is, as it were, the stage-manager of the drama of friendly love', *i. e.* which rouses into play and exhibits the friendly affections of those playing the game. See note to संभोगभंगिनवनाटकसूत्रधारः in Adi-parva, st. 576. शशिमौलिशैलशृङ्गश्रियं etc, 'as it were, laughing at the glory of the peaks of *Kailâsa* by the effulgence of his teeth'. So great was the lustre of Yudhishthira's teeth that it seemed to surpass in whiteness and brilliance even the peaks of the crystal mountain, *Kailâsa*. शशिमौलिशैल, *lit.* the mountain of S'iva, *i. e.* Kailâsa.

322. गान्धारराज, 'O prince of Gândhâra', *i. e.* S'akuni. कोऽयं मोहस्त्वया etc. 'What delusion is this into which you O rogue, have thrown the mind (of Duryodhana)!' (*lit.* what infatuation is this, O rogue, which you have put into the heart of D.!') संप्रदिष्टः—p. p. of दिश् with सम् and प्र, 'to bestow or confer upon; to direct'. नरेन्द्रलक्ष्मीबाल° etc., in apposition with मोहः, 'a fresh rain-cloud to (*i. e.* obscuring) the digit of the crescent (*lit.* young) moon in the form of Royal Fortune',—नरेन्द्रलक्ष्मीः एव बालक्षपाकरः (बालश्चासौ क्षपाकरश्च) नरेन्द्रलक्ष्मीबालक्षपाकरः,

तस्य या कला तस्याः नववारिवाहः नरेन्द्र.....वारिवाहः. The idea contained in the epithet is this: just as a rain-cloud shrouds in no time the digit of the crescent moon, so will, says Yudhishthira, the foolish desire of Duryodhana for deceitful gambling obscure his royal glory.

323. श्रीराजयक्ष्मणि, in apposition with द्यूते understood,—श्रियः राजयक्ष्माणि, 'which is (as it were) consumption to Royal Fortune,' *i. e.* which leads to the gradual disappearance and ruin of fortune. यशःशशिसैंहिकेये—in apposition with द्यूते understood, यशः एव शशी यशःशशी तस्य सैंहिकेयः तस्मिन्, 'which is (as it were) Râhu to the moon in the form of renown.' संभोगचूतवनवह्निमुखे, संभोगाः एव चूताः संभोगचूताः, तेषां यः वनवह्निः तस्य मुखे, 'into the mouth of the conflagration burning the mango-trees in the form of enjoyments,' *i. e.* द्यूत, depriving a person of his whole fortune, destroys all his happiness and enjoyment, just as a conflagration by consuming the whole forest, reduces to ashes the mango-trees which were a source of delight to travellers. अक्षावटे etc., 'into the abyss, in the form of dice, of the boundless ocean of calamities.' अक्षावटे, अक्षाः एव अवटः तस्मिन्. अवटं, 'abyss; chasm.'

324. दुर्विलसितैकनिधेः, 'who is wholly given to (*lit.* who is the sole store of) capricious acts;' who is quite wayward. हेलाविलोडन°,—हेलया (कृतानि) यानि विलोडनानि तानि एव विशृङ्खलचेष्टितानि, 'the reckless actions in the form of the playful rolling of the dice.' The rolling of the dice in the hand before they are thrown on the ground is, as it were, the reckless course followed by the Creator in guiding the destinies of men.

नश्यन्तु कीर्तिकलहंसकुलानि—'Let the flocks of swans in the form of fame fly away.' कीर्तिकलहंस—fame (represented as white) is here compared to swans which are white in colour. नश्यन्तु—नश् here means 'to fly away.' *Cf.* नश्यन्ति वृन्दानि ददर्श कपीन्द्रः—*Bhatti.* 10. 12. लोकापवादजलदागमशंकितानि, लोकापवादः एव जलदागमः तस्मात् शंकितानि, 'afraid of the advent of the rainy season in the form of popular censure.' The meaning is this—just as swans fly away (to the Mânasa lake) at the approach of the rainy season, so does the renown of a person leave him, when he becomes the object of public censure on account of vices like gambling which are condemned by the people. It was a belief of Sanskrit poets that swans flock to the Mânasa lake at the commencement of the rainy season, when the water gets turbid elsewhere and the swell of

the rivers and the inundation of the plains in India make it impossible for them to get their usual food.—"ते हि सजलमेघोदयभीरुत्वात् कलुषितसलिलाशयाः सन्तः सुखवशेनालकायाः मानसं प्रति यान्ति." *Cf.* कर्तुं यच्च प्रभवति महीमुच्छलीन्ध्रामवन्ध्यां तच्छ्रुत्वा ते श्रवणसुभगं गर्जितं मानसोत्काः । आ कैलासाद्विसकिसलयच्छेदपाथेयवन्तः संपत्स्यन्ते नभसि भवतो राजहंसाः सहायाः ॥—*Megh.* 11.–also यस्यास्तोये कृतवसतयो मानसं सन्निकृष्टं । नाध्यास्यंति व्यपगतशुचस्त्वामपि प्रेक्ष्य हंसाः *Ibid.* 81.–मेघश्यामा दिशो दृष्ट्वा मानसोत्सुकचेतसां । कूजितं राजहंसानां नेदं नूपुरशिंजितम्—*Vikr.* 4. 14.–हंसा नदन्मेघभयाद्द्रवन्ति–*Ghatkarpara Kâvya.*—हंसाः संप्रति पाण्डवा इव वनादज्ञातचर्यां गताः—*Mk.* 5. 6.

325. क्षपय सचरितं क्षितीशं,—'ruin the righteous king (*i. e.* Dhritarâshtra)'. दीक्षां विपत्सु दिश,—'initiate him into miseries'. पाणिदाक्ष्यं, dexterity, *i. e.* skill in throwing the dice. यस्मात्, since.

326. मायाप्रपञ्चकृतसंवृत्तिः—मायायाः प्रपञ्चः मायाप्रपञ्चः, तेन कृता संवृतिः येन तथाभूतः, 'concealing his real designs by a fraudulent display (of good intentions)'. प्रपञ्च, 'display; *or* deceit'—'प्रपञ्चः संचयेऽपि स्याद्विस्तरे च प्रतारणे—*Medinî.* दुर्योधनानन°,—qualifies दृष्टिं,—'which made the lotus of Duryodhana's face bloom', (*lit.* which was the cause of the blooming of the lotus of Duryodhana's face). The significant look of S'akuni filled Duryodhana with joy at the prospect of winning all the wealth of the Pâṇḍavas. खणखणामुखरा°—खणखणया मुखराः ये अक्षाः ते हस्ते यस्य तथाभूतः, 'with the dice making a clinking sound in his hand'.

327. गोष्ठीनवामृत°—in apposition with द्यूतं,—गोष्ठ्यः एव नवामृतरसः गोष्ठीनवामृतरसः तस्य प्रथमावदंशः, 'the best stimulant to (*i. e.* adding the greatest zest to) the enjoyment of the new nectar in the form of familiar conversation'. गोष्ठी, familiar talk; conversation'—'गोष्ठी सभासंलापयोः स्त्रियाम्'—*Medinî. Cf.* मोदन्तां घनबद्धबान्धवसुहृद्गोष्ठीप्रमोदाः प्रजाः—*Mâlatî.* 10. 25. सौहार्दरत्न° in apposition with द्यूतं.—सौहार्द एव रत्नं सौहार्दरत्नं, विनिबन्धनं च तत् हेमकर्म च विनिबन्धनहेमकर्म, सौहार्दरत्नस्य विनिबन्धनहेमकर्म सौहार्द...कर्म, 'the golden setting of the jewel in the form of frindship'. विनिबन्धनं विनिबध्यते अनेन इति, 'setting.' सौहार्द—See note to Âdi-parva, st. 1207. The epithet सौहार्द° means that gambling both strengthens the bonds of and lends charm to friendship. बुद्धिप्रसादनाविधिः, 'the means of clearing up one's intellect.' स्मरकेलिभूषा, 'an ornament to (*i. e.* lending charm to) amorous sports.' नागरकलाकुशलोपदेशः,—नागराः याः कलाः तासां कुशलोपदेशः (कुशलश्चासौ उपदेशश्च), 'the clever (right) instruction in the

fine arts.' नागराः, नगरस्य इमाः—*lit.* 'of the town', *i. e.* refined; cultured.

328–29. प्रमाणं भवितव्यताम्—to be construed with भाषमाणः, 'saying that fate was all-powerful.' द्यूतं, *i. e.* gambling.

330. लक्ष्मीस्मितं, in apposition with मणिः, 'which is (as it were) the smile of Lakshmî.' The gem (diamond) is so bright and white that it can be fitly be compared to the bright, charming smile of the Goddess of Splendour (लक्ष्मी) herself. नयनकैरव°—नयने एव कैरवे नयनकैरवे तयोः यौ कोशौ तयोः चन्द्रः; 'the moon to the buds of white lotuses in the form of (my) eyes.' कैरवं—the white lotus which opens at moonrise• के (जले) रौति इति, केरवस्य (हंसस्य) प्रियमिति वा. 'सिते कुमुदकैरवे'—*Amar.* साम्राज्यवारिनिधि°—साम्राज्यं एव वारिनिधिः साम्राज्यवारिनिधिः, फेनः एव महाट्टहासः फेनमहाट्टहासः, साम्राज्यवारिनिधेः फेनमहाट्टहासः—'the loud laughter in the form of the foam of the ocean of universal sovereignty.' Two metaphors are mixed up in this epithet. हाराग्रगः—'the chief (*i. e.* the central) jewel of my necklace'. द्युतिपट्टबन्धः—द्युतेः पट्टबन्धः यस्य सः, '(as it were) wearing a fillet made of lustre'. पट्टबन्धः, 'a crown *or* turban,' *Cf.* निर्वृत्त-जाम्बूनदपट्टबन्धे न्यस्तं ललाटे तिलकं दधानः—*Ragh.* 18. 44.

332. अभ्रंलिहध्वज°—qualifies रथः, अभ्रंलिहः यः ध्वजपटः तेन प्रकटः अट्टहासः यस्य तादृशः—'which (as it were) laughs loudly (*lit.* having its loud laugh manifested) by its banner-cloth kissing the clouds.' The white banner-cloth of the chariot, fluttering high in the air is fancied to be its loud laugh (which is represented as white by the convention of Sanskrit poets). अभ्रंलिह—*lit.* cloud-licking अभ्रं लेढि (स्पृशति), इति,—formed according to 'वहाभ्रे लिहः'—*Pâṇ.* III. 2. 32. अभ्र + लिह् + खश्. Before खश्, अभ्र ending in a vowel inserts म् according to 'अरुर्द्विषदजन्तस्य मुम्'—*Pâṇ.* 6. 67. घण्टावली°—घण्टानां आवल्यः घण्टावल्यः तासां रवः घण्टावलीरवः, घण्टावलीरवेण विघट्टिताः दिग्विभागाः यस्य तादृशः, 'the loud clangour of the rows of the bells of which burst asunder the quarters'. अस्पृष्टभूतल°—अस्पृष्टं भूतलं यैः ते अस्पृष्टभूतलाः, अस्पृष्टभूतलाश्च ते हयाश्च अस्पृष्टभूतलहयाः तेषां यत् अष्टकं तेन संनिविष्टः, 'drawn by (*lit.* joined to) eight horses who (who are so fleet that they) never touch the surface of the earth'. रिपुमनोरथहृत्—*Cf.* निहतारिमनोरथं, st. 107.

334. गेहघण्टा°—The reading गेहघण्टा seems to be corrupt. It is difficult to see the propriety of the word गेह (house) here. The original reading seems to be ग्रैवघण्टा°—ग्रैवाः याः घण्टाः तासां टङ्कारस्य सारेण बधिरीकृतानि नाकरन्ध्राणि येन, 'by the loud clangour

(*lit.* by the strength of the clangour) of whose neck-bells the cavities of the firmament are deafened.' ग्रैवं—'worn on the neck,' ग्रीवायां भवं, formed according to 'ग्रीवाया अण् च'—*Pâṇ.* IV. 3. 57. नाकः, 'vault of heaven; firmament'. यात्रासु—'in (their) march.' विषमा°—विषमं यथा तथा अञ्चिताः ये कर्णाः, तेषां तालैः, 'on account of the irregular flapping of their ears. उद्घाटिताश्च—etc. 'the quarters are (as it were) now opened and now closed.' The idea is that the ears of the vast array of the elephants, seemed to close up the quarters when they were raised, and to open them, when they were lowered.

335. In this st, the दासीs (female slaves) staked by Yudhishthira are metaphorically described as the pleasure-tanks of Kâma (मनोभवकेलिवाप्यः). Several features of beauty in the former are hence poetically indentified with those of the latter. नेत्रोत्पलाः—नेत्राणि एव उत्पलानि यासु ताः (मनोभवकेलिवाप्यः), 'having blue lotuses in the form of eyes.' Eyes of women are generally compared to blue lotuses, *Cf.* नीलोत्पलैर्मदकलानि विलोचनानि—*Ritu.* 3. 17. विकचकमलवक्त्रा फुल्लनीलोत्पलाक्षी—*Ibid.* 3. 26. *Cf.* फुल्लोत्पलवनानीव यद्दृशा ककुभो बभुः—*Âdi.* 210. इन्दीवरवनानीव भान्ति यस्या दृशा दिशः—*Sabhâ.* 359.

वदनबिम्ब°—वदनानि बिम्बानि (discs) इव वदनबिंबानि, वदनबिम्बानि एव सहस्रपत्राणि यासु ताः, 'having red lotuses in the form of their round faces'. बिम्ब 'an orb, disc' is a word often applied to the rounded parts of the body. लोलालकान्तमधुपाः,—लोलाश्च ते अलकान्ताश्च लोलालकान्ताः ते एव मधुपाः 'having bees in the form of their waving ringlets (of hair)'. अलकान्ताः—'ringlets; ends of curls'. *Cf.* क्रान्तालकान्ता ललनाः सुराणां—*S'is'.* 4. 9; त्वामारूढं पवनपदवीमुद्गृहीतालकान्ताः—*Megh.* 8. स्मितहंसमालाः, 'having rows of swans in the form of their (bright white) smiles'. भ्रूलास्यवीचिरचनाः, भ्रुवोः लास्यं भ्रूलास्यं, भ्रूलास्यं एव वीचिरचना यासु ताः, 'having rows of ripples in the form of the playful movement of eyebrows.' Sanskrit poets are very fond of comparing the circularly spreading ripples of water to the playful movements of woman's eyebrows. *Cf.* तरङ्गभ्रूभङ्गा क्षुभितविहगश्रेणिरसना—*Vikr.* 4. 48; सभ्रूभङ्गं मुखमिव पयो वेत्रवत्याश्चलोर्मि—*Megh.* 24; उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्—*Ibid.* 109; हंसैर्जिता सुललिता गतिरंगनानां.....भ्रूविभ्रमाश्च रुचिरास्तनुभिस्तरङ्गैः—*Ritu.* 3. 17. लास्यं, *lit.* 'dancing', *i. e.* playful movement. स्तनचक्रवाकाः,—स्तनौ एव चक्रवाकौ यासां ताः, 'having *Chakravâka* birds (ruddy goose) in the form of breasts'. (In dissolving the compound the dual स्तनौ 'is used to denote the class characterised by a pair,—

स्तनादीनां द्वित्वाविशिष्टा जातिः प्रायेण '—*Kâs'ikâ-vritti*). *V. l.* स्तनकोकमालाः—स्तनाः एव कोकाः (चक्रवाकाः) तेषां मालाः यासु ताः.

338. उत्तप्तं *lit.* 'heated', *i. e.* 'purified in fire.' आहतं, 'beaten out (into sheets).' अनङ्कितजातरूपं, 'uncoined gold.' द्रोणीसहस्र०—द्रोणीनां सहस्रं द्रोणीसहस्रं, तस्मिन् यः विनिवेशः स एव निधानं, तस्मिन् संस्थम्, 'lying securely in the treasury, consisting of (*lit.* being placed in) a thousand *Droṇî's*. द्रोणी is a vessel holding the measure, *droṇa i. e.* 128 *seers*. हित्वा सुरद्विजधनं etc, 'and the whole earth excepting the wealth of (*i. e.* dedicated to) gods and Brâhmaṇas.' हित्वा, 'excepting.'

339. अनयः—'the vice (of gambling).' अनयस्तु विपद्दैवाशुभयोर्व्यसनेषु च'—*Medinî*.

340. आपातमात्रहर्षे in antithesis to दुःखान्ते. आपातमात्रहर्षे qualifies अस्मिन् (अनये). आपातमात्रे हर्षः यस्मिन्, 'which gives you joy (makes you happy) only for the time being,' but which is दुःखान्त, *i. e.* 'ending in sorrow'. *Cf* आपातरम्या विषयाः पर्यन्ततापिनः—*Kir.* 11. 12. आपातः 'the present moment; the instant.' 'तदात्वे पात आपातः'—वैजयन्ती. परस्वसंग्रहो—etc., 'O king, appropriation of another's property is like frost falling in summer,' *i. e.* just as frost falling in summer, though it may make the air cool for the time being, is ruinous in its effects (especially to plant life), so does appropriation of another's property, though it may make one happy at first, must in the end bear the fruit of misery.

344. प्राज्ञंमन्यः,—'fancying yourself to be wise; conceited.'—प्राज्ञं आत्मानं मन्यते इति प्राज्ञंमन्यः,—प्राज्ञ+मन्+खश् (अ). म् is inserted after प्राज्ञ in accordance with the Sûtras—'आत्ममाने खश्च'—*Pâṇ.* III. 2. 83. (स्वकर्मके मनने वर्तमानान्मन्यतेः सुपि खश् स्यात्। पण्डितमात्मानं मन्यते इति पण्डितंमन्यः।—*S. K.*) and 'अरुर्द्विषदजन्तस्य मुम्'—*Pâṇ.* VI. 3. 67.

345. स्वजनव्यञ्जनः, 'in the guise of a relative.' शङ्किताः, suspicious (of his motives).' तद्वचो नित्यं न कुर्वते, 'do not always follow his advice; are not always guided by his counsels.'

346. कुरूणां गणको etc.—'You are not an astrologer of the Kurus, that you are foretelling what is to happen in future.' प्रागल्भ्यं, 'audacity'. बलात्स्वख्यातये,—'for anyhow (*lit.* by force) winning celebrity'.

349. विमुक्तसौन्दर्यमदो etc, 'seeing whom, I think, even Kâma has given up his pride of beauty.' Nakula was the most handsome among the Pâṇḍavas.

350. **मायया विचरन्**, 'employing deceit.' **विचरन्**, *lit.* acting. **गणयन्न** etc., Construe: ततः कुलाचारं न गणयन् नकुलं अजयत्. **गणयन्न कुलाचारं**—'not caring for (disregarding) the (righteous) customs of (royal) families.' Note the alliteration in the line.

351. **लोके च शास्त्रे च** etc., 'who is thoroughly conversant both with the ways of the world and with learning.' **लोके** *i. e.* **लोकवृत्ते**, 'in the ways of the world; in worldly affairs'. **पारं गता**, *lit.* 'gone to the furthest limit', *i. e.* 'which has completely mastered; which is throughly conversant'.

352. **कैतवे न्यासं** etc., 'employing deceit in gambling, as is poison in (in a fight with) weapons', *i. e.* making the game at dice ruinous to the other party by employing deceit, just as in a fight a weapon is made fatal to the adversary by dipping it in poison.

353. **शक्रेभकुम्भ°**,—**शक्रस्य यः इभः तस्य कुम्भे निर्मग्नाः**, 'planted in the temples of Indra's elephant (Airâvata). **नामाङ्किताः**, 'marked with his name'. The arrows of warriors in ancient days are usually described as marked with their names. *Cf.* **नामाङ्करावणशराङ्कितकेतुयष्टिमूर्ध्वं रथं हरिसहस्रयुजं निनाय**–*Ragh.* 12. 103. **बाणपुङ्खाक्षैरवोचंयज्यौजिह्मापरिवर्तिभिः**—Bhâsa's *Pancharâtra*. 3. 17. **कथयन्त्यमरावत्यां** etc.—'proclaim in Amârâvatî his mighty valour displayed in the Khâṇḍava forest'. The idea is that Arjuna's arrows flew so high that they even pierced the temples of Airâvata on whom Indra rode when fighting against Arjuna to save the Khâṇḍava forest, and that these, marked as they were with Arjuna's name, told the story of his supreme valour to the denizens of heaven.

355 **निकृतिं श्रितः**, 'resorting to fraud; adopting unfair means'. **निकृति**, fraud; dishonesty. '**निकृतिर्भर्त्सने क्षेपे शठे शाठ्येऽपि च स्त्रियाम्**'—*Medinî*.

357. **पृथ्वीरक्षामणिं**—See note to Âdi-parva, st. 1311.

359. **इन्दीवरवनानीव** etc.—*Cf.* **फुल्लोत्पलवनानीव यद्दृशा ककुभो बभुः**—Âdi. 210.

363. Construe: **इयं अमृतगर्भोत्था कमललोचना लक्ष्मीः ककचतुल्यानां मर्मविच्छेदवादिनां न तिष्ठति. ककचतुल्यानां**, (*Gen.* loosely used for *Instr.*), 'with those who are as sharp as a saw', *i. e.* who are exceedingly cruel. **मर्मविच्छेदवादिनाम्**—(*Gen.* for *Instr.*) 'who speak so harshly as to cut the very vitals.' Probably the two epithet **ककच°** and **मर्मविच्छेद°** convey one complex idea *viz.*; 'whose words cut the very vitals like the saw.'

Cf. निकृन्तन्मर्माणि कङ्क इव—*Uttar.* 4. 3. न तिष्ठति, 'does not remain (with)'.

365. व्यसनावटे—'in the abyss of vice' (*i. e.* the vice of gambling). *Cf.* अक्षावटे, st. 323. दैवात्, 'unfortunately; through ill-luck'. Generally the word is used quite in the opposite sense.

366. सावलेपं qualifies परावृत्य,—'turning round haughtily.' प्रातिकामिन्,—name of the charioteer.

373. विषण्णात्मा qualifies सूतजः.

374. स्वयं न्यायं ब्रवीतु नः—'Let her herself demand (*lit.* speak of) justice of us.' न हि सभ्यैरनिर्णिक्तं etc.—a general proposition—'Complainants do not succeed in their suit unless it is decided by the assessors.' सभ्या, स्वार्थ, and अर्थिनः are Sanskrit legal terms. The सभ्यs are the assessors who assist the king in the decision of a suit. See *Mit.* II. 2. स्वार्थे, *i. e.* the subject-matter of a suit. अर्थिनः—अर्थ्यते इति अर्थः साध्यः अस्य अस्ति इति अर्थी (*Mit.*) 'complainant; plaintiff.' अनिर्णिक्तं, *lit.* 'not purified or cleansed', *i. e.* not investigated and decided.'

376. पूर्वं,—*i. e.* before Yudhishthira had lost himself. *Cf.* गच्छ त्वं कितवं गत्वा सभायां पृच्छ सूतज। किंतु पूर्वं पराजैषीरात्मानमथवा नु माम् ॥—*Mbh. Sabhâ.* 67. 7.

379. व्याघ्रविस्रस्त°—व्याघ्रात् विस्रस्ता या हरिणी तस्याः लोचने इव हारिणी लोचने यस्याः सा, 'of eyes as charming as those of a deer terrified by a tiger.'

380 दिक्षु शक्रायुधानीव etc.—The bright dark-blue glances of Draupadî are fancied to have given rise to rainbows all around her, as it were, for protecting her against Dus's'âsana.

381. पुरन्ध्रीव्रतम्—'the life of a respectable matron.' पुरन्ध्री-धिः, 'a woman whose husband is living and who has children; an elderly married woman.'—पुरं गृहं धारयति इति-पुर+धृ+खच् (अ),-the word is formed according to 'संज्ञायां भृतृवृजिधारिसहितपिदमः'—*Pâṇ.* III. 2. 46.

384. स्वकुलदावाग्नेः etc. 'as it were, the dark line of the smoke of the conflagration that was to consume his family.'

386. राजसूयजलार्द्रेषु, 'which were (still) wet with the water (which had been sprinkled on her head at the अवभृथ ablution on the close) of the Râjasûya sacrifice.'

387. न्यस्तां qualifies ताम् in the preceding st. शल्यविद्धाः, 'pierced by a dart,' *i. e.* feeling poignant grief.

388. मनसा निन्दति चिराजीवितम् 'inwardly censuring his longevity', *i. e.* extremely grieved that he should have lived long enough to witness the disgraceful scene.

389. म्लानीकृताधरदलं, *adv.*—म्लानीकृतं अधरदलं (अधरः दलं इव अधरदलं) यथा स्यात् तथा,—'his leaf-like lower lip being faded by his hot sighs.' बाह्लिके, the king of the Bâlhikas'. श्रोत्रसंजातचक्षुषि qualifies धृतराष्ट्रे in the next line,—श्रोत्रयोः संजाते चक्षुषी यस्य, तथाभूतः 'who had (as it were) eyes sprung up in his ears, *i. e.* who was so glad at hearing that his sons had won, that it seemed from the expression of his face that he, though blind, was, as it were, actually witnessing the triumph of his sons.

390. विभक्तास्ये, 'with his mouth agape (in joy and wonder'). निस्पन्दोत्तालितभ्रुवि, निस्पन्दे उत्तालितभ्रुवौ (उत्तालिते च ते भ्रुवौ च उत्तालितभ्रुवौ) यस्य तथाभूतः तस्मिन्, 'whose raised eyebrows were motionless' (on account of joy and wonder). लीलास्मित°-लीलास्मितेन चलन् कपोलफलकः यस्य तथाभूतः, तस्मिन्, 'whose broad cheeks were moving in playful smile' on account of joy (मुदा).

392. सभ्याः—'members of the assembly'. धर्मसंशयं, *obj.* to पृष्टाः,—doubt as to what the right course was according to the laws of religion.

393. सूक्ष्मा धर्मगतिः,—*Cf.* धर्मस्य सुसूक्ष्मो हि गतिक्रमः—Âdi. 1125, and see note thereto. हारितात्मा नृपो ett. 'The king (*i. e.* Yudhishthira) who has lost himself is no longer master (of others); however, on the other hand, the husband is a god to his wife.' Bhîshma means to say that it is difficult for him to decide one way or the other the point put forward by Draupadî, for he cannot say that Yudhishthira having lost himself had no power over his wife, because, to a wife her husbands is a divinity, and thus she is always at his command and disposal; but he can neither say that because a wife is at the command and disposal of her husband, she continues to be so even after the husband is no longer master of himself, as Yudhishthira is. *Cf.* न धर्मसौक्ष्म्यात्सुभगे विवेक्तुं शक्नोमि ते प्रश्नमिमं यथावत्। अस्वाम्यशक्तः पणितुं परस्वं स्त्रियाश्च भर्तुर्वशतां समीक्ष्य॥—*Mbh. Sbhâ.* 67. 47.

395–96, न्यायवादिनीम्,—'asking for (*lit.* speaking of) justice (or right decision)'. कृष्णाकटाक्षनिर्दग्धः—'burnt up (as it were) by the (reproachful) glance of Draupadî.'

397. अहो निर्मानता नाम etc.—'Oh! that wise men should call want of self-respect forbearance!'

399. यस्यार्होसि न तद्वाच्यं,—'It can't be spoken out what you deserve'. In the *Mbh.*, Bhîma gets so wild with Yudhishthira that he threatens to burn his hands. See *Mbh. Sabhâ.* 68. 1–6. किमन्यद्गुरुगौरवात्, 'What else than (*i. e.* nothing but) respect for you, my elder brother (that keeps me from laying violent hands on you)?' त्रैलोक्यसंहार°,—qualifying मारुतसुतं in the next st.,—त्रैलोक्यस्य संहाराय सज्जः यः पावकः तस्य इव वर्चः यस्य तादृशम्, 'who had (as it were) the blazing refulgence of fire ready to destroy the three worlds.'

402. स्त्रियोऽक्षाः etc., *Cf.* चत्वार्याहुर्नरश्रेष्ठ व्यसनानि महीक्षिताम्। मृगया पानमक्षाश्च ग्राम्ये चैवातिरक्तताम् ॥—*Mbh. Sabhâ.* 68. 20. पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्। एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥—*M. S.* 7. 50;. कामजं मृगया द्यूतं स्त्रियः पानं तथैव च। व्यसनं व्यसनार्थज्ञैश्चतुर्विधमुदाहृतम् ॥—*Kâm. N.* 23. 8. व्यसनं—*Sing.* used for the *Plu.* According to Manu, the vices springing from passion, which kings should guard against, are ten in number. See *M. S.* 7. 47.

403–04. व्यसनस्थाः—'addicted to vice.' धर्माधर्मौ न जानन्ति etc. 'Those kings who are addicted to vice do not know what is right and what is wrong.' Vikarṇa here suggests that the acts done by a king when under the influence of any of these vices should not be taken seriously by the people. *Cf.* एतेषु हि नरः सक्तो धर्ममुत्सृज्य वर्तते। तथाऽयुक्तेन च कृतां क्रियां लोको न मन्यते ॥—*Mbh. Sabhâ.* 68. 21. व्यसनस्थेन पार्थेन etc. Here Vikarṇa says that Draupadî could not be said to have been won, because, 1stly, Yudhishthira, when he staked her, was under the influence of a vice (व्यसनस्थ); 2ndly, he had no power to stake her, as he had lost himself before it (प्रथमं हारितात्मना); 3rdly, she was the common wife of all the five brothers (पञ्चानामियमायत्ता), and therefore, Yudhishthira alone had no authority to stake her; and 4thly, she had not been staked by Yudhishthira of his own accord; but it was S'akuni, himself desirous of a stake, that had induced the king to stake her. Thus on all these four grounds, Draupadî could not be said to have been won by S'akuni. *Cf.* तदयं पाण्डुपुत्रेण व्यसने वर्तता भृशम्। समाहूतेन कितवैरास्थितो द्रौपदी पणः ॥ साधारणी च सर्वेषां पाण्डवानामनिन्दिता। जितेन पूर्वं चानेन पाण्डवेन कृतः पणः ॥ इयं च कीर्तिता कृष्णा सौबलेन पणार्थिना। एतत्सर्वं विचार्याहं मन्ये न विजितामिमाम् ॥—*Mbh. Sabhâ.* 68. 22–24.

407. कुर्वन्कुण्डलताण्डवम्,—'setting his ear-rings dancing,' as he trembled in wrath. On ताण्डव see note to Âdi. st. 1117

above. अनौचित्यं, '(*lit.* impropriety) breach of the rules of decorum.' तत्र—correlative यत्र in the next line. दुर्निमित्तं, ill-omen.

408–09. भर्ता विभुः etc.—'that a husband is not the master of his wife.' हास्यकारकं (वचः)—*object* to भाषते in the next line. विगतप्रज्ञः, 'foolish (*lit.* void of wisdom). श्रुतवर्जित, 'O you, who are void of learning', *i. e.* ignorant.

410. दृष्टपञ्चनराः—दृष्टाः पञ्चनराः येषां तादृशाः, *i. e.* who have five husbands. न पदं ह्रियः, 'are lost to shame; have no sense of shame.' बन्धकी—'an unchaste or wanton woman.' तद्धर्मवाद° etc. 'Why then all this ado of raising doubts and this discussion as to justice!'

411. पश्यन्तु—*obj.* एनां. किं सतीगौरवैर्वृथा, 'why show her respect due to a virtuous and chaste woman?' सतीगौरवैः—सत्याः गौरवैः,—respect which is generally given to a virtuous woman.'

412. कालपाशवशीकृतः,—'caught in (*lit.* in the power of) the noose of Death.' Yama, the god of death, is represented as armed with a noose with which he secures his victims.

413. यथा यथा जहाराशु, etc. According to the *Mbh.*, Draupadî, helpless as she was when Dus'sâsana began to strip her of every clothing, prayed to Krishṇa. Deeply moved at her distress, Krishṇa hurried to the scene, and remaining invisible, restored her garments as fast as they were torn. See *Mbh. Sabhâ.* 68. 40–48.

416. फाल्गुने and उद्यतं qualify रुधिरं. पश्यतां राज्ञां, *Gen. Abs.*—'in the very presence of kings,' on the battle-field. See *Mbh. Sabhâ.* 68. 51–53. वचः, *i. e.* 'अस्य क्षुद्रपशोः' etc.

418. अहो बत सभा etc 'Alas! this assembly has been disgraced by its members on account of their silence,' for it was their duty to answer the question put to them by Draupadî. *Cf.* द्रौपदी प्रश्नमुक्त्वैवं रोरवीत्यनाथवत्। न च विब्रूत तं प्रश्नं सभ्या धर्मोऽत्र पीड्यते॥.....यो हि प्रश्नं न विब्रूयाद्धर्मदर्शी सभां गतः। अनृते या फलावाप्तिस्तस्याः सोऽर्धमश्नुते॥ etc. See *Mbh. Sabhâ.* 68. 59–64.

419. प्रियाप्रियविवेकोऽस्ति—etc., 'who draws a distinction between friend and foe, (*i. e.* who is influenced by his love for his friend), when justice (in the case) is clear (*lit.* is before him).'

420. स्वसुतेऽपि,—'even with respect to one's own son.' ब्रूते—*subj.* महाजनः. विचारकर्कशः—'stern in judgment.' प्रीतेर्न वश्यः, '(is) not influenced by love.'

421. प्रह्लादतनयेन—on प्रह्लाद, see note to st. 222 of the Âdi-parva. मुनिसूनोः—Sudhanvan was the son of the famous sage Angiras. कन्यार्थिताहेतोः,—'on account of their being suitors for a girl.' When the word हेतु is used in the sense of 'cause, or object,' it is put in the Genitive—'षष्ठी हेतुप्रयोगे'—*Pâṇ.* II. 3. 26. गुणाभिजनशीलतः, 'as regards (superiority in point of) good qualities, birth, and character.' *Cf.* अहं ज्यायानहं ज्यायानिति कन्येप्सया तदा। तयोर्दैवनमत्रासीत् प्राणयोरिति नः श्रुतम्॥—*Mbh. Sabhâ.* 68. 67.

422. अन्तरम्—*i. e.* the difference between them as regards birth, character, etc. शरीरयोः पणं कृत्वा—'staking their bodies (*i. e.* lives).' संघर्षात्, 'on account of emulation.' *Cf.* नाट्याचार्ययोर्महान् ज्ञानसंघर्षो जातः—*Mâlavik.* 1.

423. कुलद्वयसमुन्नतः, 'exalted by both his (maternal and paternal) families.' *Cf.* श्रेयान्सुधन्वा त्वत्तो वै मत्तः श्रेयांस्तथांगिराः। माता सुधन्वनश्चापि मातृतः श्रेयसी तव॥—*Mbh. Sabhâ.* 68. 86.

424. धर्मकर्कशम्—'pitiless in its truth; stern in its justice.'

425. निष्पक्षः,—'impartial.' दितिनन्दनः—*lit.* 'the delight of Diti,' *i. e.* a descendent of Diti; a Daitya. दिति, one of the wives of Kas'yapa, and mother of the Daityas.

426. गोकर्णशिथिलाः—'loose like the cow's ear,' *i. e.* not having the firmness to boldly give their opinion as to what is right. *Cf.* साक्षी वा विब्रुवान् साक्ष्यं गोकर्णशिथिलश्चरन्। सहस्रं वारुणान्याशानात्मानं प्रतिमुंचति॥—*Mbh. Sabhâ.* 68. 75. गोकर्णशिथिलः उभयपक्षस्पर्शी'—*Nil.* सत्ये, 'in respect of truth; when truth is in question.'

427. जानाति सर्वमेतद्युधिष्ठिरः—*i. e.* Yudhishthira himself is an authority with regard to this question. It is he who is to say whether you are won or not. *Cf.* युधिष्ठिरस्तु प्रश्नेऽस्मिन्प्रमाणमिति मे मतिः। अजितां वा जितां वेति स्वयं व्याहर्तुमर्हति॥—See. *Mbh. Sabhâ.* 69. 21; also 69. 14–20.

428. क्रीडास्मित°—क्रीडास्मितेन पल्लवितः अधरः यस्य तथाभूतः;—'with his lower lip dilated by a playful smile.' पल्लवित (*lit.* 'having sprouts'), 'expanded; dilated.' पाण्डुतनयाः etc. 'Let the (rest of the) Pandavas declare that their eldest brother is not their lord.' *Cf.* अनीश्वरं विब्रुवन्त्वार्यमध्ये युधिष्ठिरं तव पाञ्चालि हेतोः। etc.—*Mbh. Sabhâ.* 70. 4.

429. अप्रमाणं स्वमात्मानं etc., 'and let Yudhishthira himself declare that he has no authority (over his brothers).'

430. उत्कन्धरेषु—उन्नताः कंधराः येषां ते उत्कन्धराः, 'having their necks uplifted (in eagerness).' लिखितेषु in apposition with निश्चलेषु.

432. सहामहे परिभवं, 'put up with the indignity (to which we are subjected)'. शासनेनास्य यन्त्रिताः, 'restrained as we are by his authority (over us).' *Cf. Mbh. Sabhâ.* 70. 12–14.

433. तत्कौ नु etc,—'Then, what Kaurava would, indeed, escape safe (*i. e.* alive) from the machine (*i. e.* the powerful grip) of my arms?' *Cf. Mbh. Sabhâ.* 70–15–17.

स्वस्तिमान्—स्वस्ति क्षेमं अस्य आस्ति इति, *lit.* 'possessing well-being or safety,' *i. e.*, 'safe; unharmed.' This is an instance of the affix मतुप् used after an अव्यय. However, स्वस्ति is often used like a substantive in the Veda.

434. संदष्टदशनच्छदम्—*Cf.* दष्टरुच्छदम्—st 211 above, and see note thereto. शमयामासुः (क्षमयामासुः is a misprint in the text), 'pacified; appeased'. अव्यग्राः, 'unruffled; cool.'

435–36. दर्पविलासरसमन्थरः—दर्पश्च विलासरसश्च ताभ्यां मन्थरः, 'languid with (*i. e.* under the influence of) pride and amorous feeling.' गजकराकारं, 'having the shape of the trunk of an elephant'. *Cf.* गजहस्तप्रतीकाशं—*Mbh.* पांचाल्याः, *Gen.* loosely used for the *Dat.* पाञ्चाल्यै. कदलिकोमलौ, The word कदली always ends in ई (long). The final vowel is here shortened for the sake of metre.

437. सधूमाः स्रोतसां मुखैः—*Cf.* st. 63 of Âdi-parva, and see note thereto. *Cf.* also क्रुद्धस्य तस्य सर्वेभ्यः स्रोतोभ्यः पावकार्चिषः etc.—*Mbh. Sabhâ.* 71. 15.

438. जम्बुकाः सह रासभैः रुरुवुः—The howling of jackals and braying of asses are considered as inauspicious signs. वह्निशालाग्रे 'in front of the fire-sanctuary' (the apartment where the sacred fire of the household is kept).

439. Construe:—ततः विदुरः गान्धार्या सह कालमोहितं धृतराष्ट्रं समेत्य, 'इदं कृत्स्नं कुलं न अस्ति' इति अभाषत. कुलं कृत्स्नं etc, 'this entire family (of ours) is doomed (*lit.* has ceased to exist).'

440. मुमोच वरदस्तस्यै etc. Dhritarâshtra terror-struck at the evil omens, offered her boons by which she secured the liberty of her husbands. See *Mbh. Sabhâ.* 71. 25–36. मुमोच—*obj.* द्यूतनिर्जितम्.

अनुद्यूतम्—443. अर्थशास्त्रविदा, 'by you, who are conversant with the science of politics'. बद्धा to be construed with महोरगैः.

444. अशान्तवैराः—'implacable.' श्वभ्रान्ते etc. 'This is called cutting the cord of those who are hanging over a chasm,'

i. e. the step you have taken is just like cutting asunder the rope by which some one may be hanging over a deep abyss, and thus hurling him into it. Duryodhana means to say that, even when reduced to slavery, Pâṇḍavas were a source of great danger to them, but now that they were liberated and restored to their kingdom, the fate of the Kauravas was sealed. For a similar idea. *cf.* दुर्विभाषं भाषितं त्वाद्दशेन न मन्द संबुध्यसि पाशबद्धः। प्रपातं त्वं लम्बमानो न वेत्सि etc.—*Mbh. Sabhâ.* 66. 2.

446. वज्रपञ्जरबद्धस्य, 'confined in an adamantine cage' उत्पाट्य, 'having plucked out.' यो न कालेन etc, 'unless he is impelled by Fate, *i. e.* doomed.'

447. समुन्नद्धाः—'liberated, released.' वैरतितीर्षवः 'bent on wreaking vengeance'. See note to वैरपारतितीर्षया in st. 318, Âdi-parva.

450. संकल्पयन्त्रितम् qualifying धर्मनन्दनम्,—'bound by the resolution or vow.' संकल्पः—'इदमिदं कुर्यामिति मनसः कर्म व्यापारः'—'संकल्पः कर्म मानसम्'—*Amar.*

451. भवन्तो विचरन्तु वा,—*i. e.* if you are defeated at dice, you will have to live in forest for twelve years.

452. सजनेऽपि (स्वजनेऽपि is a misprint in the text) 'even in an inhabited country.' अनभिज्ञाताः—'unrecognised; incognito.' ज्ञातानां, *i. e.* 'if discovered or recognised.' पुनरेव वनवासकृता स्थितिः,—'(they will have) again to return to the state of forest life.'

454. हृदयाभीप्सितं तस्य, etc.,—'Indeed, the dice always do his heart's desire!' This remark is sarcastic.

455. रौरवाणि अजिनानि,—'the (hairy) skins of the antelope.' रौरवं-from रुरु (रुरोः इदम्). रुरु, a black antelope.' अजिनं—(अजात क्षिपति रजआदि आवरणेन इति), 'the (hairy) skin of a lion, tiger, elephant &c, especially of a black antelope'—looked upon as sacred and used as a seat, garment, etc. by *Brahmachârins* and ascetics.

456. विस्रस्तवेणी०—the compound is loosely formed. अवलोल properly qualifies वेणी and वस्त्र, and as such, should have preceded them. The compound means,-'with her dishevelled braid of hair and her garments waving about her.'

458. असंस्तुतैः—'who are (now no better than) strangers.' *Cf.* असंस्तुत इव परित्यक्तो बान्धवो जनः—*Kâd.* ये चर्मनद्धाः etc. 'who, clad in skins as they are, appear to be bulls without horns.'

459. सुपरुषाः,—'exceedingly harsh.' पुनरुक्तं वदाम्यहम्—अहं उक्तं पुनः वदामि.

460. Construe:—(अहं) कौरवाणां योषितां स्तनस्थलं साञ्जनाश्रुभिः कृष्णानिकारगणनालेख्यपट्टं करिष्यामि.—I shall make the breasts of the wives of Kauravas a writing tablet for recording the insults offered to Draupadî, in tears mixed up with collyrium.' The idea is that the tears shed by the wives of the Kauravas on the death of their husbands at the hands of Bhîma, would, as it were, serve (like ink), being mixed with the black collyrium of their eyes, to record the insults that had been offered to Krishṇâ in the assembly. In short, the st. means that Bhîma would avenge the gross indignities to which Draupadî was subjected by slaying the Kauravas, whose wives would therefore shed of tears of grief mixed with collyrium in their eyes. कृष्णानिकार—कृष्णायाः निकाराणां या गणना तस्याः लेख्यपट्टं—'a writing tablet for recording (all) the insults offered to Krishṇâ'.

461. धार्तराष्ट्रस्य—दुर्योधनस्य. व्याकीर्णमूर्धजम्—व्याकीर्णाः मूर्धजाः यस्य तथाभूतम्—'with the hair dishevelled.'

464. गतिचेष्टितम्, गतौ चेष्टितम्, *lit.* acts at departure; what they did when they departed.

465. किल्बिषं, *obj.* to प्रतिष्ठाप्य, किल्बिषमात्मनः.....प्रतिष्ठाप्य *lit.* having placed your sin in all quarters,' *i. e.* now that you have committed a sin, which will be known everywhere in the world.

466. अन्यथा निर्दहेल्लोकं etc.—'Otherwise (*i. e.* had his face not been covered), his eyes would by their fierce wrathful look, consume the world.' *Cf.* नाहं जनं निर्दहेयं दृष्ट्वा घोरेण चक्षुषा। स पिधाय मुखं राजा तस्माद्गच्छति पाण्डव॥—*Mbh. Sabhâ.* 80. 12.

467. शरानेवं द्रक्ष्यन्ति etc,—thinking that (there would come a time when) they (*i.e.* enemies) would see (my) arrows thus (*i. e.* so profusely) showered by me' *Cf.* प्रदिशन्शरसंपातान्कुन्तीपुत्रोऽर्जुनस्तदा। सिकता वपन् सव्यसाची राजानमनुगच्छति॥ असक्ताः सिकतास्तस्य यथा संपति भारत। असक्तं शरवर्षाणि तथा मोक्ष्यति शत्रुषु॥—*Mbh. Sabhâ.* 80. 15-16.

468. प्रकटौ चक्रे,—'displayed.' परिघौ—'iron-bars for fastening a gate.' 'परिघो योगभेदेऽस्त्रविशेषेऽर्गलघानयोः'—*Medinî.* Sanskrit poets, especially Kalidâsa, often compare the arms of heroes to iron bars fastening the city-gates, which were very massive and long. *Cf.* एकः कृत्स्नां नगरपरिघप्रांशुबाहुर्भुनक्ति—*Śâk.* 2. 15; परिघपरुषैर्बाहुभिः शौरेः प्रसह्य च रुक्मिणीम्—*Mâlavik.* 5. 2. भुजेन रक्षापरिघेन भूमेः—*Ragh.* 16. 84. पुरार्गलादीर्घभुजो बुभोज—

Ibid. 18. 4. इमौ मे कौरववधे—etc. *Cf.* बाहू विदर्शयन् राजन् बाहुद्रविणदर्पितः । चिकीर्षन् कर्म शत्रुघ्नो बाहुद्रव्यानुरूपतः ॥—*Mbh. Sabhâ.* 80. 14.

469. पांसुव्याप्तनकुलं etc.—*cf.* नाहं मनांस्यादेयं मार्गं क्षीणामिति प्रभो । पांसुलिप्तसर्वांगा नकुलस्तेन गच्छति ॥ न मे कश्चि द्विजानीयान्मुखमद्येति भारत । मुखमालिप्य तेनासौ सहदेवोऽपि गच्छति ॥—*Mbh. Sabhâ.* 80. 17–18.

470. वदन्ती शत्रूणां etc,—'saying that the wives of the enemies would be reduced to that plight (in which she was at that time).' *cf.* एकवस्त्रा प्ररुदती मुक्तकेशी रजस्वला । शोणितेनाक्तावसना द्रौपदी वाक्यमब्रवीत् ॥ यत्कृतेऽहमिदं प्राप्ता तेषां वर्षे चतुर्दशे । हतपत्यो हतसुता हतबन्धुजनप्रियाः ॥ बहुशोणितदिग्धाङ्ग्या मुक्तकेश्यो रजस्वलाः । एवं कृतोदका भार्याः प्रवेक्ष्यन्ति गजाह्वयम् ॥—*Mbh. Sabhâ.* 80. 19–21.

471. धौम्येनाथर्वणैः etc.—'placed under protection against (all evil) by Dhaumya with the charms of the Atharva-veda.' कृतरक्षापरिग्रहाः—रक्षायाः परिग्रहः (taking) रक्षापरिग्रहः, कृतः रक्षापरिग्रहः यैषां तथाभूताः. See note to Âdi. st. 906. आथर्वणैर्मन्त्रैः—See note to अथर्वसंहितायाजी in st. 879 of the Âdi-parva. According to the *Mbh.*, however, Dhaumya walked before the Pâṇḍavas singing the *mantras* of the Sâma-veda and saying that when the Kauravas would be killed in battle, their priets would thus sing the Sâma *mantras*. See *Mbh. Sabhâ.* 80. 22–23.

472. सानुशयः—अनुशयेन सहितः, 'filled with remorse.' 'अथानुशयो दीर्घद्वेषानुतापयोः'—*Amar.* शङ्कितस्तत्पराक्रमे. 'afraid of their valour.'

473. दुःखार्त्तः,—दुःखेन आर्त्तः, 'filled with (*lit.* possessed by) grief'. संजयः—the charioteer and counsellor of Dhritarâshtra. Before the great war broke out, he tried hard to bring about a peaceful settlement of the dispute between the Kauravas and Pâṇḍavas, but with little success. He is represented as narrating the events of the Great War to Dhritarashtra. न हि पीतं विषं etc.—'Never is poison that is once drunk stopped in its action by repentance.'

474. अमन्त्रज्ञः फणिद्वेष्टा,—'one who hates serpents, but who is not skilled in the charms' (which reduce the serpents to a helpless condition). दुर्बलाग्निर्महाशनः,—one whose digestion (*lit.* the digestive fire of the stomach) is weak, but who is voracious.' ससंशयः प्रमादी,—'One who is in danger, but but who is regligent.' मन्दिरमापदाम्—'abode of miseries,' *i. e.* always exposed to calamities.

475. निष्पारं—'boundless', *i. e.* implacable. कस्य खिद्यसे—कस्य हेतोः खिद्यसे, 'what for do you grieve (for nothing)?' *i. e.* your grief would be of no avail.

476. प्रोवाच भगवान् etc., According to the *Mbh.*, Narada suddenly appeared in the midst of the Kurus, just after Vidura had described to Dhritaráshtra how the Pâṇḍavas had departed. See *Mbh. Sabhá.* 80. 32-35. न भविष्यन्ति, 'will cease to exist,' *i. e.* will be destroyed. *cf.* अतश्चतुर्दशवर्षे विनेक्ष्यन्तीह कौरवाः। दुर्योधनापराधेन भीमार्जुनबलेन च-*Mbh. Sabhâ.* 80-53.

477. निमित्तानि,—'omens'. निमित्तं हेतुलक्ष्मणोः-*Amar.* येषां, *i. e.* निमित्तानाम्. येषामल्पतरं—etc. *i. e.* The evil omens are so terrible that even the annihilation of the three worlds would be but a very insignificant consequence following them.

479. पृथुगुणकृष्टैः,—'drawn by their great virtues.' तपसि विहितनिष्टैः-a सापेक्ष समास. विहितनिष्टैः-विहिता निष्ठा (devotion) यैः तैः,-'devoted' (to penances). सह (simultaneously with) goes with पौरनारी.....वातैः. पौरनारी°—पौरनारीणां यत् नयनजलं तस्य ये लवाः तेषां आलीभिः लालिताः ये उच्छ्वासवाताः तैः (सह),: 'with the sighs which were (as it were) caressed by the streams of the drops of tears of the townswomen'. Here the tears as they flowed in streams are fancied to caress the sighs which the women heaved at the same time. The meaning is that at the departure of the Pâṇḍavas from the city, the town women were heaving sighs and shedding tears of grief.

TRANSLATION.

Having saluted Nârâyana (the Supreme Being) and Nara, the best of all male beings, and Saraswatî, and Vyâsa, one should proclaim the Jaya (the victory-giving history viz, the Mahâbhârata).

I THE ANUKRAMANIKA-PARVA.

(1) A bow to *Brahmâ*, who sang forth the Veda with all his (four) mouths. A bow to the *Prajâpatis* (the Lords of created beings), and to Krishṇa Dwaipâyana. (2) Of Yore, Ugraśravas, (popularly known as) Souti, son of Romharshaṇa, well-read in the Purâṇâs, came to the Naimiśa forest on a visit to the sages (assembled there). (3) There, at the twelve years' sacrifice of the sage Śaunaka, the ascetics surrounded him and asked him (to narrate) the wonderful stories (of the Puraṇas). (4) He recounted the nectar-like stories which had been narrated by Vaiśmpâyana, the disciple of Vyâsa, to King Janamejaya at the Serpent-sacrifice. (*Souti said*)-(5) Having saluted Vishṇu, the supreme Abode, the Preserver, the Immutable One, I shall (now) recount the Bhârata, (to you) (embodying) the thought (or doctrine) of Vyâsa. Listen ye sinless ones. (6) It is heard that, in this universe, when all was enveloped in darkness, there came into being a mighty egg, the one inexhaustable source of (all) created beings. (7) From it was born Prajâpati (*i. e.* Brahmâ), and from him this vast creation. This creation, which is full of illusion (*or* which consists of illusion), is, in process of time, turned into chaos, (8) and again comes into existence; thus it revolves through the power of Mâyâ. In the beginning, there lived Manu (or Mahya) the youngest of the brothers, Brihadbhânu and others. (9) His son was Devabhrât, whose son was Subhrât, of him whom, again, were

born, Daśajyoti, Śatajyoti and Sahasrajyoti. (10) From them, the progenitors of thousands of races, descended kings of *Kuru* and other races and the line of families headed by *Mândhâtri*, *Râma*, and *Nahusha*. (11) The self-controlled Dwaipâyana (Vyâsa), at the command of his mother (Satyavati), begot, on the wife of his (deceased) brother, sons headed by Dhritarâshtra (*or* of whom Dhritarâshtra was the eldest). (12) Pându, the younger brother of Dhrit., got, in the forest, sons begotten on his wife by Dharma, Vâyu, Indra, and the two Aśvins. (13) On the death of their father, they lived in the palace of Dhrit. There the fire of hatred (in the heart) of Duryodhna blazed forth, fanned as it was by the wind in the from of the game of dice. (14) Enraged by hardships such as exile and others, (to which they were put), they made a slaughter among themselves. Thus the earth was cleared of all Kshatriyas. (15) Those great car-warriors, slain on the sacred battle field of *Samantapanchaka*, rose, clothed in glory, to Heaven that was graced by the presence of Mândhatri and Nahusha. (16) The son of Vichitravîrya (*i. e.* Dhritarâshtra), deeply grieved for the death of his sons, lamented before Sanjaya, remembering the valour of the Pândvas. (17) Sanjaya consoled him, setting forth (by illustrations) the transience of this worldly existence which is as inconstant as the rolling waves.

II THE PARVASANGRAHA-PARVA.

(18) Having heard this brief resumé (of the Bhârata) from Souti, Śaunaka again asked him the story of the holy place of *Samanta-panchaka*, and thus asked, he narrated as follows: (19) Of yore, that descendant of Bhrigu (*i. e.* Paraśurâma) and pupil of Śiva, having exterminated the Kshatriya race, made five lakes of blood at Samantapanchaka. Since then, it is said, it has become sacred by the words of the sages (*i. e.* the departed ancestors of Bhârgava). (20) There was fought a great battle between the kings on the side of the

Kauravas and those on the side of the Pâṇḍavas, and it was there that ten and eight Akshauhiṇîs were destroyed. (21—22) One chariot, one elephant, five men (*i. e.* foot-soldiers), and three horses (*i. e.* horse-men) form what called a *Patti*. *Senâmukha*, *Gulma*, *Gaṇa*, *Vâhinî*, *Pritanâ*, *Chamû*, and *Anîkinî*—each of these is respectively threefold of the former; ten times one *Anîkinî* is called one *Akshauhiṇî* by the learned. (23) The sin-removing Bhârata, which contains the sense of (*lit.* joined with) the Vedas and the Vedangas, is narrated in eighteen Parvas and is embellished with many episodes. (24) It commences with the Paushya and Pauloma episodes and contains a hundred secondary Parvas. It was made known in the three worlds by the disciples of Vyasa and by Śuka.

III THE PAUSHYA-PARVA.

(25) The son of Saramâ, being belaboured by by Bhîmasena and others, the brothers of King Janamejaya (*lit.* son of Parikshit), went to his mother for protection. (26) The wife of Kaśyapa (*i. e.* Saramâ), in anger, cursed the innocent king. 'An evil, quite unexpected will befall you before long': so said she. (27) Alarmed at this (*lit.* on hearing this), the king went out and sought for a sage who would secure his welfare in the future. Having taken (engaged) the son of Śrutaśravas (*lit.* 'him who was born of Śrutaśravas) as his priest, Jamamejaya and his brothers lived free from all anxiety. *The Story of Uttanka, who instigated King Janamejaya to perform the Snake-sacrifice*: (28) About this time, a great sage named Dhaumya of iron teeth, having put his disciples to (very serve) tests, dispelled all their doubts by (bestowing) spiritual knowledge (on them). (29) First, the illustrious sage commanded his disciple, Aruṇi of Pâñchâla, to stop the water in the field. And the latter went and did it. (30) As he protected the field by placing himself in the breach of the water-course, the holy preceptor bestowed on

him a boon. (31) As he had risen tearing up the field when called by his preceptor, he became known as the sage Uddâlaka. (32) After he, having thus gained his object, had departed, another (disciple), Upamanyu (by name) was employed by the preceptor in tending kine. He lived on alms. (33) Seeing him plump, the preceptor asked him by what means he supported himself. And Upamanyu, folding his hands, said that he lived on alms. (34) 'You, who observe the vow (of a Brahmachârin), should not partake of the alms without offering them to me.' (Then U. gave all that he got by begging to his Guru, and lived on the alms got by begging a second time. But the Guru said to him,) 'Twice begging alms means coming in the way of others (*i.e.* other mendicants); it is not, therefore, proper for you to do it'. 35 (Then Upamanyu lived on the milk of the cows, but the Guru forbade him thus,) 'The milk of the cows belongs to your Guru and the froth on it belongs to the calves.' Thus successively forbidden by Dhaumya, he (Upamanyu) left off eating. (36) Then, after some time, by eating the leaves of the *Arka* plant, he became blind and fell into a well. Called by his preceptor from afar, he said (37), 'O Lord, I have become blind by eating the leaves of the Arka plant and fallen into a well. (38) Hearing this, Dhaumya, moved with pity, replied, 'Pray, O child, to the Aśvins, and obtain (from them) the divine vision.' (38) Hearing this, he (Upamanya) prayed to the twin deities, by (reciting) the Âśvina hymn (of the Rig-veda), and obtained, by their boon, a cake containing the nectar and offered it to his preceptor. (39) Then, by the boon of the preceptor, Upamanu became possessed of spiritual knowledge and divine vision and appeared as refulgent as gold, being purified as he was in the fire of trial. (40) Then, the third (disciple), Veda by name, employed in onerous duties like bull put under the yoke, was made the repositary of (*i.e.* was endowed with) the essence of all knowledge by the gratified preceptor. (41) Afterwards, in course of time, Veda, too, had, in his hermitage, disciple named Uttanka, who was the abode of lustre, as it were, the

essence of all penances. (42) Once, Veda went away to assist at a sacrifice (to perform the office of a sacrificial priest), leaving his self-controlled disciple, Veda, in the house to attend to the duties of the household. (43) (While he was staying there,) the women of the preceptor's house, (once) said to him, 'You have been directed by the preceptor to perform every duty in the house. Do thou (therefore) approach the preceptor's wife in her *ṛtu*.'. (44) As he stood firm as a post, disregarding this (*i.e.* their words), the preceptor, after returning, made him the repositary of (*or* bestowed on him) the eternal knowledge. (45) To him, who said, 'I (wish to) bring *Dakshiṇâ* (for you),' the preceptor replied, 'O child, let what is desired by my wife be given (as *Dakshiṇa*)'. (46—47) When Uttanka asked his preceptor's wife as to what he should offer to her, she said, 'King Saudâsa, otherwise known as Paushya, has a wife named Madayantî. Get for me her jewelled ear-rings.' Hearing this, he promised (to get them) and went away. (48) As he was going along the road, he saw a man riding on a bull. The man said to him, 'Eat thou the dung of this bull.' (49) At his bidding he (Uttanka) ate it and went to the palace of Paushya. There, going into the inner apartment, he could not see the Kshatriya lady. (50) Not being able to see her, he said to the king, 'Why is not your wife seen?' Hearing this, the hospitable Paushya, pleased at heart, replied, 'As you are defiled with the impurities of a meal, you cannot see that chaste lady, my wife.' (51) At this, Uttanka recollected himself and said to him, 'Really, I ate a meal of cow-dung, but did not rinse my mouth. I am, therefore, impure.' (52) Then sitting down, he sipped water according to religious injunctions, and could (then) see that chaste Kshatriya lady, who was, as it were, the embodiment of lustre like the goddess Lakshmî. (53) Begged by him after he had told her his story, she gave him these beautiful ear-rings adorned with a halo of lustre. (54) She said to Uttanka, 'Takshaka always seeks to get these beautiful ear-rings. Therefore, O Brâhmaṇa, you

should go vigilantly (*or* be on your guard while going).' (55) Having taken the brilliant jewelled ear-rings given by her, he was invited by Paushya for the (performance of) a *śrâddha*. Seeing the food (served before him at the *śrâddha*), he cursed him (*i. e.* the king) thus, (56) 'O Paushya, you have served me this impure food. You will, therefore, become blind.' On this, Paushya replied, 'As you impute uncleanliness to the food that is clean, you will be childless.' Having said this, he looked carefully into (examined) the food, and again addressed him (Uttanka) thus: (57) 'Sir, it is my fault; for this food which has really a hair in it, and which, is, therefore, almost unclean, has been served by a woman whose hair was loose. Therefore (kindly) pardon me.' (58) Hearing this, Uttanka replied, 'Having become blind, you will regain your sight. O best of kings, do you, too, remove the counter-curse on me.' (59) Paushya said, 'Brâhmaṇas are harsh in speech but soft in heart, but the Kshatriyas are otherwise. I am, there, unable to revoke the curse,' (60) Then Uttanka replied, 'O Paushya, what you said cannot affect me (*i. e.* the curse will not take effect on me) for you cursed me for (my) imputing uncleanliness to food which you thought to be clean but which is really not so., (61) Saying this, he quickly went away. On his way' as he was (engaged in) performing his ablutions, Takshaka, in the disguise of a beggar, carried off the ear-rings that were placed covered by a cloth on the bank. (62—63) He (*i. e.* Uttanka), then, bent upon seeking Takshaka out, entered the Pâtâla (the nether world), and having praised the Nâgas, he saw before him, in that world of serpents, two women weaving a chequered (*or* curious) piece of cloth of black and white threads, as also a wheel with twelve spokes, which was turned round by six boys. (64) He saw also a horse and a man. Then, being asked (by the man), he blew into the anus of his horse. (65) As he (*i. e.* the horse) was (thus) being blown into, fire with smoke issued through (all) the openings of his organs of sense and darkened the land of the Nâgas with smoke. (66) Then

Takshaka who was terrified (at this), gave him (back) those jewelled ear-rings. Taking them, he, full of joy, went on the same horse to his preceptor. (67) Having presented the preceptor's wife with them, he asked his preceptor, through curiosity, about the piece of cloth, the wheel, the man on horse-back, and the man riding on a bull. (68) The preceptor, thus asked, replied, 'O child, the two women who were weaving were Dhâtâ and Vidhâtâ, and the black and white (threads) were night and day. (69) That was the wheel of time, and those six boys were the seasons. The man mounted on the horse was Parjanya, and the horse was Agni. (70) The bull was the elephant of the gods (*i. e.* Airâvata), and he who rode on it was Indra. That dung was the Ambrosia. Blessed are you that ate it. (*lit.* the dung which is Ambrosia was eaten by you, who are thus blessed).' (71) Having heard this and obtained from his preceptor a choice blessing, Uttanka, out of bitter hostility to Takshaka, went to king Janamejaya. (72) Having reached Hastinâpura, he saw Janamejaya and said, 'O King, those Kshatriyas who are void of any feeling of hostility, never become the abode of glory. (73) Your father, Parikshit, was burnt by that vile Takshaka. You ought, therefore, to set about wreaking rengeance on him.' (74) Hearing these words of Uttanka, Janamejaya, appeared (*lit.* became), with the play of his frowns resembling the curls of smoke, like fire enveloped by wind (with curls of smoke).

THE PAULOMA PARVA.

(75) Having heard these words of Souti, Śaunaka, born of the Bhrigu race, asked him the previous history of his own family, and thus asked being he said, (76) Bhrigu, the best of sages, had a beloved wife Puloma (by name), vanquished by whose eyes (*i. e.* excelled by whom in beauty of eye), the female deer of the penance-grove, lost all their lustre (*lit.* did not shine). (77) Once when her husband had gone out for

his ablutions, a Râkshasa, named Pulomâ came (to the hermitage) and saw Pulomâ, who was alone,—she whose (sole) ornament was her beauty. (78) Being told that she was the wife of Bhrigu by Agni himself, of whom he had enquired (about her), the Râkshasa, smitten with love, carried her off—she who was (then) languid on account of pregnancy. (79) A son, who was as effulgent as the fire of universal destruction, dropped down from her womb, and by his (mere) lustre, that Rakshas was, in a moment, reduced to ashes. (80) A river was formed, in the hermitage, of her tears,—river which became known as *Vadhûsarâ* and which destroys the sins of men. (81) When Bhrigu returned and came to know and saw, moreover, that (*i.e.* what had happened), he, of a lustre like that of fire, at once cursed the informer, Agni. (82) Having become all-devourer by the curse of the great sage, Agni disappeared (from the world), but gained a position of pre-eminence by the boon of Brahmâ. (83) A son named Pramati was born of Sukanyâ by Chyavana, so named on account of his having been dropped (from his mother's womb). His son was Ruru. (84) Formerly, Ruru resuscitated, by (the bestowal of) half of his own life, his beloved wife Pramadvarâ who had been bitten by a venomous serpent. (85) Full of joy at having brought his wife Pramadvarâ to life, Ruru, it is said, became wholly intent on (*or* took the one vow of) killing serpents. (86) Once, a *Dundubha* snake was struck by him with the stâff in his hand. When asked by Ruru, he, (*i.e.* the *Dundubha*) writhing his body in fear, replied, (87) 'I am a Brâhmaṇa named Sahasrapât. Formerly, I once frightened, through folly, a Brâhmaṇa named Khagama with a snake made of (blades of) grass. (88) By his curse I have become *Dundubha* since long. He himself appointed that the curse would cease on (my) seeing Ruru. (89) Being a Brâhmaṇa, do you not entertain bitter hostility towards the serpents. Hostility is the rule of life with the Kshatriyas, but compassion is the ornament of the Brâhmaṇas. (90) For instance, the serpents were burnt in fire in the serpent-sacrifice by the

victorious son of Parikshit (*i.e.* Janamejaya) through anger for his father's death, but it was by a Brâhmaṇa, Âstîka, that they were then saved.

THE ÂSTIKA PARVA.

(91—93) Having heard this, the sages asked Souti the story of Âstîka, which he recounted as follows: Formerly, a great Brâhmaṇa, born in the race of the Yâyâvaras and a Brahmachârî,—named Jaratkâru, while travelling, beheld his ancestors hanging by a bunch of the Vîraṇa grass with their heads down in a great pit, and with their (only) support gnawed by a rat. When he had told them his name and family, they, said, (94) 'Your ancestors are we, whose thread in the form of holy offspring has been cut by your celibacy, and who are overpowered by the rat in the form of the Great Time. (95) Then at their command, he resolved to marry, but on condition that he would not marry a woman who had not the same name as he. (96) Then after some time by a lucky coincidence, that ascetic got without begging the younger sister of Vâsuki, who had the same name as his, for his wife. (97) She got from him a son who received the name Astîka from the words, 'the child is there', and who delivered all the Nâgas from their mother's curse (on them).' (98) Being again asked by Śaunaka the cause of the curse of their mother on the Nâgas, Souti, well versed in the Purâṇas and Akhyânas narrated as follows: (99) In times gone by, the daughters of Daksha, viz. Kadru and Vinatâ, gave birth, by the boon of their husband, Kaśyapa, to an embryo such as is peculiar to birds (*i, e.* the form of eggs). (100) When the sons of Kadru, the serpents, came out of the eggs before (her sons), Vinatâ, being jealous (of Kadru), broke open one of her two eggs. (101) The egg being broken open prematurely (*or* before it was developed), Aruṇa was born thighless, and angry at this, he cursed his

mother that she would become a slave (of that very Kadru, of whom she was jealous). (102) After some time, these (two) sisters saw the celestial horse, whose birth-place was the waters of the milk-ocean, occupied by the extensive mount *Mandara*. (103—104) The milk-ocean, when churned with the mountain (*Mandara*, as the churning handle) by the gods and the demons, engaged in an attempt to secure the Ambrosia, first gave to the gods the Moon, the ornament of the Lord of Chandî, the *Kaustubha* (jewel), *Lakshmî*, *Surâ* (wine), *Dhanvantari*, the Ambrosia, and the best of the horses (*i.e.* Ucchaiśravas). (105) Vishnu himself deceived the great Asuras by assuming a female form and took away at once the Ambrosia (from them) and gave it to the gods to drink (*lit.* 'and the gods drank it, which was given by him). (106) At that time, as Râhu in the disguise of a god was drinking the Ambrosia, Hari cut off his head with the disc, (just) when the Ambrosia had only reached his throat. (107) As he was detected by Soma (the moon) and Sûrya (the sun), his head, through enmity towards them, practised very severe austerities, in virtue of which he swallows them on the *Parva* days (thus causing eclipses). (108) The sisters (Vinatâ and Kadrû), seeing on the way the white horse (*i.e.* Ucchaiśravas) which had arisen out of the waters (of the milk-ocean), asked each other what the colour of the horse was. (109) Vinatâ said that it was white, and Kadrû that it was black in its tail. Thus contending, they then laid a wager of servitude (*i.e.* a wager that she, whose words would be untrue, would become the slave of the other). (110) Then the wicked Kadru said to her sons, the Nâgas, 'My sons, make the white horse of the gods black in its tail.' (111—114) Hearing this, the serpents, afraid of evil, did not do it. Kadru, in wrath at the refusal, cursed her sons thus: 'Fire will be your destroyer (*i.e.* will consume you) in the snake-sacrifice that will be performed (by Janamejaya).' However, the rest of the serpents made the horse black, and (thus)

Vinatâ became a slave, defeated on account of the action of the serpents. In due time, Garuda of golden splendour arose out of the other egg. He, whose boundless prowess was indicated by the glowing mass of his lustre, and who was possessed (*lit.* bearing) of the splendour of fire blazing by (being fed with) plentiful clarified butter, went to his mother, being (on his way) praised by all the gods. (115) Having come to his mother Vinatâ, who had been defeated by the artful wager, and who carried Kadrû on her shoulder, Garuda heard her story. (116—117) At his mother's command, the king of birds (Garuda) carried the serpents (on his back). Seeing that her sons were borne by Garuda through the sky very near to the sun's chariot and that they had (therefore) fainted away by the intense heat (of the sun), and were being scorched by the rays of the sun, Kadrû praised the Lord of Maruts (*i. e.* Indra). (118) By the downpour from the masses of clouds created by him (by Indra), the exhaustion of the serpents, caused by heat, was removed, and they, who had been borne by Garuda, wandered on the earth, roaring aloud (for joy). (119—120) Then, Garuda, learning from the serpents that the servitude (of his mother) would end if he brought (to them) the nectar, resolved to secure it and said to his mother, 'O mother, I am going to Suras (gods) to bring (from them) by force the nectar, so that we may be delivered from the bondage. Quickly tell me what I should eat.' (121) She said, 'there is on the shore of the ocean a colony of fishermen, consisting of numerous families. On them satisfy your hunger to the full. (122) But there you should spare a Brâhmaṇa living in the midst of the fishermen. For it is heard that those who are consumed by the fire in the form of a Brâhmaṇa's body are never born again (*i. e.* they are condemned to hell for ever). (123) You should know that person to be a Brâhmaṇa, who, when he will stick in your throat, will torture you like a heated fish-hook, tearing up, as it were, your vitals. (124) Though he lives among fishermen, and though he has swerved from (a Brâhmaṇa's)

duty, still he never fails to perform the Sandhyâ (adoration), and therefore, he is not condemned by the (Brâhmana) caste. (125) May you prosper! Go quickly.' Thus addressed by his mother (*lit.* at the words of his mother), the bird (Garuda) departed, agitating the sea by the flutter of his wings. (126) Having eaten the Nishâda people that lived on the shore of the ocean, and having spared the Brâhmana who lived in their midst and who stuck in his throat like fish-hook, he proceeded on his journey and met his father Kaśyapa, the abode of splendours. (127) Having saluted him and told him of his business, *viz.* that of bringing the nectar, he said, 'My father, point out to me some food; (for) my hunger has not been appeased.' (128) Kaśyapa said to him, 'My son, in this lake (before you), there live an elephant and a tortoise, both of them huge and many *yojanas* in dimensions. (129–30) They are two merchants named Supratîka and Vibhâvasu, who were formerly reduced to this state by cursing each other in their quarrel as regards the partition of (their paternal) wealth. Eat them'. Having heard this, Garuda agitated the lake (to seize the elephant and the tortoise) and seizing them with his feet (*i.e.* in his claws), he, of great speed, flew away (*or* flew away with great speed). (131) Coming to a grove of celestial trees, he went up to a banian tree and being a little fatigued, sat on its golden branch. (132) The branch, which extended over a hundred *yojanas* and which was full of sages (*i.e.* the Vâlakhilyas), gave way as soon as it was touched by his foot. He, (therefore) held the branch in his beak, and went (flew) onwards. (133) The king of birds, seeing that it was full of the Vâlakhalyas, emaciated by austerities and hanging (from the bough) with their heads downwards, held it from fear (of killing the sages,—if the bough were to fall down). (134) He, carrying the branch, the elephant and the tortoise, met Kaśyapa, and his mind being perplexed as to what he should do, was filled with anguish. (135) Being entreated by Kaśyapa himself,

out of affection for his son, all the Vâlakhilyas who were engaged in austerities left the bough and went away. (136) Having eaten his prey, he left the bough, at his father's direction, on the mountain of snow (Himâlaya), and went to the abode of Indra (*i. e.* Heaven) for bringing the nectar. (137) By the (power of the) austerities of the Vâlakhilyas, he became the vanquisher of the thunderbolt-bearer (Indra), the king of all birds, and the vehicle and boon-giver of Vishṇu. (138) Of yore, at the sacrifice of Kaśyapa the gods, the Siddhas, the Rishis and the Châraṇas ceaselessly brought the sacrificial requisites without being prevented (from doing the menial work). (139) Indra (*lit.* the slayer of Vritra), who had come there, himself carrying a mountain-like load of fuel, saw the Vâlakhilyas. (140–41) Seeing them, who were of the size of a thumb and who were emaciated by austerities, pressed down under the weight of a single Palâś'a stick and sinking in a puddle (*lit.* an indentation in the ground caused by the hoof of a cow), as if it were the ocean, Indra laughed at the weaklings (in derision). For, who, possibly, does not get intoxicated with power? (142) Filled with anger at his derision, they began a terrible sacrifice in order that a mighty son, who would conquer Indra, might be born to Kas'yapa. (143). Thus born by their power, he (Garuda) went forth to vanquish the lord of the celestials (*i. e.* Indra)—(he who looked) as it were, Mount Meru in motion, surrounded by a hundred suns. (144–46). Having entered Heaven, he defeated the gods, and fired by his triumph, he vanquished Indra in battle. On the battlefield, the hero threw the gods senseless in the fight, and in the house (where the Amrita was kept), he overwhelmed Vis'vakarmâ among those who were guarding the *Soma* (*i. e.* Amrita). and having warded off the two terrible snakes (stationed) for guarding (the Amrita), by (raising up) a cloud of dust with the flutter of his wings, he, proud of his might, tore open the cage (in which the Amrita was kept), and carried off the Amrita, though a fearful wheel was revolving round it (*lit.* which had a fearful wheel whirling round it). (147) As he was going away swiftly with the vessel

of Amrita without even drinking of it, Lord Vishnu (*lit.* the husband of Lakshmi) saw him from afar. (148). "I am pleased at this self-denial of yours, O lord of birds. Accept (therefore) a boon (from me)." So said Lord Hari to him. (149) The king of birds said to him, "I should be immortal without (drinking) the Ambrosia, and should always be seated above you (*i. e.* on your flag-staff). But accept a boon from me also." (150) Hearing this, the Lord said, "All will be (as you desire.) You should become my vehicle." Garuda (*lit.* son of Triksha) said, "Be it so". (151) As he proceeded, having (thus) become the vehicle of Vishnu and obtained a seat on his flag-staff, Indra (*lit.* thunderbolt-bearer) came from behind and struck him with his thunderbolt. (152) Though struck with it, he did not feel the least pain, and laughingly saying (to Indra), "Let the thunder-bolt be respected", he, of himself, threw out one of his feathers that was hundred *yojanas* in length. (153) Having made friends with Indra, he said to him, 'You should carry off the Amrita, after I have placed it down for the snakes (*lit.* which will be placed for the snakes). (154) Having said this, the bird went to the snakes, and giving them the Amrita, he, now freed from bondage, said, "Drink this according to the religious precepts". (155) When the snakes having placed the Amrita on the *Kus'a* grass, went away to perform their ablutions, Indra, who had been previously permitted by Garuda, quickly took it away. (156) The snakes (thus) deceived, seeing the bed of *Kus'a* grass smeared with some Amrita, licked it, but had their tongues torn (by the sharp *Kus'a* grass), thus becoming double-tongued, (*or* fork-tongued). (157) From that day, the *Darbhas* (*i. e.* the *Kus'a* grass) became (from the contact of the Amrita) sacred in the *Havya* and the *Kavya* rites, and the serpents became, at the words of Indra (*i. e.* the boon conferred by Indra on Garuda) the prey of Garuda. (158) Thus has been described by me the cause of their mother's curse on S'esha, Vâsuki, Karkota, Takashaka, Aila (patra) and the other snakes. (159). Then (*i. e.* after the snakes were cursed), S'esha obtained, by severe austerities, boons

from the Grandsire (*i. e.* Brahmâ) and at his (Brahmâ's) command, bore (on his head) the earth with all her mountains and seas. (160) Then, Vâsuki and others, alarmed at their mother's curse, assembled together and held a consultation over some measure to counter-act (*or* to make abortive) the snake-sacrifice. (161) Some said " We all, well-united, shall create an obstacle in that sacrifice by (means of) flames of poison or by (means of) the four-fold expedients". (162) Then Ailapatra the wisest said to Vâsuki, " The curse which has risen from our mother's anger is destined to take effect (*i. e.* is inevitable). (163) When that curse was pronounced, I, who lay in our mother's lap, heard these words of the gods as they were talking (among themselves); ' Oh, Kadru is exceedingly cruel ! ' (164) Brahmâ, when asked by the gods in curiosity with regard to deliverance from the curse (*i. e.* as how the snakes would be delivered from the curse), said, 'Those poisonous snakes who are given to sin, who have always the biting propensity, who do not care whom they bite, and who are cruel, will be destroyed in the snake-sacrifice. The son of the Yâyâvaras, (*i. e.* Astîka) will deliver the rest who are virtuous. (166) There will be born a son of Jaratkâru, a sister of the Nâgas themselves, by the sage Jaratkâru, and he will be celebrated as Astîka '. (167) This, O lord of snakes, I heard in the days gone by when I was a child." Having heard this from Ailapatra, Vâsuki cast off (all) fear. (168) Once upon a time, King Parîkshit, born in the race of Pându, was roaming in a forest, hunting deer. (169) Coming upon (*lit.* seeing before him) the sage Samîka, who observed the vow of silence, he asked him, "Have you seen on the way a deer pierced with my arrow (*lit.* marked with my arrow)?" (170) But as the sage, thus asked, did not say any thing (in reply), the king placed a dead serpent on his shoulder and went away. (171) Then, his son (the son of Samîka), S'ringî, who was of an exceedingly irascible nature, seeing his father disfigured with the boils which had arisen by the poison of the (dead) serpent and the bees (settled on it), (172) pronounced, with his hands and lips trembling (in wrath), the

curse, *viz.* 'Only in seven days will the fire (in the form) of Takshaka, spurting out poison, consume him who has done this.' (173) Hearing this, that ocean of mercy, Samîka, sent to the king a messenger with the message, 'Be on your guard against this curse'. (174) Alarmed at the sage's curse, Parikshit, on the advice of his ministers (*or* having consulted his ministers), had his person protected with numerous (*lit.* with collections of) *mantras* (charms), and protective medicines (or herbs). (175) When the seventh day came, Takshaka, impelled by Fate, went to Hastinâpura to burn down the king. (176) He came upon a Brâhmaṇa, named Kas'yapa, who was versed in curing snake-bites by means of charms and who, being poor, had come (to Hastinápura) to protect Parikshit (against snake-bite) and get wealth from him. (177) Having heard all about his mission, the snake said, 'I am that Takshaka. Who is bold enough to overcome me? (178), If you can protect the king, then revive this banian tree bitten by me. Then only I shall be convinced of your skill in poison-neutralising *Mantras*. (179) Saying this, he burnt down within a moment the Banian tree with the virulence of his poison, but the Brhâhmaṇa revived it with all its branches flowers and leaves by the power of his *Mantras*. (180) Convinced of his skill, Takshaka induced him to return by giving him ample wealth, and the Brâhmaṇa too, having got it, went away. (181) When the Brâhmaṇa who, by his supernatual vision, knew that the King had been bitten by death (*i e.* destined to die), had departed, Takshaka sent to the King (some) snakes in the guise of ascetics. (182) Going to the King in disguise, they wished peace and prosperity to him and presented to him fruit, flowers and Kus'a grass. (183) Seeing a very small insect coming out of the fruit (presented by them), the King said (to his ministers), 'Here do I very cleverly (or duly) respect the curse of the sage. (184) Let this insect, which is given the name Takshaka, bite me without harming me (*lit.* falsely). As he was thus addressing his ministers Takshaka coiled himself round him. (185) Then, having burnt to

ashes the King together with his palace with the circle of the roaring flames of poison, the lord of serpents went away through the sky. (186) When the King was (thus) burnt down, his son Janamejaya, installed (*lit.* chosen) by the best of ministers as king, married Vapushtama (daughter of the King of Kas'i.) (187) Sporting with that slender-bodied lady in lovely gardens, he, in course of time, came to learn his father's history (the story of his father's death) from the circle of his ministers. (188) Agonised by the fire of wrath he, after consulting with the Brâhmanas, revenged himself on all the Nagas by means of (*i e.* by performing) a snake-sacrifice. (189) Into that fire of the snake-sacrifice, the rolling and roaring flames of which touched (*i e.* rose so high as to touch) the sky, fell the elephant-like Nâgas. (190) The tumult of the serpents, as they fell down darkened with the smoke of the fire of their poison and gleaming for a short while with the sparks (of fire), was like that of the (rain-) clouds, as dark as the smoke of the fire of poison, and lit up (occasionally) with spark-like lightnings. (191-93). As the serpents were being burnt up in that sacrifice of the King (Janamejaya), as the Takshaka, drawn by (virtue of) the *Mantras* went to Indra for protection, as the King was saying, 'Drag and throw Takshaka into the fire along with Indra,' and as Indra had appeared in the sky just at this time, Vasuki seized with fear and trembling said to Astîka, his nephew, folding his hands (to him), 'Protect me.' (194) He (Astîka) promising him (protection) went to the sacrificial place of King Janamejaya and after being announced by the door-keepers, entered it. (195-96) Then, while Takshaka drawn by the power of the *Mantras* remained for a moment hanging from Indra's hands at the words of Astîka, 'Stay, Stay,' there ran to the ocean great rivers of fat bearing the thick mud in the form of the marrow of the multitudes of the consumed serpents. (197) Astîka then approached the King, and pronouncing blessings upon him, praised him as follows: (198) "Your sacrifice is equal (comparable) to the sacrifices of Soma, Indra, Varuna and others as well as to the best sacrifices of Mândhâtri, Nahusha and others". (198) Pleased with him who thus prai-

sed and blessed him, the King bestowed upon him a boon by which he saved the best of the serpents. (199) Thus the snake-sacrifice of the King having come to a close at the words of Astîka, the surviving Nagas were filled with joy (or celebrated a festival on their deliverance).

VI. ANS'AVATARANA—PARVA.

(200) Having heard the story of Astîka, S'aunaka asked Souti (*lit.* son of Romaharshana) the sacred history of the Bhâratas, which he recounted as follows: (201) Being asked, at the Snake-sacrifice, by Janamejaya (*lit.* son of Parikshit), the revered lord Vyâsa (*lit.* son of Satyavati) commanded Vaiśampayana (to narrate the story of the Bhâratas). (202-03) That pupil thus ordered by him (*i. e.* by Vyâsa) recounted, having first saluted Lord Achyuta (Vishnu), the Mahâbhârata in the intervals of the sacred rites—the Mahabharata, which is sacred, sanctifying, life-giving, which is, as it were, the celestial tree in the form of history, having religion for its root, the Śruti for its stem, the Smriti for its flower, and bearing great fruits [*or* having the supreme end (of human life *viz.* मोक्ष) for its fruit]. (204) In the Chedis, there lived a universal monarch called Vasu, a friend of Indra, who introduced on the earth a festival for worshipping Indra. (205) Once the King, while on a hunt, thought only of his large-eyed queen, who was then in her *ritu*. (206). is not translated for obvious reason). (207) Snatched by another bird it fell into the water of the Jumna. There an Apsararas, who had been turned into a fish by a curse, swallowed it and became quick with a child. After some time, that courtezan of the gods in a piscatorial form, Adrikâ by name, was caught by fishermen and being cut by them, assumed her celestial form and returned to heaven. (209) Out of the twins born of her. Vasu took the boy, who, named Mastya, founded the Mastya kingdom. (210) Through ignorance (of the fact), the King gave the evil-smelling daughter to the fisherman—the daughter by whose glances the quarters appeared (who had such bright, dark eyes that her glances made the quarters ap-

pear) as it were to be beds of full-blown blue lotuses. (211) (Once) Parâs'ara, who had come (to the river) for being ferried over, saw that fisher-girl who was then in the bloom of her youth. (212) As great things were destined to come of this union, he, filled with passion, created at her request a fog all around (*lit.* in the quarters) and associated with the deer-eyed girl. (213) By the boon of the sage the virginity of the Gandhakâli was not lost, and her body became lotus-scented. (214) United, in a boat, with her of eyes like fresh lotuses, he, as refulgent as the sun, begot a son that was (as it were) the sun of knowledge. (215) That (son) is the revered Vyâsa, Krishna, the son of Satyavati, who, conversant with the Veda together with its *Angas*, resorted to a forest (*i. e.* became an ascetic) immediately after his birth. (217) As he was about to depart, he said to his mother, giving by the rays (of his teeth) a previous indication, as it were, of his sacred teaching on the three ends of human existence: 'I should be remembered (*i. e.* mentally called upon) when you are in distress'.

(218) When the Kshatriya race, which had been exterminated by Rama, sprang again from the Brâhmaṇas, the Daityas, who had been destroyed by Vishnu, came down in portions on the earth. (219) The earth oppressed with their burden, sought the protection of Brahmâ and found a saviour in Nârâyaṇa who descended on this earth along with Indra (and others) in portions. (220) The gods together with the Siddhas and the Gandharavas, bent upon the destruction of the demons (*lit* the foes of the gods), followed Vishnu himself, taking birth in the families of various kings and sages. (221) Of yore, the Self-born (Brahmâ) brought into being fourteen kinds of creation. In that creation, the gods and the demons were born among men. (222) The demon chiefs such as Viprachitti, Hiraṇyâksha, and Pralhâda were born among men, (respectively) as Jarâsandha, Sis'upâla (*lit.* King of Chedi), and Sâlya and others. (223) King Dhritarâshtra was a portion of a Gandharva chief. Dharma became

(*i. e.* was born as) Vidura by the curse of Aṇîmândavya. (224) Droṇa, who was born of the sage Bharadvâja in a *droṇa* (sacrificial pitcher), was a portion of Brihaspati—Droṇa who was possessed of great wisdom and who became the preceptor of all archers. Aśvatthâmâ was a portion of a Rudra. A Vasu was born as Bhishma (*lit.* son of S'antanu). (225) The preceptor Kripa was a Rudra himself, and Śâkuni was the Dwâpara age. Sâtyaki was a portion of the Maruts, as were also Hârdikya and Drupada. (226) Suyodhana, the destroyer (who became the cause of the destruction) of all kings was a portion of Kali (*i. e.* the Kali age.) The sons of Pându were portions of Dharma, Vâyu, Indra, and the As'vins. (227) Dhrishtadyumna was a portion of Agni (fire) and Karṇa, of the Sun (*lit.* 'He of terrible splendour'). The revered Vâsudeva, the destroyer of foes, was a portion of Nârâyâṇa.

VII. THE S'ÂKUNTALA-PARVA.

(228) Having heard (the account of) the descent (of the gods and demons) in portions, Janamejaya, asked (the sage) about (*i. e.* to narrate the history of) the vast race of the Kurus. The sage, thus asked, said: (229) There lived a king by name Dushyanta, whose ornament was his lustre, and illumined by whose refulgent glory the dark nights were mistaken for moon-lit nights, (230) who, by his arrows, made the wives of his enemies shorn of the amorous paintings on their cheeks, and who, even with his frown, made the playful movements of their eye-brows disappear (from their faces). (231) Once that excellent archer entered a forest enjoying the sport of hunting (*lit.* on account of fondness for hunting), putting into fright by his arrows the deer which had eyes like (as beautiful as) those of lovely women. (232) Having killed multitudes of lions, he strayed away from his army (*lit.* came out from the midst of his army) and (at last) came to the hermitage of Kaṇva, in which creepers were waving in the gentle breeze. (233) There he beheld the charming river, Mâlini which, with her garland-like rows

of flamingoes and hip-like extensive sandy banks, was as it were a captivating damsel, having rows of flamingoes, for her garlands and the extensive sands for her broads hips. (234) In that hermitage, where the trees clothed in blossoms were noisy with the buzz of the swarms of fickle bees, he saw a large-eyed girl. (235—237) Having beheld that lotus-eyed Śakuntalâ who had her hair thickly filled with flowers of various trees and creepers, who was, as it were, a female form fashioned for the deception of Śiva (*lit.* the three-eyed one) by the clever Kâma (*lit.* mind-born), consumed by the fire from the (third) eye (of Siva), the King was overwhelmed at once with wonder and passion and asked her after she had bade him welcome and accorded to him due hospitality, (238) "O lady of lovely eyes-brows, where is the revered sage Kaṇva of great renown? I have come to pay my respects to him who is adored by the gods (*lit.* dwellers of *Nandana*). (239) Hearing these words of the king (*lit.* this from the king), the daughter of the sage replied, as it were, decking her ear with a blue lotus in the form of the lustre of (*i. e.* spreading to her ear from) her side-long glances. (240) He, my father, has gone out to gather fruit himself. Please take rest for a short while. He will return before long. (241) Hearing this, the King said, 'What you said sounds very strange. Please tell me how you are the daughter of him who is a celibate.' (242) Thus asked, the girl replied, "If you have a curiosity, listen to the story of my birth as it was some time ago recounted by the sage. (243) Of yore, Indra (*lit.* king of the gods) sent the best of the Apsarasas to disturb the austerities of the revered sage, Vis'vâmitra (*lit.* the descendant of Kuśika). (244) That damsel of lovely eyes Menakâ by name went to the forest and sported gracefully like a creeper shaken by wind. (245) Wind commanded by Indra (*lit.* the husband of Śachî) carried off the fine garment of that damsel possessed of a beauty that was as lovely as the tender shoot of a young plantain tree. (246) Seeing her overcome with shame, the sage was filled with passion. Verily, not even the great can resist (the power of) the mind-born. (247) The damsel having

plump breasts, being wooed by himself enamoured of her, enjoyed with him the sport of love for a full hundred years. (248) In course of time, she gave birth to me, just as a creeper bears a bud; but as soon as I was born, she left me on the lonely bank of Mâlinî. (249) There the revered Kaṇva, that ocean of compassion, seeing me surrounded by birds, took me up and named me Śakuntalâ (*lit.* me, who was named Ś.). (250) That I, who was born of Menakâ by the sage Viśvâmitra, that store of penances, have been brought up as his own daughter by the sage Kaṇva." (251 Hearing these words of hers, the king, whose mind was shaken by the powerful wind in the form of passion that had arisen in it, addressed her thus: (252) "O fawn-eyed lady, this person is in your power. Being a king's daughter, you are fit for the position of the co-wife of the earth. (253) Let my palace be bathed in the effulgence of the moon in the form of thy face. Let the beds of the *Kumudas* (in my gardens) appear lovely by their laughter in the form of their opening even by day." (254) At this, her eyes which were (first) resting on her protruding beasts, were bent through shame so low that they fell on the triple-fold of her belly (*lit.* reaching up to the triple-fold). (255) "I am under the control of my father. When he will return he will bestow me upon you." So said she, seized with a tremor, in words confused through shame. (256) "O girl of sweet smiles, thy son will be king," thus making a promise, the king married her by the Gándharva form. (257–58) That bee in the form of the King kissed that creeper of the garden of Kâma,—the creeper that was blooming in the Spring in the form of youth, that was bowed down by clusters of blossoms in the form of breasts, that was shaken by the wind in the form of passion, that had put forth a tender shoot in the form of lower lip, that bore buds in the form of hair standing on end, and that had streaks of honey in the form of the lustre of smile. (259) Having taken leave of her who had been overcome in the sport of love, the king while departing said to her, "I shall send for you my army." (260) Immediately on the departure of the King, Kaṇva returned and

beheld Śakuntalâ shaking through tremor like a lotus-pond in which an elephant had sported. (261) The self-controlled sage, possessed of divine vision, knowing that she had been united to a worthy person, was pleased (with her) and at her request bestowed a boon on the King. (262) "May the kings born in the race of Dushyanta be always devoted to virtue, and may their rule continue uninterrupted": so said the sage. (263) Then in due time, she (*i. e.* Śákuntalâ), with her face pale (on account of pregnancy), gave birth to a worthy son, just as the eastern quarter gives birth to the moon, just as Párvati had given birth to Skanda. (264) He was born as refulgent as the full moon, and grew up (rapidly) like the desire-yielding tree. Possessed of might, he became (*i. e.* was named) *Sarvadamana* from (*i. e.* account of) his subduing the kings of beasts (*i. e.* lions). (265) With the permission of the sage, Śakuntalâ taking with her her son on whom rites proper for a Kshatriya had been performed set out for the capital of Dushyanta. (266) Escorted by the pupils of Kaṇva, she went to Hastinâpura, and going up to the King, said with her lotus-like face hanging down, (267) "This is your son, O King, who, pre-eminent in good qualities, was born of me. Be true to your promise given in the hermitage of Kaṇva." (268) Hearing these words of Śákuntalâ, the King though he remembered (everything) said, "I do not know even you. How then (can I know) your son?" (269) Having thus replied to her, the king, with a frown on his face, did not accept that lotus-eyed boy presented to (him) by that lady of lovely eyes. (270) She, too, seized with a tremor on account of anger and shame at his disowning the truth, (thus) censured the words of the king,—words that were stained with falsehood. (271) "O King, you do not recognise your own son who is exactly like you, just as a blind man does not see himself reflected in a mirror. (272) It does not behove you to dissemble (thus), O wise man, though you remember (everything). O King, a king (*lit.* 'one who shines) does not shine (*i. e.* is not a king in the real sense of the word), when (his

character is) stained with falsehood. (273) Truth, in the case of the noble-minded, kindness, in the case of the renowned, absence of malice in the case of the virtuous, is the pleasure-house of the Goddess of Fortune. (274) What you address me in (this) assembly is not worthy of your natural nobility, of your virtues, and of your fame. (275) Wives, who are first (*i. e.* in the days of youth) objects of love and afterwards, of kind attentions, do not deserve repudiation, for they are (always) worthy of honour. (276) A wife is (her husband's) friend, relative, physician, servant, teacher, counseller, and support in difficulties. Thus she is a source of comfort to men in all conditions. (277) What person other than you will discard his son, the delight of his eye, who is sprung (from himself) like a lamp lighted from another lamp and who gives him light (*i. e.* happiness) in the next world? (278) Who, indeed, would not become happy by (having) a son, that is sprung from his heart and that showers nectar in the form of touch, as by (his) merit that has it origin in his heart and that showers nectar (*i.e.* enables him to taste nectar in heaven)? (279) Who else is more shameless than he who, when he begins to dissemble, is laughed at by the five witnesses in his internal body together with the other witnesses (of human actions)?" (280) Saying this, the high-minded woman wept aloud in grief at her pitiable condition, thus (as it were) decking her breasts with a garland of big tear-drops. (281–83). Then spoke a voice from the sky: "O King, you yourself have been born of this lady, just as the moon is born again (*i.e.* is reflected) in clear water. Cherish your son. Accept your lotus-eyed wife. The mother is but a sheath of flesh (in which son is born). The son, sprung from the father, is father himself. O Dushyanta, cherish your son, and do not insult S'akuntalâ". Hearing that (heavenly voice), the King accepted his son and named him Bharata. (284) That son of Sakuntalâ and Dushyanta, that descendant of Yayâti, that king of boundless prowess who founded the Bhârata family, ruled the whole earth.

out of affection for his son, all the Vâlakhilyas who were engaged in austerities left the bough and went away. (136) Having eaten his prey, he left the bough, at his father's direction, on the mountain of snow (Himâlaya), and went to the abode of Indra (*i. e.* Heaven) for bringing the nectar. (137) By the (power of the) austerities of the Vâlakhilyas, he became the vanquisher of the thunderbolt-bearer (Indra), the king of all birds, and the vehicle and boon-giver of Vishṇu. (138) Of yore, at the sacrifice of Kaśyapa the gods, the Siddhas, the Rishis and the Châraṇas ceaselessly brought the sacrificial requisites without being prevented (from doing the menial work). (139) Indra (*lit.* the slayer of Vritra), who had come there, himself carrying a mountain-like load of fuel, saw the Vâlakhilyas. (140–41) Seeing them, who were of the size of a thumb and who were emaciated by austerities, pressed down under the weight of a single Palâs'a stick and sinking in a puddle (*lit.* an indentation in the ground caused by the hoof of a cow), as if it were the ocean, Indra laughed at the weaklings (in derision). For, who, possibly, does not get intoxicated with power? (142) Filled with anger at his derision, they began a terrible sacrifice in order that a mighty son, who would conquer Indra, might be born to Kas'yapa. (143). Thus born by their power, he (Garuda) went forth to vanquish the lord of the celestials (*i. e.* Indra)—(he who looked) as it were, Mount Meru in motion, surrounded by a hundred suns. (144–46). Having entered Heaven, he defeated the gods, and fired by his triumph, he vanquished Indra in battle. On the battlefield, the hero threw the gods senseless in the fight, and in the house (where the Amrita was kept), he overwhelmed Vis'vakarmâ among those who were guarding the *Soma* (*i. e.* Amrita). and having warded off the two terrible snakes (stationed) for guarding (the Amrita), by (raising up) a cloud of dust with the flutter of his wings, he, proud of his might, tore open the cage (in which the Amrita was kept), and carried off the Amrita, though a fearful wheel was revolving round it (*lit.* which had a fearful wheel whirling round it). (147) As he was going away swiftly with the vessel

of Amrita without even drinking of it, Lord Vishnu (*lit.* the husband of Lakshmi) saw him from afar. (148). "I am pleased at this self-denial of yours, O lord of birds. Accept (therefore) a boon (from me)." So said Lord Hari to him. (149) The king of birds said to him, "I should be immortal without (drinking) the Ambrosia, and should always be seated above you (*i. e.* on your flag-staff). But accept a boon from me also." (150) Hearing this, the Lord said, "All will be (as you desire.) You should become my vehicle." Garuda (*lit.* son of Triksha) said, "Be it so". (151) As he proceeded, having (thus) become the vehicle of Vishnu and obtained a seat on his flag-staff, Indra (*lit.* thunderbolt-bearer) came from behind and struck him with his thunderbolt. (152) Though struck with it, he did not feel the least pain, and laughingly saying (to Indra), "Let the thunder-bolt be respected", he, of himself, threw out one of his feathers that was hundred *yojanas* in length. (153) Having made friends with Indra, he said to him, 'You should carry off the Amrita, after I have placed it down for the snakes (*lit.* which will be placed for the snakes). (154) Having said this, the bird went to the snakes, and giving them the Amrita, he, now freed from bondage, said, "Drink this according to the religious precepts". (155) When the snakes having placed the Amrita on the *Kus'a* grass, went away to perform their ablutions, Indra, who had been previously permitted by Garuda, quickly took it away. (156) The snakes (thus) deceived, seeing the bed of *Kus'a* grass smeared with some Amrita, licked it, but had their tongues torn (by the sharp *Kus'a* grass), thus becoming double-tongued, (*or* fork-tongued). (157) From that day, the *Darbhas* (*i. e.* the *Kus'a* grass) became (from the contact of the Amrita) sacred in the *Havya* and the *Kavya* rites, and the serpents became, at the words of Indra (*i. e.* the boon conferred by Indra on Garuda) the prey of Garuda. (158) Thus has been described by me the cause of their mother's curse on S'esha, Vâsuki, Karkota, Takashaka, Aila (patra) and the other snakes. (159). Then (*i. e.* after the snakes were cursed), S'esha obtained, by severe austerities, boons

from the Grandsire (*i. e.* Brahmâ) and at his (Brahmâ's) command, bore (on his head) the earth with all her mountains and seas. (160) Then, Vâsuki and others, alarmed at their mother's curse, assembled together and held a consultation over some measure to counter-act (*or* to make abortive) the snake-sacrifice. (161) Some said " We all, well-united, shall create an obstacle in that sacrifice by (means of) flames of poison or by (means of) the four-fold expedients". (162) Then Ailapatra the wisest said to Vâsuki, " The curse which has risen from our mother's anger is destined to take effect (*i. e.* is inevitable). (163) When that curse was pronounced, I, who lay in our mother's lap, heard these words of the gods as they were talking (among themselves); ' Oh, Kadru is exceedingly cruel ! ' (164) Brahmâ, when asked by the gods in curiosity with regard to deliverance from the curse (*i. e.* as how the snakes would be delivered from the curse), said, 'Those poisonous snakes who are given to sin, who have always the biting propensity, who do not care whom they bite, and who are cruel, will be destroyed in the snake-sacrifice. The son of the Yâyâvaras, (*i. e.* Astîka) will deliver the rest who are virtuous. (166) There will be born a son of Jaratkâru, a sister of the Nâgas themselves, by the sage Jaratkâru, and he will be celebrated as Astîka '. (167) This, O lord of snakes, I heard in the days gone by when I was a child." Having heard this from Ailapatra, Vâsuki cast off (all) fear. (168) Once upon a time, King Parîkshit, born in the race of Pându, was roaming in a forest, hunting deer. (169) Coming upon (*lit.* seeing before him) the sage Samîka, who observed the vow of silence, he asked him, "Have you seen on the way a deer pierced with my arrow (*lit.* marked with my arrow)?" (170) But as the sage, thus asked, did not say any thing (in reply), the king placed a dead serpent on his shoulder and went away. (171) Then, his son (the son of Samîka), S'ringî, who was of an exceedingly irascible nature, seeing his father disfigured with the boils which had arisen by the poison of the (dead) serpent and the bees (settled on it), (172) pronounced, with his hands and lips trembling (in wrath), the

curse, *viz.* 'Only in seven days will the fire (in the form) of Takshaka, spurting out poison, consume him who has done this.' (173) Hearing this, that ocean of mercy, Samîka, sent to the king a messenger with the message, 'Be on your guard against this curse'. (174) Alarmed at the sage's curse, Parikshit, on the advice of his ministers (*or* having consulted his ministers), had his person protected with numerous (*lit.* with collections of) *mantras* (charms), and protective medicines (or herbs). (175) When the seventh day came, Takshaka, impelled by Fate, went to Hastinâpura to burn down the king. (176) He came upon a Brâhmaṇa, named Kas'yapa, who was versed in curing snake-bites by means of charms and who, being poor, had come (to Hastinápura) to protect Parikshit (against snake-bite) and get wealth from him. (177) Having heard all about his mission, the snake said, 'I am that Takshaka. Who is bold enough to overcome me? (178), If you can protect the king, then revive this banian tree bitten by me. Then only I shall be convinced of your skill in poison-neutralising *Mantras*. (179) Saying this, he burnt down within a moment the Banian tree with the virulence of his poison, but the Brhâhmaṇa revived it with all its branches flowers and leaves by the power of his *Mantras*. (180) Convinced of his skill, Takshaka induced him to return by giving him ample wealth, and the Brâhmaṇa too, having got it, went away. (181) When the Brâhmaṇa who, by his supernatual vision, knew that the King had been bitten by death (*i e.* destined to die), had departed, Takshaka sent to the King (some) snakes in the guise of ascetics. (182) Going to the King in disguise, they wished peace and prosperity to him and presented to him fruit, flowers and Kus'a grass. (183) Seeing a very small insect coming out of the fruit (presented by them), the King said (to his ministers), 'Here do I very cleverly (or duly) respect the curse of the sage. (184) Let this insect, which is given the name Takshaka, bite me without harming me (*lit.* falsely). As he was thus addressing his ministers Takshaka coiled himself round him. (185) Then, having burnt to

ashes the King together with his palace with the circle of the roaring flames of poison, the lord of serpents went away through the sky. (186) When the King was (thus) burnt down, his son Janamejaya, installed (*lit.* chosen) by the best of ministers as king, married Vapushtama (daughter of the King of Kas'i.) (187) Sporting with that slender-bodied lady in lovely gardens, he, in course of time, came to learn his father's history (the story of his father's death) from the circle of his ministers. (188) Agonised by the fire of wrath he, after consulting with the Brâhmaṇas, revenged himself on all the Nagas by means of (*i e.* by performing) a snake-sacrifice. (189) Into that fire of the snake-sacrifice, the rolling and roaring flames of which touched (*i e.* rose so high as to touch) the sky, fell the elephant-like Nâgas. (190) The tumult of the serpents, as they fell down darkened with the smoke of the fire of their poison and gleaming for a short while with the sparks (of fire), was like that of the (rain-) clouds, as dark as the smoke of the fire of poison, and lit up (occasionally) with spark-like lightnings. (191-93). As the serpents were being burnt up in that sacrifice of the King (Janamejaya), as the Takshaka, drawn by (virtue of) the *Mantras* went to Indra for protection, as the King was saying, 'Drag and throw Takshaka into the fire along with Indra,' and as Indra had appeared in the sky just at this time, Vasuki seized with fear and trembling said to Astîka, his nephew, folding his hands (to him), 'Protect me.' (194) He (Astîka) promising him (protection) went to the sacrificial place of King Janamejaya and after being announced by the door-keepers, entered it. (195-96) Then, while Takshaka drawn by the power of the *Mantras* remained for a moment hanging from Indra's hands at the words of Astîka, 'Stay, Stay,' there ran to the ocean great rivers of fat bearing the thick mud in the form of the marrow of the multitudes of the consumed serpents. (197) Astîka then approached the King, and pronouncing blessings upon him, praised him as follows: (198) "Your sacrifice is equal (comparable) to the sacrifices of Soma, Indra, Varuna and others as well as to the best sacrifices of Mândhâtri, Nahusha and others". (198) Pleased with him who thus prai-

sed and blessed him, the King bestowed upon him a boon by which he saved the best of the serpents. (199) Thus the snake-sacrifice of the King having come to a close at the words of Astîka, the surviving Nagas were filled with joy (or celebrated a festival on their deliverance).

VI. ANS'AVATARANA—PARVA.

(200) Having heard the story of Astîka, S'aunaka asked Souti (*lit.* son of Romaharshana) the sacred history of the Bhâratas, which he recounted as follows: (201) Being asked, at the Snake-sacrifice, by Janamejaya (*lit.* son of Parikshit), the revered lord Vyâsa (*lit.* son of Satyavati) commanded Vaiśampayana (to narrate the story of the Bhâratas). (202-03) That pupil thus ordered by him (*i. e.* by Vyâsa) recounted, having first saluted Lord Achyuta (Vishnu), the Mahâbhârata in the intervals of the sacred rites—the Mahabharata, which is sacred, sanctifying, life-giving, which is, as it were, the celestial tree in the form of history, having religion for its root, the Śruti for its stem, the Smriti for its flower, and bearing great fruits [*or* having the supreme end (of human life *viz.* मोक्ष) for its fruit]. (204) In the Chedis, there lived a universal monarch called Vasu, a friend of Indra, who introduced on the earth a festival for worshipping Indra. (205) Once the King, while on a hunt, thought only of his large-eyed queen, who was then in her *ritu*. (206). is not translated for obvious reason). (207) Snatched by another bird it fell into the water of the Jumna. There an Apsararas, who had been turned into a fish by a curse, swallowed it and became quick with a child. After some time, that courtezan of the gods in a piscatorial form, Adrikâ by name, was caught by fishermen and being cut by them, assumed her celestial form and returned to heaven. (209) Out of the twins born of her. Vasu took the boy, who, named Mastya, founded the Mastya kingdom. (210) Through ignorance (of the fact), the King gave the evil-smelling daughter to the fisherman—the daughter by whose glances the quarters appeared (who had such bright, dark eyes that her glances made the quarters ap-

pear) as it were to be beds of full-blown blue lotuses. (211) (Once) Parâs'ara, who had come (to the river) for being ferried over, saw that fisher-girl who was then in the bloom of her youth. (212) As great things were destined to come of this union, he, filled with passion, created at her request a fog all around (*lit.* in the quarters) and associated with the deer-eyed girl. (213) By the boon of the sage the virginity of the Gandhakâli was not lost, and her body became lotus-scented. (214) United, in a boat, with her of eyes like fresh lotuses, he, as refulgent as the sun, begot a son that was (as it were) the sun of knowledge. (215) That (son) is the revered Vyâsa, Krishna, the son of Satyavati, who, conversant with the Veda together with its *Angas*, resorted to a forest (*i. e.* became an ascetic) immediately after his birth. (217) As he was about to depart, he said to his mother, giving by the rays (of his teeth) a previous indication, as it were, of his sacred teaching on the three ends of human existence: 'I should be remembered (*i. e.* mentally called upon) when you are in distress'.

(218) When the Kshatriya race, which had been exterminated by Rama, sprang again from the Brâhmaṇas, the Daityas, who had been destroyed by Vishnu, came down in portions on the earth. (219) The earth oppressed with their burden, sought the protection of Brahmâ and found a saviour in Nârâyaṇa who descended on this earth along with Indra (and others) in portions. (220) The gods together with the Siddhas and the Gandharavas, bent upon the destruction of the demons (*lit* the foes of the gods), followed Vishnu himself, taking birth in the families of various kings and sages. (221) Of yore, the Self-born (Brahmâ) brought into being fourteen kinds of creation. In that creation, the gods and the demons were born among men. (222) The demon chiefs such as Viprachitti, Hiraṇyâksha, and Pralhâda were born among men, (respectively) as Jarâsandha, Sis'upâla (*lit.* King of Chedi), and Sâlya and others. (223) King Dhritarâshtra was a portion of a Gandharva chief. Dharma became

(*i. e.* was born as) Vidura by the curse of Aṇîmâṇḍavya. (224) Droṇa, who was born of the sage Bharadvâja in a *droṇa* (sacrificial pitcher), was a portion of Brihaspati—Droṇa who was possessed of great wisdom and who became the preceptor of all archers. Aśvatthâmâ was a portion of a Rudra. A Vasu was born as Bhishma (*lit.* son of S'antanu). (225) The preceptor Kripa was a Rudra himself, and Śâkuni was the Dwâpara age. Sâtyaki was a portion of the Maruts, as were also Hârdikya and Drupada. (226) Suyodhana, the destroyer (who became the cause of the destruction) of all kings was a portion of Kali (*i. e.* the Kali age.) The sons of Pâṇḍu were portions of Dharma, Vâyu, Indra, and the As'vins. (227) Dhrishtadyumna was a portion of Agni (fire) and Karṇa, of the Sun (*lit.* 'He of terrible splendour'). The revered Vâsudeva, the destroyer of foes, was a portion of Nârâyâṇa.

VII. THE S'ÂKUNTALA-PARVA.

(228) Having heard (the account of) the descent (of the gods and demons) in portions, Janamejaya, asked (the sage) about (*i. e.* to narrate the history of) the vast race of the Kurus. The sage, thus asked, said: (229) There lived a king by name Dushyanta, whose ornament was his lustre, and illumined by whose refulgent glory the dark nights were mistaken for moon-lit nights, (230) who, by his arrows, made the wives of his enemies shorn of the amorous paintings on their cheeks, and who, even with his frown, made the playful movements of their eye-brows disappear (from their faces). (231) Once that excellent archer entered a forest enjoying the sport of hunting (*lit.* on account of fondness for hunting), putting into fright by his arrows the deer which had eyes like (as beautiful as) those of lovely women. (232) Having killed multitudes of lions, he strayed away from his army (*lit.* came out from the midst of his army) and (at last) came to the hermitage of Kaṇva, in which creepers were waving in the gentle breeze. (233) There he beheld the charming river, Mâlini which, with her garland-like rows

of flamingoes and hip-like extensive sandy banks, was as it were a captivating damsel, having rows of flamingoes, for her garlands and the extensive sands for her broads hips. (234) In that hermitage, where the trees clothed in blossoms were noisy with the buzz of the swarms of fickle bees, he saw a large-eyed girl. (235—237) Having beheld that lotus-eyed Śakuntalâ who had her hair thickly filled with flowers of various trees and creepers, who was, as it were, a female form fashioned for the deception of Śiva (*lit.* the three-eyed one) by the clever Kâma (*lit.* mind-born), consumed by the fire from the (third) eye (of Siva), the King was overwhelmed at once with wonder and passion and asked her after she had bade him welcome and accorded to him due hospitality, (238) "O lady of lovely eyes-brows, where is the revered sage Kaṇva of great renown? I have come to pay my respects to him who is adored by the gods (*lit.* dwellers of *Nandana*). (239) Hearing these words of the king (*lit.* this from the king), the daughter of the sage replied, as it were, decking her ear with a blue lotus in the form of the lustre of (*i. e.* spreading to her ear from) her side-long glances. (240) He, my father, has gone out to gather fruit himself. Please take rest for a short while. He will return before long. (241) Hearing this, the King said, 'What you said sounds very strange. Please tell me how you are the daughter of him who is a celibate.' (242) Thus asked, the girl replied, "If you have a curiosity, listen to the story of my birth as it was some time ago recounted by the sage. (243) Of yore, Indra (*lit.* king of the gods) sent the best of the Apsarasas to disturb the austerities of the revered sage, Vis'vâmitra (*lit.* the descendant of Kuśika). (244) That damsel of lovely eyes Menakâ by name went to the forest and sported gracefully like a creeper shaken by wind. (245) Wind commanded by Indra (*lit.* the husband of Śachî) carried off the fine garment of that damsel possessed of a beauty that was as lovely as the tender shoot of a young plantain tree. (246) Seeing her overcome with shame, the sage was filled with passion. Verily, not even the great can resist (the power of) the mind-born. (247) The damsel having

plump breasts, being wooed by himself enamoured of her, enjoyed with him the sport of love for a full hundred years. (248) In course of time, she gave birth to me, just as a creeper bears a bud; but as soon as I was born, she left me on the lonely bank of Mâlinî. (249) There the revered Kaṇva, that ocean of compassion, seeing me surrounded by birds, took me up and named me Śakuntalâ (*lit.* me, who was named Ś.). (250) That I, who was born of Menakâ by the sage Viśvâmitra, that store of penances, have been brought up as his own daughter by the sage Kaṇva." (251 Hearing these words of hers, the king, whose mind was shaken by the powerful wind in the form of passion that had arisen in it, addressed her thus: (252) "O fawn-eyed lady, this person is in your power. Being a king's daughter, you are fit for the position of the co-wife of the earth. (253) Let my palace be bathed in the effulgence of the moon in the form of thy face. Let the beds of the *Kumudas* (in my gardens) appear lovely by their laughter in the form of their opening even by day." (254) At this, her eyes which were (first) resting on her protruding breasts, were bent through shame so low that they fell on the triple-fold of her belly (*lit.* reaching up to the triple-fold). (255) "I am under the control of my father. When he will return he will bestow me upon you." So said she, seized with a tremor, in words confused through shame. (256) "O girl of sweet smiles, thy son will be king," thus making a promise, the king married her by the Gándharva form. (257–58) That bee in the form of the King kissed that creeper of the garden of Kâma,—the creeper that was blooming in the Spring in the form of youth, that was bowed down by clusters of blossoms in the form of breasts, that was shaken by the wind in the form of passion, that had put forth a tender shoot in the form of lower lip, that bore buds in the form of hair standing on end, and that had streaks of honey in the form of the lustre of smile. (259) Having taken leave of her who had been overcome in the sport of love, the king while departing said to her, "I shall send for you my army." (260) Immediately on the departure of the King, Kaṇva returned and

beheld Śakuntalâ shaking through tremor like a lotus-pond in which an elephant had sported. (261) The self-controlled sage, possessed of divine vision, knowing that she had been united to a worthy person, was pleased (with her) and at her request bestowed a boon on the King. (262) "May the kings born in the race of Dushyanta be always devoted to virtue, and may their rule continue uninterrupted": so said the sage. (263) Then in due time, she (*i. e.* Śákuntalâ), with her face pale (on account of pregnancy), gave birth to a worthy son, just as the eastern quarter gives birth to the moon, just as Párvati had given birth to Skanda. (264) He was born as refulgent as the full moon, and grew up (rapidly) like the desire-yielding tree. Possessed of might, he became (*i. e.* was named) *Sarvadamana* from (*i. e.* account of) his subduing the kings of beasts (*i. e.* lions). (265) With the permission of the sage, Śakuntalâ taking with her her son on whom rites proper for a Kshatriya had been performed set out for the capital of Dushyanta. (266) Escorted by the pupils of Kaṇva, she went to Hastinâpura, and going up to the King, said with her lotus-like face hanging down, (267) "This is your son, O King, who, pre-eminent in good qualities, was born of me. Be true to your promise given in the hermitage of Kaṇva." (268) Hearing these words of Śákuntalâ, the King though he remembered (everything) said, "I do not know even you. How then (can I know) your son?" (269) Having thus replied to her, the king, with a frown on his face, did not accept that lotus-eyed boy presented to (him) by that lady of lovely eyes. (270) She, too, seized with a tremor on account of anger and shame at his disowning the truth, (thus) censured the words of the king,—words that were stained with falsehood. (271) "O King, you do not recognise your own son who is exactly like you, just as a blind man does not see himself reflected in a mirror. (272) It does not behove you to dissemble (thus), O wise man, though you remember (everything). O King, a king (*lit.* 'one who shines) does not shine (*i. e.* is not a king in the real sense of the word), when (his

character is) stained with falsehood. (273) Truth, in the case of the noble-minded, kindness, in the case of the renowned, absence of malice in the case of the virtuous, is the pleasure-house of the Goddess of Fortune. (274) What you address me in (this) assembly is not worthy of your natural nobility, of your virtues, and of your fame. (275) Wives, who are first (*i. e.* in the days of youth) objects of love and afterwards, of kind attentions, do not deserve repudiation, for they are (always) worthy of honour. (276) A wife is (her husband's) friend, relative, physician, servant, teacher, counseller, and support in difficulties. Thus she is a source of comfort to men in all conditions. (277) What person other than you will discard his son, the delight of his eye, who is sprung (from himself) like a lamp lighted from another lamp and who gives him light (*i. e.* happiness) in the next world? (278) Who, indeed, would not become happy by (having) a son, that is sprung from his heart and that showers nectar in the form of touch, as by (his) merit that has it origin in his heart and that showers nectar (*i.e.* enables him to taste nectar in heaven)? (279) Who else is more shameless than he who, when he begins to dissemble, is laughed at by the five witnesses in his internal body together with the other witnesses (of human actions)?" (280) Saying this, the high-minded woman wept aloud in grief at her pitiable condition, thus (as it were) decking her breasts with a garland of big tear-drops. (281–83). Then spoke a voice from the sky: "O King, you yourself have been born of this lady, just as the moon is born again (*i.e.* is reflected) in clear water. Cherish your son. Accept your lotus-eyed wife. The mother is but a sheath of flesh (in which son is born). The son, sprung from the father, is father himself. O Dushyanta, cherish your son, and do not insult S'akuntalâ". Hearing that (heavenly voice), the King accepted his son and named him Bharata. (284) That son of Sakuntalâ and Dushyanta, that descendant of Yayâti, that king of boundless prowess who founded the Bhârata family, ruled the whole earth.

and (soon after) saw a maiden who was, as it were, lustre embodied. (439) Being asked by him who she was, the fair-complexioned girl replied, "I am Satyavatī by name, daughter of the chief of the fishermen." (440) The king, strong-minded as he was, was at once deprived of all control (over himself) by passion, and went to the chief of the fishermen and asked of him the lovely girl. (441) The lord of the fishermen said, "I shall bestow her on you, if the son born of her by you will become master of your kingdom (*i. e.* will be your successor to the throne)." (442) Having heard this, Śantanu, thinking of Devavrata the best of sons (or his son who was fit to bear the responsibility of the government) did not accede to the words of the fisherman and returned to Hastināpura. (443) There, the king, overpowered by passion, so constantly thought of her who was (always) present in his heart like a half-remembered verse, that he could not get sleep. (444) Seeing him thus brooding, his son Devavrata, that ocean of fortitude, himself, asked him in private the cause of the torment of grief. (445) Asked by his son, he replied, "You are my only son, and those who have got only one son are never free from (*or* are haunted by) the fear of the extinction of their race. (446) When I have got you as my son—you who are worthy of your race and pre-eminent in all good qualities, my marrying a second time would be mockery itself." (447) Having heard these words of his, the son of Gangā learnt from the report of the ministers that his father's mind had been captivated by the daughter of the fisherman. (448) He (therefore) went to the chief of the fishermen, who lived on the bank of the Jumna, and received with respect by him, begged of him his lovely-eyed daughter for his father. (459–50) On the fisher-chief's saying, "How can my daughter's son be king when you are there?" that hero, the son of S'antanu, said, "I shall never rule. This is my true vow." When the son of Gāṅga said this, the fisher-chief again said to him, (451) "O you, who are always true to your word, this vow of yours will, I

know, be never broken. But who will keep off your brave sons from the sovereignty?" (452) Devavrata, having heard this, said to the chief of the fishermen, "Let your fear in respect of my sons leave you; for, I take the vow of *Brahmacharya* (life-long celibacy)". (453) When the prince said this, the gods, showering flowers (on him) from the sky, said, "O Bhîshma (Terrible One), terrible is this vow of yours". (454) Then taking with him the girl who had been delivered to him without any hesitation by the chief of the fisherman, the son of Ganga returned to Hastinâpura. (455) When the King received Satyavatî bestowed on him by his son and heard of his vow, he hung down his head in shame. (456) The gratified father, bestowed on him the boon of dying-at-will (the power of choosing his own time for death). What is there that the grateful will not give to those who have, unsolicited, rendered them some service? (457) After some time, Satyavatî gave birth to a prince, even as the bamboo-creeper gives birth to a pearl or the full-moon night to the moon (*lit.* the lord of the night). (458) When he, who was named Chitrângada, had attained the prime of youth, Satyâ gave birth to another son, (who was to become) the protector of the earth (*i. e.* King). (459) When he, called Vichitravîrya, had gradually grown up to majority, the king ascended to heaven by the flights of steps in the form of the sacrifices (which he had performed). (460) The youthful Chitrângada, who was then installed king by Bhîshma, was soon afterwards killed in a fight by the Gandharva bearing the same name, Chitrângada. (461) Then Devavrata gave the kingdom to Vichitravîrya. Even in (times of) distress, (*i. e.* under trying circumstances) the good do not desist from righteous action. (462) In order to get him (*i. e.* Vichitravîrya) married, Bhîshma (*lit.* the son of the river) brought the daughters of the king of Kâśi, having conquered the kings (assembled) on the occasion of the *Svayamvara*. (463) Coming to know that the eldest of them, named Ambâ, longed for the Śâlva king and was (therefore) betrothed to

to another, he gave her up as if she were a fire-brand. (464) Vichitravîrya, tossed by the waves of powerful (*i. e.* under the influence of) passion, ceaselessly, indulged in the sport of love (*lit.* whose heart was absorbed in the pleasure of sporting with Ambikâ and Ambâlikâ). (465) Then that moon in the form of the King who bore the mark *viz.* (*i. e.* suffused with the glow of) the twilight in the form of the loyal devotion of his subjects, disappeared, after being reduced by the dark fortnight in the form of consumption brought on by (excessive) sexual indulgence. (46) On the death of Vichitravîrya (*lit.* when Vichitravîrya had gone to heaven), Satyavatî burning (inwardly) with grief, said to Bhîshma in accents choked with tears. (467) "The race of Śantanu has been destroyed (*lit.* cut) by cruel Death. It behoves you to find out what is proper under these circumstances. (468) Either raise, for the perpetuation of race, offspring on the wives of Vichitravîrya who has gone to heaven or take a wife. (469) Hearing these words of Satyâ the wise Bhîshma replied, mother, to the good death is preferable and not deviation from truth (or violation of promise)." (470) I constantly bear in mind that vow made at your marriage. The seas may some time trangress their bounds, but the strong-minded never. (471) Let some Brâhmaṇa come and secure the perpetuation of our race. In times of old, after the Kshatriya race had been extirpated by Râma, the kings (*i. e.* the Kshatriyas) sprung from [illegible] the sage Autathya begot a king called Anga on Sudeshṇâ, wife of King Bali. (473) The sage (also) begot on a Śûdra woman sent by herself (*i. e.* by the queen) eleven sons, *viz.* the sages Kakshîvat and others. (474) Having heard these words of Bhîshma, Satyavatî softly (*i. e.* in a low voice) said to him, "I have got a son, a sage, born in my virginity by Parâśara. (475) The revered sage being born in an island in the Jumnâ came to be known as Dvaipâyana. Him, the high-souled Vedavyâsa, I shall call upon mentally. Surely, he would, at my request, restore to us the glory in the form of offspring.

(476) Bhîshma having respectfully said, 'So be it', to her who spoke thus, she mentally called upon her son, that store of penances, that sun of knowledge. (477) No sooner was he thought of than he, of a complexion as dark as collyrium and of eyes and beard tawny by the mass of the rays of his lustre, appeared before her (*lit.* came). (478) After the omniscient sage, who already knew what had happened (*or* who was informed of what had happened), was received with due respect by the family priest and Bhîshma, his mother, with her breasts distilling milk through affection, said to him, (479) "O sage, you who know the (religious) law, beget, at my request, offspring for the perpetuation of our race. (480) This earth without a king is like a boat without a helmsman. For in a kingdom without a king, (all) religious laws perish (*i. e.* are violated by the people)." (481) Vyâsa assented to these words of his mother, saying 'So be it'. Then Satyâ acquainted Ambikâ with what had passed (between her and Vyâsa) and sent her to him. (482) That daughter of the king of Kâsi, closed her eyes in fear, when she was united with that best of sages of dark complexion and tawny eyes. (483) When the sage came away from her, Satyâ said to him, "O Vyâsa, will a son, worthy of the race, be born of her?" (484) He replied, "Mother, the son (that will be born of her) will be very intelligent and will have many sons, but for the fault of his mother, he will be blind." [illegible] Satyavatî who said, "Of what use is a blind son?" the sage went to Ambâlikâ. She, too, seeing him as dazzling as the sun and as unassailable as a mountain, turned pale, her mind being flurried through fear. (487) Being again asked by Satyâ when he came to her, the sage said, 'Her son will be pale (in complexion) as her face turned pale (on seeing me).' (488) Then Ambikâ gave birth to Dhritarâshtra, the store of intelligence, and Ambalika bore the son Pâṇḍu, who was as white as camphor. (489) Again requested by his mother, the sage begot a third son by an intercourse with a Śûdra woman sent deceitfully [illegible]

(490) That child, Vidura, who was Dharma (the god of justice) born as a Śudra, performed the duties of the Śudra caste. Verily, (performance of) one's own duty is itself a noble birth (*i. e.* he is nobly born who performs the duties of his caste). (491) In the days of yore, the police officers (*lit.* guardsmen of the town) came upon (in their search) certain (stolen) property left by thieves in fear near the sage Mândavya, who was engaged in austerities. (492)As he did not say anything (in reply) when they questioned him, they took him along with the thieves in to the presence of the king. (493) The king, who did not ascertain the facts, had him impaled on a stake. The sage (however) though fixed on the stake, continued practising his austerities for a long time. (494) The (other) sages coming to him in the form of birds, said to him in sorrow, "O revered sage for what act of yours do you suffer this torture?" (495) He said, "One enjoys (the fruit of) what was done by oneself in a former birth." Then the king, coming to know of this, got alarmed and propitiated him. (496) As the point of the stake on which he was fixed did not come out, though they tried to pull it out, he went about, carrying in his body the point which had been cut off (from the stake). From that time he came to be known in the world as Aṇi-mândavya. (497) In anger, he went to Dharma, and said to him, who was seated in his assembly-hall, "Of what act (of mine) is this the consequence that I was impaled on a stake?" (498) Thus asked by the great sage, Dharma reflected (for a while) and said to him, "A small insect was once pierced by you in its tail with blades of grass. Of that act this is the consequence". Hearing this, the sage said, "Oh, as you have inflicted a most unbearable punishment for a slight offence, you shall be born as a Śûdra. (501) As I committed that (sin) in my childood, I establish this rule that no sin will be committed in any act done by children till the end of their fourteenth year." (502) Thus condemned to be a Śudra by the curse of the great sage, Dharma was born as the far-seeing, righteous, and wise Vidura. (503) When

the revered Vyâsa had vanished from sight, those descendants of Kuru, endued with great energy, grew up along with the joy of the people. (504) The blind Dhritarâshtra, the eldest, was mightiest among them. But Pâṇḍu, comparable to Dushyânta and Bharata, ruled the kingdom. (505) The son of Ambikâ was married to (*lit.* got) Gândhârî, the daughter of the mighty Śubala, the king of Gândhâra, and the younger sister of Śakuni. (506) Śiva, propitiated by her, bestowed upon her the boon that she should have a hundred sons, possessed of great might and valour. (507) Learning that her husband was blind, she, the abode of self-abnegation and observant of the vow of a chaste wife, covered her eyes with a thick bandage. (508) About this time, King Kuntibhoja adopted Kuntî, the daughter of Śûra and the younger sister of Vasudeva, as his child. (509) The girl who was his cousin, grew up as his daughter in his house, where she accorded hospitality to the guests, the elders, and the Brahmaṇas. (510) That good girl obtained, from the great sage, Durvâsas whom she had propitiated by her careful attentions, a marvellous *mantra* by which she could invoke (any of) the gods for offspring. (511) Once, she, then in the bloom of youth, while on a terrace, invoked the sun to test the efficacy of the *mantra*. (512) The moment he was thought of, he appeared before the lovely girl, in a bodily form with his lustrous ear-rings shaking, and said, "Here I am". (513) Hearing this, the girl Kuntî, otherwise known as Pritha, was filled with shame, and folding her hands, said to him, with her girdle jingling through tremor, (514) "O revered sir, it was only to test the (power of the) *mantra* of the sage that I thought of you. Be gracious, O ocean of compassion, and pardon this juvenile rashness". (515) Thus addressed by Kuntî, the sun, whose appearance never goes in vain, said, "I have come for you. Accept me, O girl of sweet smiles. (516–17) O deer-eyed girl, my union with you is a favour. There is no conduct more disrespectful than an invokation made for nothing. Refusal of my embraces would

lead to evil, but otherwise, it would be for your good." Thus repeatedly wooed by him she united with the sun. (518) After some time, she, whose virginity was not lost on account of the boon of the sun, gave birth to a son Karna wearing refulgent ear-rings of gold. (519) That child, which was cast into water by her through shame and fear of her relatives, was found along with the golden ornaments by the charîoteer, Adhirathi. (520) He was brought up by his wife Radha, and as he was found together with *Vasu* (*i. e.* wealth), the lustrous boy was called *Vasusheṇa*. (521) There was nothing that he, valorous and proficient in all weapons and missiles, would not give away (in charity) at the time when he was engaged in worshipping the sun. (522) Later on, the handsome Pându obtained that princess, Kunti, in the assembly of kings at her *Svayamvara*. (523) The son of Ambâlikâ obtained also that river of beauty, Mâdrî, daughter of the Madra King—she, who had been secured by Bhîshma by payment of bride's money (to her brother, Śalya). (524) Sporting with them of tremulous eyes, the King appeared like Kâma in the company of Prîti and Rati. (525) Having conquered the kings in all the quarters and having obtained tribute from them, the archer attained a position of equality with Yayâti, Śaryâti, Nriga, and Nâbhâga. (526) Bhîshma brought the illegitimate daughter of King Devaka and gave (married) her to Vidura for the propagation of the family. (527) In the meanwhile by the boon of Vyâsa, Dritarâshtra's devoted wife, Gandhârî bore the fœtus for two years. (528) Longing for a son, she, in anger at having to bear the embryo for a long time, repeatedly struck her belly with her fists. (529) There-upon, the queen brought forth a mass of flesh as hard as a round pebble, as it were consisting of painful disease. (530) That ball of flesh being sprinkled, at the direction of Vyasa, with cold water and struck with fists became divided into one hundred and one parts. (531) These (parts) of the size of the joint of a thumb, which were preserved severally in jars of ghee, developed, in course

of time, into children of lovely lustre. (532) The eldest of them was Duryodhana. Then was born the mighty Dussásana, then came Vikarna, Dussala and others, and (lastly), one daughter, Dussalá. (533) Dritaráshtra had also a son Yuyutsu, born of a Vaiśya woman. When these were born, there occurred a fearful series of evil omens. (534) Pándu, the heroic archer, who was addicted to hunting, when once wandering in a forest, killed with his arrows a sage in the form of a deer coupling with its mate. (535) He (*i. e.* the sage) cursed him thus, "O King, as you have killed me at an improper time, you will die as soon as you associate with your wife (*lit.* your life will last only up to your union with your wife)." (537) Thus cursed by that great sage, Pându, agonised by the fire of grief, left his kingdom and lived in forest along with his wives as a *Brahmachârin.* (538) With his wives he went to the penance-grove on the Śataśringa mountain, where his mind was tranquillised by the nectar in the form of peace and contentment. (539) Once he, filled with anxiety, said to Kunti in private, "O beautiful lady, a sonless person, even if he always performs sacrifices, cannot go to heaven. Therefore, O princess, have a *Kshetraja* son begotten on you for me. (538) It is heard that in the days of old, kings were begotten on Kshatriya women by Bráhmaṇas." Hearing these words of her husband, Kunti said, with tears in her eyes, (539) "This would not be proper for me. I do not even in my mind think of any one else than you. By you alone shall I have a son. (541) Formerly, King Vyushitáśva, born of the Pûru race and the best of the sacrificers, died of consumption, having been constantly given to connubial intercourse with his wife. (542) His queen, Bhadrá by name, lamened bitterly and, resolved to follow him in death, would leave his dead body. (543–544) To that devoted wife, who was thus lamenting and embracing her beloved husband for a long time, the heavenly voice said, "O beautiful Bhadrâ, by uniting in private with the dead body you will obtain sons." (545) Having heard

this, the faithful lady did as she was bidden and got by the dead king the sons, *viz.*, three Sálvas and four Madras. Thus is the husband, O king, a deity to devoted wives." (546) Having heard these words of Kuntí, Pâṇḍu again said, "O lotus-eyed lady, religious duty (Dharma) is exactly what you say it to be. (547) In olden times, women went about without a veil, and associated freely with (men of) all castes. Therefore, men (of those times) were free from enmity. (548) Svetaketu, son of Uddálaka, seeing his mother dragged by the hand by a Brâhmaṇa for taking her away, was filled with anger and established the rule, *viz.* that women should be devoted to one husband only, but no sin would be incurred in associating with another at the command of the husband. (549) Formerly, the faithful Madayantí obtained from Vasishtha, at the command of her husband Kalmáshapáda, a son named Aś'maka. (550) We too are the Kshetraja sons of King Vichitarvîrya. Therefore, O princess, you should carry out my command." (551-53) Having heard these words of her husband, Kuntí hung down her head, and casting side-long glances from the corner of her eye half-closed out of bashfulness, said, "Formerly, I obtained from the sage Durvasas whom I had propitiated a *mantra*, which has the virtue of calling the gods, and the energy of which flashes forth all around. (554) The sage, when he bestowed the *Mantra* upon me, said to me "O child, you will get sons according to your desire, by calling by means of this *mantra* the best of the gods." (555) O lord, what god shall I, obedient to you, invoke and thus have a child on my lap, that your desire may be fulfilled?" (556) At these words of his wife, Pâṇḍu was filled with joy and said, "Dharma is the best of the gods. All best men are devoted to him. Therefore, O respected lady, obtain a son by invoking Dharma." (557) Thereupon, the queen having observed the (necessary) vows, mentally repeated the (*lit.* thought of) *Mantra* and thus having united with Dharma in his spiritual form, she became pregnant. (558) In due time, Kuntí gave birth to a son

who was possessed of great lustre, and who was (destined) to be adored by all the kings, even as the Goddess of Victory brings forth universal sovereignty that is adored by all kings. (559) When he (*i. e.* the child) was born, these words of the aerial spirits were heard (*lit.* rose), "This son of Dharma will be the foremost of the righteous and be known as Yudhishthira." (560) Then Pâṇḍu said to his wife, "Kings are foremost in strength. Therefore, call upon god Vâyu and obtain (from him) a mighty son." (561) Thereupon Kuntî obtained from Vâyu, the life-breath of the world, a second son that was born a year later. (562) That child, as it fell down in from the lap of his mother, afraid of (as she rose up from fear of) a tiger, broke into a hundred fragments the stone (on which he fell) by (the weight of) his limbs as hard as adamant. (563) There arose (at his birth) in the sky a deep and solemn voice saying, "He will be called Bhîmasena and will be terrible in prowess." (564) Bhima of terrible deeds, the son of Kuntî, was born on the very same day as Duryodhana, the mighty son of Dhritarâshtra. (565) Then Pandu reflected for a moment, and calling to his mind Indra, the lord of the gods, he again commanded his wife to obtain a son from him. (566) He himself, along with his wife, propitiated the king of the gods by practising rigid penance, and could see him after a year. (567) 'I shall give you a son': thus addressed by Indra (*lit.* enemy of Bala) himself, he was filled with joy and continued to be wholly pure for the propagation of his race. (568) Then Kuntî obtained from Indra, who had been invoked by the *mantra*, a son, a heap of splendours as it were, even as Aditi obtained the god Sûrya (as her son). (569) On the birth of Vijaya (*i. e.* Arjuna), a voice in the sky said, "This is Arjuna, the son of Indra and equal to him in prowess." (570) The celestial damsels danced, bands of Gandharvas sang, and (all) the gods rejoiced, when that son of Indra was born. (571) Then being requested by her husband, she gave the *mantra* to Mâdrî in private, and said, "This will be useful to you in calling

upon (the gods) only once." (572) She (Mâdrî) then reflected (for a while) and invoked upon the twin Aśvins together. Who can guage (or set limits to) the boldness of the shrewd-minded? (573) In due time, Mâdrî brought forth twin sons by them, even as the intellect brings forth true knowledge and supreme bliss by (*i. e.* when joined to) learning and self-restraint. (574) The heavenly voice uttered in the sky the series of the letters of (*i. e.* forming) the names 'Nakula and Sahadeva'—the series of letters which were as it were over-flowing with the nectar. (575) With (*i. e.* in the company of) those sons, on whom the rites proper for the Kshatriyas had been performed in the penance groves by the sages, Pâṇḍu appeared like the political science with its five constituent members.

XIII THE DEATH OF PÂṆḌU.

(576) About this time Vasanta (*spring*) appeared—Vasanta, that minister of the (ever) victorious king Manmatha, that stage-manager of the new play in the form of the different phases of love, that moon-rise to the milk-ocean in the form of the amorous movements, agitated by the wind in the form of passion. (577) That the Aśoka bristled with the horripilation in the form of flowers on account of the influence of passion in the form of the fresh red colour rising at the stroke of the lotus-like feet of a playful woman, decked with jingling anklets, is due to the supreme authority exercised by the revered Kâma (in spring). (578) When that friend of the boyhood of Kâma, that teacher of graces, who wore on his head matted hair in the form of swarms of bees, had made his appearance, Mâdrî, having eyes bright and tremulous like those of the deer, was walking between the branches (of trees), with her body covered (with flowers) in gathering flowers. (579) That moon-like king saw his wife whose face was as beautiful as the moon and who was (as it were) the banner of Kâma, and as soon as he saw her, Madana, decked with flowers and hence armed with arrows, made passion burst forth in his heart (*i. e.* powerfully affected his heart with passion). (581)

Though his mind was held in restraint by the fetter (in the form) of the curse, Pâṇḍu sipped her by means of the pearl-shells (in the form) of his eyes (*i. e.* looked at her intently). For, at the command of King Kâma—command that is agreeable yet perverse, one fixes one's heart on forbidden objects. (582) Addressed by her husband, she, in whom love was made to spring into sprout (*i. e.* to arise) by the pure white rays of the humid moonlight in the form of his smile, could not restrain his mind inclined towards her. Who, indeed, is able to wipe off what is written by the creator (on the forehead of a man)? (583) Catching hold of her by the skirt (of her garment), and forgetting the restraint put on himself (*or* the vow which he was observing) that the curse might not take effect on him, he embraced her closely, being, as it were, forbidden through fear by the creepers, shaking their hands in the form of tender leaves (or sprouts) and saying 'nay nay,' as it were, by the hum of the swarms of unsteady bees. (584) Having embraced that Madra princess, who had intoxicated him with passion, whose eyes were as large and charming as a full-blown lotus, and whose cheeks swelled through thrill (of rapture), he at once took her to a bed of plantain-leaves in a solitary place. (585) Then the King with his eyes half-closed in the enjoyment of the pleasure of touch, gave up his life, thus succumbing to the curse of the Brâhmaṇa. (586) On his death, Mâdrî entered at once the fire of grief, as it were, to know (previously) the strength of funeral fire that was to be (lighted soon after). (587) Then came Kuntî, and seeing what had happened and coming to know the story from Mâdrî who was lamenting, she, determined to die, said to Mâdrî, "O Mâdrî, blessed are you who enjoyed with the King the supreme pleasure of an embrace, which was (as it were) the auspicious anointing of Kâma. (589) Get up. Take care of the sons. I am following my husband in death." Hearing these words of Kuntî, the Madra princess said, (590) "O noble lady, it was with his eyes fixed on my face that this King went to heaven, as if all

his desires had not been satisfied (*lit.* 'as if unsatisfied with regard to desires'). (591) How can I, a devoted wife, abandon him who has departed alone to heaven,—he who loved me and who was the delight of my eyes? (592) You should bring up my sons as if they were your own sons". Having said this, the large-eyed lady fell at Kuntî's feet. (593–94) Having with great difficulty charged Pritha with the bringing up of her sons, Mâdrî, in a moment, put on a dress such as is worn on the occasion of one's marriage, and embracing the King, entered the (funeral) fire. Cold as snow, indeed, is the funeral fire, when one is agonised by grief.

XIV THE *ASTRA* TOURNAMENT.

(595) On the death of Pându (*lit.* when Pându had gone to Heaven), the sages who lived on the *Śataśringa* took Kuntî and her sons to Hastinâpura. (596) Coming to the Kurus, they told them the (sad) story of Pâṇḍu, of the birth of his sons, and of Madri's following her husband (in death). (597) Having given the princes in charge of Dhritarâshtra and the grand-sire (*i.e.* Bhîshma), they immediately returned to their penance-grove. (598) When Vidura and Bhîshma performed the funeral obsequies on the body of Pâṇḍu together with Madrî, the citizens fainted with grief for them. (599) After some time, the revered sage Krishṇa Dwaipâyana himself, the repositary of truth, came to his mother Satyâ and said to her in private, (600) "Evil times when (past) happiness is only to be remembered (with regret) have now come. The sin of the world, like the fatal fever of an old man, is growing apace. (601) This earth, from which all beauty has departed and all virtues (*lit.* the collection of virtues) in which have been destroyed, has, like a lotus-plant shrunken and blighted by frost, lost its charm. (602) O mother, resort, therefore, to the penance-grove, along with your (two) daughters-in-law. In times, when happiness is being dried up, renunciation is verily a spring of nectar (*i. e.* only a life of retirement brings peace and happiness to the mind)." (603) Having

heard these words of Vyâsa, Satyavatî retired to the forest with her (two) daughters-in-law, and by devoting herself to penances, attained the final beatitude. (604) As the hundred-and-one sons of the king, who were possessed of great energy, grew up, they conceived hostility towards the Pâṇḍavas. (605) Duryodhana, the eldest of them, who was of the same age as Bhîma, could not endure the son of Wind (*i. e.* Bhîma), who was always the hero in their juvenile sports. (606) When they got upon a tree and were engaged in gathering fruits, Vrikodara (*lit.* wolf-bellied, *i. e.* Bhîma) used to strike the lower part of the tree with his foot and bring them down. (607) While sporting in water he used to seize all of them in his arms and remain under water for a long time, so that they became almost dead (*lit.* whose lives oscillated like a swing). (608) Duryodhana, beaten together with his brothers in the juvenile sports, and made senseless by the heat in the form of wrath (*i. e.* beside himself with wrath), had recourse to a wicked design. (609) Once, when Bhîma was asleep at *Pramâṇakoti*, he (Duryodhana) threw him into water (*i. e.* the Ganges), having bound and coiled serpents round him. Power in the hands of a fool is (always) fraught with danger. (610) He (*i. e.* Bhîma) (once) unintentionally killed a favourite charioteer of Duryodhana by a mere toss of his hand, as he yawned and turned aside his face in half sleep. (611) Then, on awaking, Vrikodara tore away (from his body) the serpents whose teeth had been broken in biting him. In wrath at this, the Kaurava (*i. e.* Duryodhana) gave him food mixed with poison. (612) As the poison was digested (by Bhîma), the tree of their hostility grew higher—the tree from which came forth the fruit in the form of the extermination of all Kings. *The story of Kripa's birth:* (613) Of yore, the Slayer of Vritra (Indra) sent down, in alarm, a celestial damsel to create an obstacle in the way of Śaradvat, the son of Gotama, who was practising very rigid austerities. (614) *Not translated for obvious reasons.* (615) From it, which had fallen on a clump of Śara grass, were born in due time beautiful twins along

with deer-skin and arrows. (615) The boy and the girl were taken up in the forest by King Śantanu, moved with pity, when he was out a-hunting (*lit.* who was fond of hunting). (617) As the King brought them up and had purificatory rites proper for Brâhmaṇas performed on them out of compassion (कृपा), they became known in the world by the names Kripa and Kripî. (618) That Kripa, who was proficient in the knowledge of all the weapons and missiles like Paraśurama (*lit.* the son of Jamadagni), became the teacher of the sons of Pandu and the Kurus. *The previous history of Droṇa*: (619) Formerly, Bharadvâja while performing the *Agnihotra*, happened to see the celestial nymph, Gritâchî. His vital fluid dropped at her sight was preserved by him in a pitcher. (620) From it was born the sage's son, Droṇa, the best of those versed in the Veda—he, who obtained that excellent Âgneya missile from the sage Agniveśa. (621) He married (*lit.* obtained for his wife) Kripî, sister of Kripa. On her he begot the heroic son Aśvatthâman. (622) As he (*i. e.* the son), as soon as he was born, neighed loudly like *Uchchaiśravas* he was called Aśvatthâman—he whose voice (or strength) was like that of the celestial horse. (623) Then Droṇa, a house-holder having a son, went with the desire of obtaining wealth, to Râma, the son of Jamadagni, who was (then) ceaselessly showering riches (on Brâhmaṇas). (624) Bhârgava, who was proceeding to the coast having bestowed the earth on Kaśyapa and thus given away all he had, said to Droṇa who had come to him. (625) "Only my body remains with me. Accept (therefore), O Brâhmaṇa, my missiles. For I, a Bhârgava, cannot bear to see the face of a supplicant who is disappointed (in getting anything from me)." (626) Having said this, the powerful (Râma) bestowed on him the whole science of arms, made up of the collection of spells and missiles, together with the charms for the withdrawal (of the missiles discharged) and the rules for obtaining command over them. (627) Having acquired the supernatural missiles, he went to the friend of his boyhood, King

Drupada of Panchâla, son of Prishata, in the hope of getting money from him. (628) For, formerly in their boyhood, the prince had, of his own accord, said to him that he would give him half of his kingdom on his becoming king. (629) Having this (promise) in mind,the simple-minded Drona, when he came to king Drupada, his friend, said to him, "My (dear) friend, give me that half of your kingdom (which you had promised me)." (630) Drupada said to him, "O Brâhmaṇa, how foolish and dull-witted you are ! How are you not ashamed to say that a King is your friend–you who live on alms ? (631) Friendship between those who are on equal footing with regard to wealth, knowledge and prowess, and who are on the same level as regards family and character, appears befitting, but if it be otherwise, it gives rise to ridicule." (632) Thus repudiated by Drupada, Drona went to Hastinâpura, and lived in the house of Kripa, with the desire of becoming the preceptor of the Kauravas (*or* in the hope of becoming the teacher of the K.) (633) Once those princes, while playing in a solitary place, could not, with all their united efforts, get at their ball which had fallen into a well. (634) Drona pierced the ball with a handful of blades of grass arranged into a chain (reaching down to the ball), and having taken it out, gave it to them to their great surprise. (635) Having seen this feat of his, they went to Bhîshma and told him of it. Thereupon Devavrata appointed him teacher to all the princes. (636) He received them as well as the princes of various countries as his pupils but always showed greater love for Arjuna than for his own son. (637) Karṇa (*lit.* son of Râdhâ), son of the charioteer, also became his pupil, constantly vying with Arjuna in the science of missiles. (638) Arjuna, however, so sedulously applied himself to the acquisition of the science of missiles, (that) while taking his meals at night in the dark, he looked upon his mouth as a target. (639) Thinking that anything could be accomplished by constant application, he practised at the bow in utter darkness. (640) Having heard the twang of his bow-string, Drona filled with joy came and said to him, "No pupil shall I have,

who will be equal to you (*i. e.* I shall so instruct you that no other pupil of mine will ever equal you)." (641-42) Once, the intelligent and illustrious Ekalavya, son of Hiranyadhanvan, the King of the Nishâdas, came to Droṇa, the preceptor of all archers, and said to him in private, "Teach me who have come to you as your pupil." But Bhâradvâja (Droṇa), knowing him to be a fisherman, did not accept him (as his pupil). (643) He went away and making a clay-image of Droṇa, worshipped it and constantly practised at arms by himself, till at last he became the best of archers. (644) Once the Pâṇḍavas who had gone out to a forest for practising (at the bow), saw a dog with his mouth filled with seven arrows. (645) Wondering whose dexterity it was, they made a search (in the forest) and found Ekalavya, the best of archers, who was observing vows. (646) Asked by them, he said with a smile, "I am a pupil of Droṇa". Arjuna having heard this, went to his preceptor and said, "Oh! you have a pupil who, as an archer, is superior to me." (647) Having heard this, Droṇa went to that son of the Nishâda king and meeting him, who had joined his hands in adoration, (648) "If you are my pupil, give me my *Dakshiṇâ* (honorarium.) soon. The Nishâda chief said, 'Blessed am I (that you ask *Dakshiṇâ* of me). Be pleased to accept (your *dakshiṇâ*)." (649) Then the preceptor asked for his right thumb as *Dakshiṇâ*, whereupon he cut it off with an unchanged countenance, and gave it to him. (650) After Droṇa had returned, as days passed, (in course of time) Arjuna became the best among the thousands of princes who wielded bows. (651) Once, Droṇa (*lit.* pitcher-born) caused a *Bhâsa* bird to be placed very high as a target and asked his pupils, "What do you see there?" (652) They replied, "We see the entire *Bhâsa* as well as our bow", (but) Arjuna said, "I do not see any thing else than the neck of the *Bhâsa*". (653) Then embracing Arjuna, he lovingly asked him to discharge his arrow, whereupon Arjuna cut off that neck of the *Bhâsa*. (654) Sometime after this, once a powerful crocodile as big as the elephant seized Droṇa by his

thigh, as he was preparing to bathe in the Ganges. (655) The assemblage of his pupils who were commanded by him to effect his release, only looked about here and there, and did not know what to do.(656) However, Arjuna (*lit.* son of Indra) killed the crocodile with five arrows. The preceptor pleased at this, bestowed on him the *Brahmaśiras* missile. (657) When all the sons of the kings and Kshatriyas had completed their education, King Dhritarâshtra, at the request of the preceptor, went for witnessing the proficiency of the princes in missiles to the dais constructed by artizans, along with Kripa, Bhîshma and others as well as all the ladies of the inner apartments. (659) Then Droṇa, as effulgent as the moon, clad in garments as purely white as the water of the Ganges, entered the auditorium crowded with spectators. (660) That repository of lustre, accompanied by Aśvatthâman, appeared to be, as it were, Śiva (*lit.* the three-eyed god) himself accompanied by Skanda. (661) The princes (then) entered, and by their dexterity and proficiency in missiles, made the rows of the spectators around them look as if they were drawn in a picture. (662) Then entered Bhîmasena and Suyodhana, with clubs in their hands and describing very wide circles as they contended with each other. (663) As they, being cheered by the spectators, were in their pride preparing for a contest, the son of Droṇa, being commanded by the preceptor, stopped them. (664) Vidura described the diverse feats of arms performed by them to the blind Dhritarâshtra and to Kuntî and Gândhârî. (665) Then Droṇa, by a sign of his finger, silenced the noise and said with his eyes expanded with joy, (666) "Now, behold Arjuna, who is dearer to me than my own son, and who, I think, is ashamed of rivalling (even) with Kârtavîrya Arjuna." (667) When Droṇa (*lit.* the pitcher-born) had said this, there entered brave Arjuna (*lit.* having white horses), of arms reaching the knees, of a dark complexion, and of lotus-like eyes. (668) He, as it were wearing the garlands of the lotuses in the form of the glances of the townswomen, moved about in the arena, creating fire,

water, and wind by the power of the supernatural missiles. (669) The Kurus, too, extremely exasperated at seeing the marvellous, supernatural power of Arjuna, displayed their proficiency in arms. (670) Then there arose outside (the auditorium) a loud sound of the slapping of arms—a sound that was as deep and solemn as the roar of a cloud. (671) Indescribable was the excitement caused by it among the spectators, who eagerly directed their gaze to the gate to see what it was. (672–73) Then entered the lotus-eyed, lustrous Karna, that best of archers, tall like a golden palm and wearing golden earrings,—he, a repositary of great splendours, as if he were a second Sun. (674) With his earrings shaking, he saluted Kripa and Drona rather contemptuously and at their permission, performed feats of supernatural missiles exactly like Arjuna. (675) Duryodhana, whose hair stood erect in joy at seeing him, made friends with him, having first lovingly conversed with him. (676) Then a fresh interest arose (among the spectators), as a duel began between Karna and Arjuna, between whom there sprang hostility in consequence of their rivalry. (677) Seeing those two sons of Indra and Sûrya, who had themselves made ready (to help their respective sons), Kuntî, who knew well the secret history (of the birth) of her sons, fell senseless. (678) Seeing them ready to fight with each other, Kripa, the teacher in archery, said, "To have friendship (only) with equals and to fight (only) with equals is the family vow of the Bhâratas. (679) Arjuna, the son of Pâṇḍu and ornament of the Kuru race, cannot fight with one whose family and character are not known and who does not come of a royal family". (680) Having heard these words of Kripa, the proud Karna, hung down his head and with his eyes a little closed in shame, stood scratching the ground (with his toe). (681) Then Duryodhana said, "O preceptor, what you say is not right. If there be excellence of merits why look to outward appearance? (682) Verily, families are made (great) by the able possessed of great merits by means of the prowess of their arms, by their penances, fame or riches. (683) As to what

was said that he is not a king, let the preceptor hear from me that those, who are favoured (*lit.* gazed at) by the Goddess of Fortune, attain the position of (even) universal monarchs. (684) Here have I made Karṇa king of the Anga country. Would (even) the sovereignty of the gods be above (*lit.* a marvel in the case of a person of) such a magnificent figure?" (685) Having said this, he made him king, having duly installed him, seated on a golden seat, by (means of) jewelled pitchers, containing fried grain, flowers and (sacred) water. (686) Then he (Karṇa), fanned with white *chowries* waved by the hands of damsels, looked like a lotus-pond surrounded by swans. (687) On his head shone the white revolving umbrella as bright as the moon, which appeared, as it were, to be his glory playfully whirled round in the sky. (688) About this time, the old, decrepit Adhiratha, trembling, tottering, and supporting himself on a staff, entered (the auditorium) to see his son. (689) Then Karṇa, wearing the new coronet, bowed to him who was bathed in tears of joy and who addressed him as his son from a distance. (690) Knowing him to be a charioteer, Bhîma said with smile (*i. e.* jeeringly), "Oh! wonderful it is that you, O son of Râdhâ, should vie with Arjuna! (691) O charioteer, take to chariot driving, well instructed as you must be in the art. For, a cat can never successfully imitate a lion (*lit.* imitation of a lion ill becomes a cat)." (692) Having heard this, Karṇa heaved a sigh and looked up at the sun, but angry at this, the brave Suyodhana leapt up and said, (693) "It is not proper to trace the origin of a brave and mighty person who has displayed his prowess in battle, who is intelligent, and who has learnt all the lores. (694) Fire was born of water, and from fire too sprang Kârtikeya. Who is able to know rightly the mysterious origin of the great? (695) O son of Pritha, what is the use of speaking of how you were born? All, as they say, are bold in proclaiming the foibles of others. (696) Who, indeed, would even doubt (whose mind would even be touched by the doubt) that Karṇa, born with ear-rings and

armour and of a lustre like that of the sun, is a human being? (697) Where is the use of this war of words? If there be the fever of pride (in you), let (your) arm have your terrible bow drawn into a ring." (698) As the populace got excited at these words of Duryodhana, the sun touched the crest of the setting mountain and appeared reddish in colour. (699–701) As the day, enveloped in slight darkness and clothed in the rosy hue of twilight, gradually departed, as it were, frowning and reddened with anger at the *Kumudas*, as the royal road was suffused with a golden hue on account of the bright lamps which were, as it were, the *Champaka*-buds worn as ear-ornaments by that lovely damsel, Night, Duryodhana gracefully (or playfully) took hold of Karna by the hand, and went away, accompanied by his brothers with their jewelled bracelets jingling on account of the excitement of anger. (702) Bhîshma, Drona, Kripa and others retired, accompanied by the Pâṇḍavas, their eyes lovingly resting on the lotus-like face of Dhananjaya (*i. e.* Arjuna). (708) "Oh, marvellous is Karna! Wonderful is Bhîma! Oh, Arjuna is a prodigy, as also Duryodhana!" Thus praising (these heroes), the populace dispersed.

XV. THE DEFEAT OF DRUPADA.

(704) Once the preceptor (*i. e.* Drona) said to his pupils, Arjuna and others, in private, "I had formerly a prince, the son of Prishata, as my friend. (705) In our boyhood, he had said to me, 'I shall give you half of my kingdom.' When he came to the throne, I went to him, and simple-minded that I was, begged of him (the half of his kingdom). (706–08) But he, full of pride, insulted me by saying that I was not his equal. You all, therefore, who are the rain-clouds in the form of (my) pupils to (quench) that great fire in the form of my wrath, are to decide what to do (*i. e.* I appeal to you all who are etc.)". Having said this, the preceptor stopped. Thereupon the princes, Dhananjaya and others, went forth and having conquered Drupada with all his followers in the van of battle, and

having immediately bound him, brought and presented him to Drona. (709) Bhâradvâja (*i. e.* Drona) having again formed friendship with him, released him. For he, bestowed upon Drona half of his kingdom consisting of the province of Ahicchatrapura. (710) Being thus conquered, the king considered Drona to be invincible in battle, and (therefore) set his heart on the birth of a son for revenging himself on him.

XVI. THE BURNING OF THE LAC-HOUSE.

(711) Seeing that the excellences of the Pâṇḍavas, possessed of learning and prowess, were sung by the citizens, Duryodhana burned with the fire of hatred. (712) He (therefore) along with his Karṇa and Śakuni (*i. e.* in consultation with) became wholly intent on (*lit.* one who had taken the vow of) overthrowing them. But Vidura secretly guarded them merely by his shrewdness (or by his wise counsels to the Pâṇḍavas). (713) Knowing that the Pāṇḍavas were entitled to sovereignty on account of the affection of the subjects for them, Duryodhana came to Dhritarâshtra and said to him in private, (714) "Father, Yudhishthira along with his brothers having won over the subjects, wishes to obtain the inheritance of Pâṇḍu with a wicked design. (715) The sons of Pṛithâ have become popular with the people, not on account of their valour, nor by their liberality nor by policy, but solely by the merits of their previous lives. (716) If the Pâṇḍavas obtain the sovereignty, all the princes will be subject to them, and fie upon us, who will have to depend upon them for our subsistence! (717) Blessed is the pariah beggar carrying an unclean and broken pot, but not one who bows his head in supplication before his own kinsmen (or before those of a family of an equal rank). (718) Therefore, act in such way that we, who are proud heirs of you, a king, shall not be dishonoured. (719) Far more desirable is the life of a jackal reduced to sore straits on account of being chased away from the neighbourhood of a village by a prack of hounds than that

of a person who is subjected to humiliation. (720) Having heard these words of Duryodhana, the intelligent Dhritarâshtra, loving to his sons, reflected for a moment and proceeded to speak thus: (721) "Pâṇḍu (though) my younger brother, was superior (to me) in merits, and pleasing his subjects was the only ornament of his rule (*i. e.* who had endeared himself to his subjects by keeping them contented). (722) His son, who is loved by the people, deserves to get (back) his own kingdom. For, royal fortune, that is born of the love of the subjects, follows (*i. e.* descends to) to lineal descendents (*lit.* posterity). (723) Neither the subjects (*or* the ministers) nor the kinsmen, who were formerly honoured by Pâṇḍu with gifts according to their position, would tolerate (our) hostility towards the sons of Pṛithâ." (724) Having heard these words of his father, Duryodhana said again, "Father, just so. All men are won over by means of wealth. (725) At present, wealth is in our hands. Win over, then, the subjects as Pâṇḍu had done. For, men always sell (even) their lives, as if they were mere straw, for money. (726) O King, you should make your power firm by sending the Pâṇḍavas to Vâraṇâvata for some time. (727) Bhîshma, our grandsire, I think, has taken the attitude of neutrality. The son of Droṇa (*i. e.* Aśvatthâman) loves me, and Kripa and Droṇa will be on the side which he will take. (728) Vidura alone, who is always covertly friendly to the Pâṇḍavas, is an object of suspicion (or fear). Let (our) royal power be (therefore) well guarded." (729) Having heard this, the son of Ambikâ (*i. e.* Dhritarâshtra) assented by saying 'so be it'. Whose judgment, alas! is not overpowered by Destiny? (730) Then, the next day, in the royal court men, prompted (*or* instructed) by him, praised the city of Vâraṇâvata, beautified on account of the festival (that was held there at that time). (731) The king, learning that the Pâṇḍvas were eager to witness it, said, "Go ye to witness the great festival". (732) Thereupon, the sons of Pâṇḍu growing suspicious respectfully took leave of their elders, and having received their blessings,

departed for the city of Vâraṇâvata. (733) At that very time, Duryodhana sent for the counsellor Purochana and showing joy and affectionate regard for him said to him in private, (734) "Royal fortune, though unsteady the glances of a bold woman, stays long with kings if they employ able counsellors. (735) With you to help me, I desire to rule the earth, cleared of all enemies, by adopting some clever means. You are indeed my greatest support. (736) To-day, the sons of Pâṇḍu have been sent to Vâraṇâvata by king Dhritarâshtra to witness the great festive procession. (737) Go there very swiftly in a chariot drawn by mules and secretly erect for them a house made of lac-stones and *ghee*. (738) While they and Kuntî are asleep in it unsuspectingly, you should set fire to it at night, after bolting the outer gate from without." (739) When Duryodhana said this, Purochana filled with joy, promised to carry it out, and departed for Vâraṇâvata. (740) The townspeople along with Vidura, suspicious in their minds (*i. e.* suspecting some evil in the departure of the Pâṇḍavas) and censuring the king followed the Paṇḍavas who had set out (for the journey). (741) When the crowd of the townspeople had turned back at the request of Yudhishthira, Vidura, (too) as he was about to return (*lit.* to go in the opposite direction) said without being asked: (742) "He, who knows that there is a sharp weapon which, though not made of iron, is capable of cutting the body and which is the enemy of cold and which consumes the straw, cannot be killed (by his enemies). (743) Even when the enemy of cold (*i. e.* fire) blazes forth, those who live in a hole have nothing to fear. There is nothing that is unattainable to a man possessed of eyesight, and there is nothing that is calamitous to a man possessed of courage. (744) By going about one knows the country (*i.e.* one knows the paths by travelling), and by observing the stars one can ascertain the directions. He, who is intelligent and always self-controlled, is never overcome by his enemies." (745) Having said this, Vidura departed with tears in his eyes. Kuntî asked Yudhishthira as to what it was (that Vidura had said

to him). (746) The son of Dharma said, "The consumer of straw is fire, and the weapon not made of iron is the house (at Vâraṇâvata). These, he said, should be known by me (*i.e.* I should be on my guard against them)." (747) Then, decked in ornaments they all entered Vâraṇâvata on the 8th day of the bright half of Fâlguna, when the asterism Rohiṇî was in the ascendant. (748) There they, honoured by the citizens and themselves honouring the best Brâhmaṇas, lived happily for ten nights, being splendidly entertained by Purochana. (749) After some days, the Pâṇḍavas entered, at the request of Purochana, the house which had been built of lac and *ghee* by skilful architects. (750) On entering it, Yudhishthira smelling the smell, said to Bhîma, "This house, I suspect, is made of inflammable substances by our enemies. (751) Here we shall live, without giving any clue to our inward thoughts by outward expressions and guarding ourselves by dissimulation. For, otherwise, our enemies will, by employing spies, destroy us by a secret attack." (752) Having said this, Yudhishthira and his brothers, full of suspicion (*i. e.* suspecting evil), lived there for a long time, always observing the paths under the pretext of hunting. (753) In the meanwhile, a digger sent by Vidura came secretly to the Pâṇḍavas and told them the account of the treachery (of the Duryodhana). (754) He dug, during nights, a subterranean passage, well-covered and difficult to be known rightly like the course of worldly existence, and the egress from which was long as it consisted of a very tortuous flight of steps. (755) Then Bhîma himself, knowing that Purochana was ready to burn them to death set fire to the house along with himself (*i. e.* when Purochana was in the house). (756–57) As that house was encircled by the flames of the blazing fire, and as the people, alarmed at the strong smell of lac and *ghee*, were filled with grief, a *Nishâda* woman who had come there to enjoy a meal was, by the ordering of fate, burnt to death, along with her five sons uttering very loud screams. (758–59) In the night, the townspeople cried with their accents choked with tears,

"Why were we all not burnt—we who have seen the Pandavas burnt before us, and who have got the treacherous Duryodhana for our king? But it is a matter of great satisfaction that Purochana himself with all his followers was burnt (in the fire)".

XVII. THE DEATH OF HIDIMBA.

(760–61) Taking his mother on his shoulder, Arjuna and Yudhishthira on his arms, and the two sons of Mâdri in his lap, Bhîmasena, comparable to Garuda and of a terrible valour, issued out of the subterranean passage and travelled on, as it were, making the earth swing with his heavy steps (*lit.* 'as it were, showing to the earth the sport of swinging by the strokes of his feet'). (762) Then Bhîshma and others, coming to know that the sons of Pâṇḍu were burnt to death, performed their funeral obsequies, lamenting and shedding tears of grief. (763) Then Bhîma, ascertaining the directions in his dark path by observing the stars, (travelled on), crossed the Ganges and entered a fearful forest. (764) Having placed Kuntî with her sons at the foot of a banian tree, he went to bring water for removing their fatigue. (765) When he returned, having taken the water in his upper garment (*i. e.* by soaking his upper garment with water) from a lake (the presence of) which was indicated by the (notes of) swans, he saw them all fallen asleep. (766) He said, "Alas! vain, indeed, is royal fortune which is unsteady like the ears of the elephant, that even these (who were used to sleep on rich beds) are sleeping in this forest, with their arms for their pillows." (767) Thus talking (to himself), the vigilant Bhîmsena, devoted to their protection (resolved to guard them) kept awake, ascertaining the directions. (768–70) At that very time, a Râkshasa named Hidimba, dwelling in that forest, as dark-coloured as the cloud appearing at the time of universal destruction, embrowning the quarters by his eyes tawny like a mass of lightnings, and as it were, breaking up the world with the fig-trees in the form of the cluster of flames growing on the terraces

in the form of his tusks, scented the smell of human beings, and in great joy, said, with the corners of his mouth dripping with saliva, to his sister Hidimbâ, (771) "Fortune has, I know, sent to me after a long time my favourite meal. This sweet smell of mortals is, as it were, gratifying my appetite (*lit.* belly). (772) "Go, my sister, look for them who must not be far off, and bring them here. For I am eager to drink their blood to my heart's content." (773) Having heard these words of her brother, the Râkshasa girl went and saw the Pâṇḍavas asleep and Bhîma keeping awake. (774) Seeing him (Bhîma) lotus-eyed, as it were Manmatha (God of Love) himself, she fell in love with him and assumed a very captivating form. (775) Of a lovely form, she, with her breasts resembling clusters of blossoms, her red lower lip resembling a tender sprout, and gently shaken by the wind (in the form) of amorous feeling, appeared like a lovely creeper. (776) The forest region looked beautiful by her eyes casting side-long glances, as if by so many peacocks' feathers dropped from peacocks dancing in a circle. (777) The broad-hipped girl, gently approaching, thus addressed Bhîma in sweet tones, casting side-long glances, (778) "Who are you, comparable to sons of gods, that are here in this lonely region? This dreadful forest is infested by a terrible Râkshasa. (779) My brother, named Hidimba, is here about to kill you. But I shall deceive the villain by a trick. Accept me. O you who (I believe) are skilled in reading others' hearts, know that my heart is fixed on you. Awaken them. I shall save them by carrying them through the sky to another forest. (780) For, in the eyes of women, their own relatives are but straw before their love for their husbands." Hearing these words of hers, Bhîma said, (781) "O lady of lovely eye-brows, I shall not, like a coward, suddenly awaken my mother and brothers who are sleeping at ease, as if I were afraid. (783) Let the wretched Râkshasa, who is (now) doomed, come to me, and experience the agonising torture caused by the grinding in the

machine in the form of my arms." (784) As Hidimbâ and Bhîmasena were thus conversing, the Râkshasa himself came up, with his palate and tongue growing impatient. (785) The quarters were filled with the flames and smoke rising from the friction of the machine in the form of his tusks. (786) Seeing them (*i. e.* the four Pâṇḍavas and Kuntî) lying asleep and Bhîma keeping awake, he said to his sister whose eyes were fixed on the latter, (787) "O wicked wretch, you have forgotten my command on account of your love for a human being! You, too, I think, shall go to the abode of Yama along with these." (788) Having said this he, whose beard and hair on the head looked frightful on account of the flames of fire, leapt forward, like the dark-coloured Death, to devour Hidimbâ. (789) Bhimâsena too, as it were laughing in sport, said to him, "O Râkshasa, you should not kill her, when (as long as) I am alive. (790) This lotus-eyed lady of charming smiles has been bestowed upon me by the revered Kâma himself, who dwells in the hearts of all beings." (791) Saying this, Bhîmasena, quite unruffled himself, violently dragged and seized in his arms the demon who was as huge as a mountain and who was filled (*lit.* inflated) with wrath. (792) When their combat commenced and the ground shook, Kuntî and her sons awoke and saw it (*i. e.* what was going on). (793) Pṛithâ, learning from the report of Hidimbâ what had happened, was exceedingly distressed on account of her affection for her son. (794) Then Arjuna went up to Bhîma and said to him, "O Bhima, slay the Râkshasa before morning twilight sets in. (795) As the night, as dark as an ancient palm grove, is wearing away, despatch the Râkshasa before the terrible period of time (*i. e.* twilight) comes on. (796) Or I shall, O Bhima, by my arrows as sharp as the tusks of Death, put him in mind of the terror struck (into the hearts of Râkshasas) by Râma." (796–98) Having heard these words of Arjuna, Bhima, saying in a loud voice, 'Nay, not so,' whirled the Râkshasa (in the air) a hundred times, and threw and dashed him on the ground

with great force, so that he looked hideous on account of the splitting of his vitals andb one-joints with a loud sharp sound. (796) The Râkshasa, when pressed down with great force by that mighty hero, roared, as did Mahishâsura, in times gone by, when he was overpowered by Durgâ. (800) When the firmament was filled with his loud roar, the denizens of Heaven were filled with the fear that the universal destruction had begun all of a sudden. (801) Then that Râkshasa, roaring and writhing his neck as blood gushed from it out in waves, expired along with (simultaneously with) the darkness of the night. (802) As the night wore away, the sky, ruddy on account of twilight, appeared, as it were, to be filled on all sides with eddies of blood. (803) Then broke the dazzling dawn, having the spreading rays of Aruṇa for its mass of tawny beard and matted hair, and thus looking like a goblin of hideous aspect.

XVIII. THE BIRTH OF GHATOTKACHA.

(804) When he was (thus) killed, Bhîma treated his sister coldly, saying, "Fie upon the cruel Râkshasas!" (805) Then Hidimbâ, apprehensive of disappointment in her love, approached Kuntî for help, saying, "Let Bhîma accept me." (806) Commanded, at her request, by his mother and Yudhishṭhira, Bhîma accepted her on condition that their union should be only by day. (807–08) Making pleasurable journeys by her power (or going wherever he liked by her power), he sported with her in delightful celestial gardens on the slopes of Mount *Kailâsa*, in the *Mânasa* lakes of the *Himâlaya*, full of white lotuses standing on their straight stalks, and on the peaks of the *Malaya* mountain pleasant on account of *Harichandana* trees. (809) In the company of that young *Hariṇî* of bewitching eyes, Bhîma attained the beauty of (*i. e.* resembled) Kâma accompanied by Rati. (810) After some time, Hidimbâ bore a son of hideous aspect, Ghatotkacha (by name). It is said that a Râkshasa woman, who is possessed of magical powers, is delivered of a child on the very day

she conceives. (811) Then the Râkshasa woman took leave of Bhîma and departed. For the union of the aerial beings ends as soon as a son is born to them. (812) Ghatotkacha, too, received affectionately by the Pâṇḍavas, went away to the north, saying that he should be remembered when his services were required (by them).

XIX. THE DEATH OF BAKA.

(813–14) As the Pâṇḍavas, after having passed through forests and provinces of kings, were travelling on in disguise, wearing matted locks and bark-garments, they met on their way Krishṇa Dwaipayana, the store of lustre, and saluted him, raising their foliage-like folded hands to their foreheads. (815) "Yudhishṭhira will attain full royal glory": thus comforted by the kind sage, the strong-minded Kuntî was set at ease. (816) On his advice, they entered the large town of Ekachakra and lived in the house of a Brâhmaṇa, like fires in the guise of Brâhmaṇas. (817) "You should live with caution, and keep your movements secret. I shall return in a month." Thus addressing them, the sage departed. (818) They used to bring alms and give it over to their mother. From it she gave one half to Bhîma and the other half to all the rest. (819) Once Kuntî, living comfortably in the house of those Brâhmaṇas, heard a heart-rending piteous cry. (820) Filled with pity on hearing it, she said to Bhîma who was before her, "This sorrow of the Brâhmaṇas appears to me to be too great to admit of a remedy. (821) My son, I constantly desire to do some service to them; for, to the greatful an obligation that is not returned appears as dreadful as the universal destruction." (822) Saying this, Kuntî immediately entered in order to know the cause of the Brâhmaṇa's sorrow, and saw him lamenting loudly. (823) Looking intently at his son and daughter, with tears in his eyes, the best of Brâhmaṇas said to his wife, seated in front of him, (824) "Alas! in this vain worldly life, union with one's beloved persons becomes heart-rending, when separation (from them) is caused by the ordering of (*i. e.* as the inevitable con-

sequence of) one's *Karmas*. (825) Today, one person from my house has been fixed upon (as prey) for the demon. I have not the heart to give up any one of these. A wise man, again, should save himself. (826) How can I be so cruel as to give up my faithful wife, the sharer of my heart and one designed to be my helpmate by fate? (827) And how can I abandon this daughter, who is destined by the creator for some one, and who is to be the mother of my grandson? (828) This young boy, who as yet prattles in indistinct accents, and who is the stream of the joy of my heart, will surely die, when his means of subsistence are cut off by my death.' (829) As he said this, his wife possessed of fortitude, addressed him thus, "It is in the fitness of things that this time has been designed by the creator for me. For it is in virtue of blessings that women predecease their husbands." (830–31) At this, the soft-voiced daughter said to her parents, "One has to give his daughter to some one (in marriage). You should, therefore, give me up and secure your safety. For, in this as well as in the next world, a daughter saves her father (from perdition)." (832) Having heard this, the young boy too, raising a club with his hand, said, as it were, throwing out, by the cluster of rays from his new teeth, the milk that he had drunk, (833) "With this stick I myself shall kill that Râkshasa." Hearing this prattle of the child, the women in the house wept. (834) Grieved to hear their piteous talk, Kuntî enquired of the tearful Brâhmana the cause of his sorrow. (835) She said, "Even at the risk of my own life, I shall rescue you from your distress. Take heart and tell it to me." (836) The Brâhmana replied, "O Mother, our misery is such as cannot be mitigated. We are doomed to it by fate. What, then, can you do (to help us)? (837) Here lives a demon of a hideous form named Baka, who eats by turn one person from among the townspeople. (838) The King (living in) Vetrakiyagriha sends to him without break one man with a buffalo and a cart of food. (839) A wicked king, who is mighty in seizing money but weak in protecting, is verily death itself seated

on the heads of his subjects. (840) It is my turn now, as I live in the territory of the king. Adieu, Mother! May we meet again in another birth!" (841) Hearing this, Kuntî said, "Cast off all fear of the Râkshasa (*lit.* let your fear of the Râkshasa depart). I shall send my own son to the great devourer." (842) Having heard this, the Brâhmaṇa at once closed his ears and said, "It is not proper that such words should even fall into the ears of persons like me. (843) Oh! you are going to place me at the head of the wicked as their sovereign! God forbid! Mother, this is improper. (844) Who but a Chândâla would ever kill, for saving his own life, a poor Brâhmaṇa?" (845) Having heard these words of the Brâhmaṇa, Kuntî said with a smile, "That son of mine is possessed of *Mântric* powers. You need not feel compassion for him. (846) He will undoubtedly kill that Râkshasa by the power of his *Mântric* knowledge. You know not his powers. Do not, therefore, talk thus out of compassion." (847) Hearing this, the Brâhmaṇa was filled with joy, and being gradually convinced and thinking her to be a goddess, he assented by saying "So be it". (848) Then Kuntî acquainted the mighty Vrikodara with the story and made him ready to render service to the Brâhmaṇa. (849) Yudhishthira, however, coming to know this, grew apprehensive of infamy, and said, "Mother, it is not proper for you to give up your own son for saving others". (850) Hearing this, Kuntî said, "My son, I have taken this step (*lit.* done this), knowing as I do the valour of Bhîma. Religion, therefore, is our only refuge now." (851) Hearing this, the brave son of Dharma, who loved Brâhmaṇas, said thus in praise of his mother who was bent upon helping the Brâhmaṇa, (852) "This resolution of yours, which is but in keeping with your nobility, makes us exceedingly happy. Let Bhîma go secretly so that others may not know it." (853) Thus at the command (of his mother and brother), Bhîma, taking with him a cart filled with food, went to the forest of Baka, which was full of hundreds of *Palâśa* trees. (854) While yet eating that food, he saw the demon, with his

up-turned hair and eyes in flames, and thus, appearing like a mountain in conflagration. (855) The Râkshasa, too, seeing him calmly eating (the food), was filled with rage and wonder and roared out like a cloud, (856) "O fool, how dare you eat my food like a fearless person? Or rather, those who are bent upon (their own) death, cast off all fear. (857) Here you cease to exist!" Saying this, the demon, who resembled Death himself, violently struck Bhîma on his back with both his hands. (858) He, however, as immovable as a *Kulaparvata*, and perfectly unruffled looked at the demon, while yet continuing to eat the food. (859) Amazed at this, the demon rushed at Vrikodara and rooting up a *Sâla* tree, violently struck him with a loud crash. (860) Bhîmasena, however, without getting excited, ate the food, and having rinsed his mouth according to the religious precepts, rooted up a huge tree and struck the demon (with it). (861) As their fight, in the course of which the forest was cleared of all trees, went on, there arose a sharp loud sound as of mountains splitting asunder. (862) At last, Bhîma seized him of fierce valour by the neck, and placing his knee on his back, bent him like a bow. (863) As that Râkshasa was being (thus) broken by Bhîma, there gushed forth from his mouth a stream of blood in a series of waves. (864) When he fell lifeless on the ground, his followers, alarmed at hearing his yells, came there. (865) Comforted by Bhîma and made to promise (never more to kill men) they ceased to molest men and went away, grieving for their master.

XX. THE BIRTH OF DHRISHTADYUMNA AND DRAUPADÎ.

(866) After Bhîmasena had gone away, leaving the Râkshasa on the road, the next day the townspeople gathered together and saw Baka lying dead. (867) Filled with joy, they found out whose turn it was (to supply food to the demon the previous day), and in wonder, asked the Brâhmaṇa about it. He told them that the Râkshasa was killed by some person, learned

in *Mantras*. (868) Then, while the people, freed from foes, were living in happiness and ease, there came to the Brâhmaṇa's house, a Brâhmaṇa as guest. (869) When after meals he sat conversing, the Pâṇḍavas and Kuntî, out of curiosity, asked him to tell stories. (870–71) After having described to them the interesting life (of the people) in various countries, he said, "There is the *Panchâla* country an illustrious king named Drupada. Having been conquered in battle by the pupils of Droṇa to whom he had to give up half of his kingdom, he inwardly burned with rage. (872) Though he has many sons, still desiring for a worthy son for bringing about the death of Droṇa, he most humbly worshipped (several) sages on the bank of the Ganges. (873) There, the virtuous king waited upon, for one year, two Brâhmaṇas of rigid vows, named Yâja and Upayâja, descendants of Kaśyapa, offering them many objects desired by them. (874) Then to Upayâja who was pleased (with the king), the king once said, "O Brâhmaṇa, I desire to obtain by your favour a son who will kill Droṇa. (875) Miserable that I am, having been vanquished by him, I do not even get sleep. I shall give you a *crore* of cows decked in gold." (876) Hearing what was said by Drupada, Upayâja said to him, "I am not a Brâhmaṇa who would engage himself in such trifling kinds of work. Let my younger brother Yâja be employed in this task. (877) I have made him out to be covetous, as I formerly saw him, from a distance, eating greedily a fruit fallen on an unclean spot." (878) Having heard this, Drupada went to Yâja and bowing down said to him, "Be pleased to give me a son who will kill Droṇa, and I shall present you with riches in the form of cows." (879) Having heard this, Yâja, (made) acquainted with the story of the king, performed a sacrificial rite with the Atharva *Mantras* and poured libations according to the ordinance. (880) Thereupon there rose from the fire a boy, wearing a crown (on his head) encased in an armour and bearing a sword and a bow in his hand, and looking as it were, to be a mass of flames. (881) Then Drupada heard from the sky the

words, "O king, you have got a son, who will go by the name Dhrishtadyumna and who will slay Drona." (882) Drona, the best of the high-minded, coming to know this event, considered that the decrees of fate are inviolable, and made him (*i. e.* Dhrishtadyumna) proficient in all the missiles. (883) His (Dhrishtadyumna's) younger sister also arose from the sacrificial *Kunda*,—a girl, who was, as it were, the presiding deity of the moon, worshipped by the Brâhmanas on every *Parva* day. (884) The king again heard from the sky, "This beautiful Krishnâ, (of a complexion) dark like the petals of a blue lotus, has been born to you, for relieving the earth of her burden." (885) In course of time, she grew up to be (as it were) a creeper in the garden of Madana, possessed of sweet graces (or graceful movements) and of clusters of blossoms in the form of breasts owing to the exuberance of the spring in the form of youth. (886) Worth seeing will be the splendid festivities of her *Svayamvara* in the midst of the assemblage of kings in the capital of Drupada (*lit.* son of Prshata)."

XXI. RELATING TO *ANGÂRPARNA*.

(887) Hearing this, the Pândavas were grieved and distracted to learn that a slayer of Drona should have been born. (888) Thereupon Kuntî said to them, "This part of the country is not kind to mendicants. My dear son, we shall therefore, go to the Panchalas, as here our means of subsistence have been reduced." (889) As they were preparing to depart at the command of their mother, the revered sage Vyasa, the son of Satyavati, came there. (890–91) Having asked the Pândavas whether all was right with them, that ocean of mercy, that omniscient sage said, "Formerly there lived a sage's daughter. That girl of slender waist propitiated Śiva by her penances, and when he offered her a boon, she begged of him five times, 'Give me a husband.' (892) Having heard her prayer repeated five times, the lord of Girijâ said, 'O blessed lady, thou shalt have five husbands.' (893) That very girl, who has been born as the daughter of Drupada

in the city of Panchala, will become your wife when you go there." (894) Having said this Vyâsa vanished. The Pâṇḍavas then took leave of the Brâhmaṇas, and travelling by the banks of the Ganges, they came to the *Tîrtha* called *Somaśravâyana*. (895) There, at nightfall, the king of the Gandharvas, called Chitraratha, fond of sporting in water, was enjoying himself in the company of his wives. (896) The waters (when they fell) on the extremities of his arms which were decked with the jewels of his bracelets and armlets, bore the beauty of the rainbow. (897) With the showers of water thrown by his hands, he again and again made the necklaces of brilliant pearls on the breasts of the deer-eyed ladies quite superfluous. (898) Those lotus-faced wives of his, with their jewelled zones jingling, again and again agitated the Ganges noisy on account of the birds flying about. (899) By their necklaces, smiles, *Dantapatras* (ear-ornaments of ivory), and *Karṇapûras* of *Karpûra* jewels, the darkness (of the night) was, as it were, scattered (*lit.* loosened). (900) When the Pâṇḍavas, the path before whom was illumined by Arjuna carrying a torch in his hand, came there they saw him in that state. (901) He, too, seeing his wives quickly cover up their breasts with their garments, was blinded with rage and said to Arjuna, who was standing before him, (902) "Oh! How fearless you are that you appear all of sudden in this place at the time of my sport! Or rather it is your folly that is here in fault (*i. e.* it is through folly that you have thus intruded upon my privacy). (903) O ye, who do not know the proper time and place (for your movements), men are to move about during day time; this time, when the quarters are enveloped in darkness, belongs to (*i. e.* set apart for) aerial spirits. (904) I am the king of the Gandharvas, named Angâraparṇa as well as Chitraratha. This forest on the bank of the Ganges belongs to me." (905) Having heard this speech of him who was enraged, Arjuna said, "Oh! you are talking so vauntingly either on account of madness of love or through infatuation. (906) Who can appropriate Gangâ for his own sports, as if she were a canal in his own garden,—Gangâ, who flows through

the three worlds and who sanctifies all people? (907) Who, I should like to know, looks to time, when he has to worship the gods, the Siddhas, and the Brâhmaṇas, or when he has to offer libations to the Manes, or when he has to touch the cows and holy waters?" (908) Having heard these words of Arjuna, he mounted his chariot, and bending his bow into a ring (by drawing it to the fullest extent) with strong arms, discharged arrows (at Arjuna). (909) Quickly warding off his arrows by the torch (in his hand), Arjuna, the repository of lustre, manifested the terrible Âgneya missile. (910) As the sky was covered with thick masses of flames on account of the flashes emitted by the missile, the chariot of Angâraparṇa was in a moment reduced to ashes. (911) Thereupon, Arjuna (*lit.* the son of Pâṇḍu) seized him by his hair scented with the fragrance of the *Mandâra* flowers—him who, being deprived of his chariot, had fallen on the ground. (912) A line of bees that flew up from his disordered chaplet loudly hummed, as if it were the night (herself) screaming loudly in imploring (Arjuna) to spare his life. (913) When he was seized, his wife named Kumbhînasî, with her girdle jingling on account of tremor, sought the protection of Yudhishṭhira. (914) Dissuaded, out of compassion, by Yudhishṭhira, Arjuna released him. The brave do not assail (*lit.* show their valour towards) persons who are in a position of disadvantage (*or* who are reduced to sore straits). (915) Then the Gandharva bowing his head (before Arjuna) said to Arjuna, "O hero, I have been vanquished by you. I have, therefore, given up my pride. (916) To-day has my character of Angâraparṇa left me, who have lost my lustre, inasmuch as I, who was चित्ररथ (*i. e.* possessed of a beautiful chariot), have been made दग्धरथ (one whose chariot is burnt down) by you. (917) As you have spared my life, you are my friend. Please accept (from me) the *Châkshushî* lore. By this science of spells, one is able to see whatever one desires to see. (918) If you, a proud Kshatriya as you are, will not accept it in this way (*i. e.* for nothing in return), then give me this Âgneya missile out of friendly love. (919)

I shall give to you all, at the time of battle, five hundred *Gândharva* horses who are possessed of speed and who never diminish in number." (920) Having said this, he gave (to Arjuna) the *Châkshushî* lore, obtaining from him the fire missile in return, and formed eternal friendship with Arjuna.

XXII.—THE STORY OF TAPATÎ.

(921) Then Arjuna, greatly pleased, asked the Gandharva who was now happy, "Why were you, without any reason, actuated by a hostile feeling towards us?" (922) Hearing these words of Arjuna, the brave Chitraratha said, "Listen, O Arjuna, why I offered insult to you. (923) We (Gandharvas), who become haughty in our strength, increased at (the time of) night, prevail over those who have no Brâhmaṇa walking before them, those who do not maintain the sacred fire (*i. e.* who are not householders), and those who do not mutter prayers (*or* those do not study the अध्यात्मविद्या). (924) Again, it was because of the presence of women, that I was particularly eager for fighting (*or* I displayed my prowess in fighting). For a man, inspirited by the glances of lovely damsels, grows regardless of death. (925) I was, however, vanquished by you, O Arjuna, on account of your rigid celibacy. Otherwise (*i. e.* had it not been for your celibacy), how can Kshatriyas have strength (to vanquish aerial beings), unless they have a family priest? (926) O Descendant of Tapatî, this prowess of you who are the moon of the Kuru race—prowess that is capable of conquering the three worlds has been bestowed upon (*lit.* joined to) you by a priest learned in *Mantras*." (927) Having heard this, the son of Pâṇḍu, asked him out of curiosity, "O Gandharva king, tell us how we are Tâpatyas." (928–29) Thus asked by Arjuna, he, greatly pleased, said, "In the days of old, there was a king of the Bhârata race, Śamvaraṇa (by name), beholding the mass of whose glory, the silly Vidyâdhara women did not feel themselves at ease on the peaks of Kailâsa (*lit.*

the crystal mountain). (930) Once the king, while out a-hunting in a forest, slowly climbed on foot to the peak of a mountain, as his horse died (on the way). (931–33) On that mountain, with its birds sweetly warbling in its bowers of creepers in blossoms, with its deer standing motionless at the amorous singing of the *Kinnara* women,—on that mountain which, embrowned as it was with the blossoms (or filaments) of the *Punnâga*, *Kesara* and *Asoka* trees, looked, as it were, to be a second Meru fashioned by the Creator, he saw a celestial damsel, who was (as it were) a river of the nectar of uncommon loveliness, (or) the repository of the essence of the lustre of Kâma (*lit.* the bow is made of flowers). (934–35) Seeing that large-eyed girl, decked with the ornament of youth, which was (as it were) made of gold in the form of the lustre of her body, which was beautified with pearls in the form of her smiles, and which was set with brilliant gems in the form of her glances, the king, strong-minded though he was, became (as it were) a pleasure-bower for the tremors of wonder and passion. (936) 'Who and whose are you, O moon-faced and lotus-eyed lady? O lovely lady, accept me who am made your slave by Kâma.' (937) Thus, the king, with his eyes resting like bees on the lotus of her face, became very voluble in addressing her in coaxing words. (338) Hearing this, the girl stood, for a moment, with her lotus-like face hung down in bashfulness, and then flying into the sky, vanished from sight. (939) On the disappearance of the girl, who was (as it were) the bright day to the lotus of his eye, the king, agonised like a *Chakravâka* bird, was subjected to the torment of separation. (940) In whom is not love engendered by constant association? But persons possessed of excellence (*i. e.* beauty) beget love the moment they are seen. (941) Not being able to see her, the king infatuated by (the pain of) separation, wandered in the forest, the lotus of his face fading by his (hot) sighs. (942) Loudly bewailing (in grief), he fell down in a swoon on the ground, as if the tormenting Manmatha had come and uprooted him. (943) Seeing the king fallen down, that girl, who was in the sky, came

down and said to him who was then restored to his senses. (944) 'O king, I am the daughter of Tapana (*i. e.* Sun), Tapatî by name, and you are sung, in the three worlds, to be possessed of all excellences. (945) But I desire marriage (with you) (only) when permitted by my father. In old age, devoted to their sons, in youth, protected by their husbands, and in childhood, dependent on their fathers, women are always in the subjection of others.' (946) Having said this, Tapatî, of tremulous eyes, entered the sky, brightening quarters by the lustre of her teeth, as if by a hundred moons. (947) When she had (thus) come and gone, the king was again subjected to torment, as if poisons were poured down upon him after he had been sprinkled over with sandal-waters. (948–49) Then, when his ministers accompanied by armies, after having searched (for him) in that forest, came there, one of his chief ministers found him lying senseless on the ground. Greatly bewildered, he gently revived the monarch, and upon asking him, came to know his account. (950) Then on the advice of the minister, the king thought of (mentally called) Vasishtha, his family priest, the repository of blessings, and worshipped the Sun for propitiating him. (951) For twelve days, with his hands held above his head, and fasting, he prayed to the Sun, all the while thinking of that large-eyed girl. (952) Then Vasishtha, coming to know by his supernatural vision the desire of the king, himself went to Tapana and begged Tapatî of him. (953) The revered Sûrya said to him, 'It has been my desire since long that I should bestow this daughter on Samvaraṇa.' (954) Having said this, the Lord of Day, filled with joy, gave over Tapatî (to Vasishtha). Taking with him the girl, secured by himself, the sage presented her to the king. (955) Then the king married her and sported with that fawn-eyed damsel on the peaks of mountains, dark (and shady) on account of thickets of creepers. (956) Sporting with that slender-bodied girl, he wearing chaplets of *mandâra* flowers (on his head), lived for twelve years on the celestial forest-grounds. (957) In the ab-

sence of that moon-like king, the subjects, being deprived of the glory of sacrifices, were distressed by famine for want of rain. (958) Thereupon, the king, being requested by his ministers, returned to his capital, when in a moment, the earth was filled with corn. (959) Of him, who constantly performed sacrifices according to the precepts, was born Kuru by Tapati. You, O Pârtha, are born in his race, and hence were you called Tâpatya by me."

XXIII. THE HISTORY OF VASISHTHA.

(960) Having heard this, Arjuna said, "I wish to hear the history of the great sage Vasishtha, who was the family-priest of that king." (961–63) Thus asked by the son of Kuntî, the King of Gandharvas said, "Hear about the superhuman power of that serene-minded brave sage, who, though capable of consuming the whole world by the fire of his wrath, bore calmly, ocean-like in depth that he was, misfortunes that were inevitable (*lit.* ordained by time), and whose feet *Kâma* (Desire) and *Krodha* (Anger) themselves, well-versed in making the world their sport, shampooed, trembling as they did in fear of him. (964) In the days of yore, King Viśvâmitra, son of Gâdhi, the descendant of Kuśika, while hunting in a forest, entered the hermitage of Vasishtha. (965) Invited by him, the king accompanied by his army and chariots (*or* horses), partook of the several articles of enjoyment yielded by his (*i. e.* Vasishtha's) cow of plenty. (965) Viśvâmitra begged of the great sage that cow Nandinî, the delight of mind and eyes, in exchange for herds of kine. (966) The great sage would not give away the desire-yielding cow, even though the king offered elephants as well as gold and horses, nay, even his kingdom. (968) Thereupon, the king, intoxicated with royal power as he was, carried her off, left as she was to herself by the forbearing sage, at whom she looked piteously. (969–70) As she was being carried off by him, she, with her eyes reddened by grief, created from her lowing (*i. e.* from her mouth) the *Pahlavas*, from her ordure, the heroic *Śakas*, from her

womb, the *Yavanas*, as also the *Darads*, *Turushkas*, *Chînas*, and *Mlechchas*. Assailed by these, the army of Viśvamitra was, in a moment, put to rout. (971) Thus defeated, Viśvamitra came to know that *Brâhmanic* lustre was unassailable, and (therefore) practised austerities for a long time, for attaining it, thus causing distress to the immortals. (972) About this time, King Saudâsa, while out a-hunting, encountered the son of Vasishtha on a path that was passable only for one. (973) The king said to him, Śakti by name, 'Get out of my way.' The latter, too, at once said to him, 'A Brâhmaṇa ought to have precedence over a king (*i. e.* a king should cede the way to a Brâhmaṇa).' (974) Thereupon, the descendant of Pushya and son of Sudâsa, Kalmâshapâda by name, being blinded by rage, struck Śakti with a whip, as if he were a Râkshasa. (975) Thus struck, the sage's son cursed him in anger, 'You shall be for a long time a man-eater with an exceedingly deranged mind.' (976) Cursed by him, the king returned to his capital, and went into the inner apartments, forgetting the Brâhmaṇa whom he had, on his way, invited (for dinner). (977) Remembering him at midnight, he ordered his cook to prepare quickly flesh-food for the Brâhmaṇa. (978) When he (*i. e.* the cook) said, 'How can there be flesh (in the house) at midnight,' the king at once replied, "Serve human flesh to this Brâhmaṇa." (979) The cook too, went to the place of execution, and dressing in a moment some flesh from a *Śûla*, served it to the Brâhmaṇa. (980) The Brâhmaṇa, who was possessed of supernational vision, found out that the food was unfit to be eaten, and staggering with rage, said to him at once, 'Be thou an eater of human flesh.' (981) Thereupon, a Râkshasa, entered, at the command of Viśvamitra, the body of the king who had been thus subjected to the curse repeated a second time. (982) Ordered by him (*i. e.* by Viśvamitra), through enmity to eat up all the sons of Vashistha he (*i. e.* the Râkshasa) turned the king into a very cruel Râkshasa. (983) Possessed by the Râkshasa, he (*i. e.* the king) went to the penance-grove of Vasishtha and said to Śakti, 'The curse pronounced by you has now

taken effect. (984) With you will I commence my cannibalism. Where will you go from me who am clever in swallowing (men) by merely uttering the sound *hum*?' (985) Having said this, the terrible (Râkshasa) ate him up. Bathed in blood, he then swallowed the hundred sons of Vasishtha, yet remained (as) hungry (as before). (986) Then the sage, seeing the penance-grove void of his sons, was agonised by grief, as if he were torn by the thunderbolt. (987) He threw himself down from the summit of Meru, but did not die. For where can a man, who even in grief preserves his wisdom, like a relative who is really affectionate, be found? (988) Entering the fire, he considered it to be as cold as a mass of snow. Fire, I think, is ineffective in the case of those who have already been consumed by the fire of grief. (989) He entered the sea, with a huge stone tied round his neck. Even the great cannot overcome the dire calamity of bereavement. (990) Cast (ashore) as he was by the sea with the hands in the form of waves, he did not die. For how can a mass of waters realise the agony of grief? (991) Then binding himself tightly with cords, he plunged into a river but was (landed) unbound. From this the river received the name (*lit.* became) *Vipâśâ*. (992) Another river (into which he threw himself) rushed away in a hundred directions, and was consequently called *S'atadru*. Then that best of sages desisted from all attempts to kill himself. (993) Once he heard in his penance-grove the sound of the recitation of the Veda proceeding from his grandson who was in the womb of his daughter-in-law, Adriśyantî. (994) Seeing that Adriśyantî, wife of Śakti, and learning (from her) her account, he, the best of the firm-minded, took courage and composed himself. (995) The terrible King Sandâsa, possessed by the Râkshasa, came up, roaring like a thunder-cloud, to kill him together with his daughter-in-law. (996) As the king was approaching, Vasishtha, learned in *Mantras*, delivered him from the curse by a mere *hum* (sound), whereupon the king was quitted by that Râkshasa. (997–98) Thus freed from the curse, the king bowing down humbly before

the sage, requested him thus, 'Formerly I, a sinful wretch, whose mind was influenced by the Râkshasa, devoured a young Brâhmaṇa, while he was enjoying the company of his wife, with his gaze fondly fixed on his beloved. (999) His wife lamenting and beside herself with grief, cursed me that I would live only till I associated with my wife. (1000) As I have thus to observe the vow of celibacy, this race of Ikshvâku is near extinction (*lit.* has become extinct). Be pleased, therefore, to give me a *Kshetraja* son, who will be devoted to our family (*or* Be pleased to give me a *Kshetraja* son; for you are the last resort of our race).' (1001) Thus requested by Kalmâshapâda Saudâsa, the sage, whose mind was free from attachment, associated with Madayanti who had been ordered by him (*i. e.* the king). (1002) She conceived by association with the sage, but as the fœtus remained in her womb for twelve years, she, in sorrow, struck it with an *aśman* (*i. e.* stone) whence the son (that was born) came to be called *Aśmaka*. (1003) In the meanwhile, the wife of Śakti gave birth, in due time, to a son, who while in womb, had sung the Vedas together with their *Angas* for twelve years. (1004) Since he had preserved his grandfather who had determined to kill himself (*lit* who was dead) by inspiring him with courage, that worthy son of Sakti was called *Parâśara*. (1005) Learning from the report of his mother that his father had been killed along with his brothers, he, in his wrath, resolved to destroy the three worlds. (1006) Seeing his grandson looking, in his wrath, like the fire at the dissolution of the universe, Vasishtha, who regarded all beings with kindly eyes (*lit.* eyes, loving through compassion), said, (1007) 'Be not angry, my son. That father of thine went to heaven, having lived his full period of life (in this world). Men are born (and die) in accordance with their *Karma*. Who, then, is the slayer, and who, the slain?

XXIV. THE STORY OF AURVA.

(1008) Of yore, King Kritavîrya, who was like Kubera (in wealth), gratified the Brâhmaṇas, the receivers of the

first portions of sacrifices, with immense wealth. (1009) In course of time, the kings of his race, being poor, harassed the family of Bhrigus for obtaining wealth, like cruel bands of robbers. (1010) Vain is the effort made to seize lawlessly the wealth of others ; for the riches of the covetous must shrink on account of their deviation from truth (*lit.* contraction of truth). (1011) The kings who remained as poor as ever, though carrying off the riches of the Bhrigus, slew them all, down to children and embryos, on discovering their wealth in under-ground recesses. (1012) When the Bhârgavas were thus being killed by the Haihaya princes, one woman of the Bhrigu family secreted (in her thigh) the fœtus that had dropped down through fear. (1013) The boy who was born breaking open the thigh, a second sun as it were, struck the multitudes of kings with blindness by his mere look. (1014) The Kshatriyas, thus struck blind, all propitiated the Brâhmana (*i. e.* Aurva) and having regained their sight at his words, went away crest-fallen (*lit.* broken in valour). (1015) That boy sage, called Aurva, hearing that the Bhrigus had been slain, resolved to destroy the whole world and (therefore) practised severe austeries. (1016) Seeing that terrible wrath of his,—he, who was lustrous as a hundred fires,—his ancestors themselves, apprehensive of the consumption of the world, dissuaded him (from his resolve). (1017) At their persuasion, he cast the fire of his wrath which was about to burn up the world, into the sea, where it assumed the face of a mare. For the worlds rest on waters. (1018) Thus that great sage, Aurva cast off the fire born of his wrath. You too, O child, cast off the fire of your anger, and do not be perturbed in mind. (1019) Thus, at the persuasion of Vasishtha, Parâśara refrained from destroying the three worlds, but consumed the Rakshasas as sacrificial offerings by performing a Râkshasa-sacrifice. (1020) Thereupon, Pulastya (moved) with compassion, came to him, along with (other) sages, and saved the Râkshasas by propitiating him for the preservation of his own family. (1021) At his persuasion, Parâśara brought the sacrifice to an

end, and threw the sacrificial fire, destructive to the Rakshasas, into a tree in the north of the Himâlaya."

XXV. THE *SVAYAMVARA* OF DRAUPADÎ.

(1022) Having heard this story told by the king of the Gandharvas, Arjuna (*lit.* son of Indra) said to him, "Tell us whom we should have for our priest." (1023) Chitraratha said, "In a sacred place called Utkochaka, there lives a sage called Dhaumya, younger brother of Devala. He is fit to be your priest." (1024) Then, having taken leave of the Gandharva, the meritorious Pâṇḍavas went away in joy to the hermitage of Dhaumya by the path pointed out (to them) by him (*i. e.* by the Gandharva). (1025) Then the heroes, having saluted him respectfully, appointed him their priest—he of pleased countenance and heart and serviceable in restoring them to universal sovereignty, success, and prosperity. (1026) Then placing him at their head, they, accompained by their mother, set out in high spirits for the capital of the Panchalas to witness the *Svayamvara* of Krishṇâ. (1027) Going in the company of a group of Brâhmaṇas to the gathering of kings, they met (on their way) the illustrious sage Vyasa, the repository of blessings. (1028) Having saluted him and permitted by him, they entered the city crowded with arrays of elephants, horses, and chariots of the great kings. (1029) Disguised as Brâhmaṇas and living on alms, the heroes left their mother in the house of a potter and went to the hall of *Svayamvara*, (1030) where Drupada (*lit.* son of Prishata) had laid down the condition, which was but the bride's price in the form of prowess, *viz.* (stringing of) a very stiff bow and shooting the mark through a revolving mechanism. (1031) "If that hero *Savyasâchi* (*i. e.* Arjuna) be living, no one else would win my daughter:" this was his desire in setting (*lit.* with respect to) that mark. (1032) Then all the kings, with their ear-rings shaking, entered that hall occupied by the illustrious sages who had come to it of themselves out of curiosity. (1033) Among them, Duryodhana, whitened with the rays of bright pearl-necklaces

looked pre-eminently beautiful, like the moon among the stars. (1034) The kings sat on golden thrones furnished with seats of costly jewels, even as the immortals on the peaks of Meru. (1035) There shone those best of kings (*best of mountains*) wearing beautiful bracelets of gold (*having beautiful ridges*), and diadems resplendent with jewels (*and peaks shining with jewels*), and decorated with sandal-paste and Aguru-perfume (*beautified with sandal and Aguru trees*). (1036) With white *chowries*, as bright as flamingoes, waved round them, they looked (as it were) to be lotus-ponds with white lotuses standing on their straight stalks. (1037) Then appeared Krishnâ, attired in a white silken garment,–she who was, as it were, the banner of Kâma setting out on the conquest of the three worlds. (1038) The assemblage of kings reflected in the row of the nails of her feet appeared, as it were, to be trying to look at her face bent down in bashfulness. (1039) The pair of stems in the form of her legs, as delicate as the fibres of the stalks of the lotus-plant of her beauty, shone in the water in the form of her silken garment. (1040) She carried her plump hips, noisy with her jingling girdle, even as the Mandâkinî bears her sandy bank with swans sweetly cackling on it. (1041) That young plantain-tree of loveliness bore a line of hair (on her belly), which was, as it were, the shadow of the playful crest of the peacock in the form of Kâma. (1042) With a pair of breasts decked with a necklace, that river of youth shone, as it were, with a pair of *Chakravâkas* covered with lines of water-drops. (1043) The lotus in the form of her face shone with the bees in the form of her glances, with filaments in the form of the rays of her white teeth, and with petals in the form of her red lower lip. (1044) Gracefully stepping forward, he beheld the lords of men who were, as it were, fanned by the Mind-born with the fan of amorous feeling. (1045) Then Dhrishtadyumna, raising (*lit.* with) his arm resembling the tying-post of a war-elephant, stopped the songs (*lit.* words) of the bards and said, (1046) "O ye moons in the form of illustrious kings, to whom is not this assemblage of yours a very festival to eyes,–ye, the refulgence of whose

glory is as white as a mass of camphor? (1047) Our speech has not power enough to praise (adequately) your excellences,—ye whose unsullied fame is always a marvellous moon-light. (1048) O kings, behold this stiff bow, this mark, and this Krishṇâ who is to be won by fulfilling the condition, and then do what is proper." (1049) Having thus addressed the proud kings, the prince said to Krishṇâ bathing her, as it were, in the moonlight of the rays of his teeth, (1050) "O Krishṇâ, having saluted the sages, worthy of reverence, survey calmly this assemblage of kings. However, he who will hit the mark, will be your husband. (1051) This is the illustrious king Duryodhana, the head of the best of kings, the affluence of whom, possessed of pride, is enjoyed by his friends, as if it were their own. (1052) These are his valiant brothers, Dussâsana and others, in the cage of whose arms the goddess of fortune appears, as it were, to be a female swan kept for pleasure. (1053) This is the illustrious Karṇa, the lord of the Angas, a very ocean to multitudes of supplicants,—he, by whose very name, his foes are deprived of their sense of hearing. (1054) This is the mighty son of Subala (*i. e.* Śakuni), the maternal uncle of Duryodhana,—he whose fire of valour rose (in flames) by (*i. e.* being fanned, as it were, by) the sighs of his fugitive enemies. (1055) This is the king of Sindhus, Jayadratha, a bowman and matchless car-warrior, by the dust raised by whose armies the gods were led to suspect that they touched the earth. (1056) This is Krishṇa of eyes like lotus-petals, the slayer of Keśin, a lotus-bed (as it were) to the swarms of bees in the form of the eyes of his sixteen thousand wives. (1057) And this is the husband of Revatî and son of Rohiṇî (*i. e.* Balarama), the repressor of foes, who, by the glory of his मद [(1) intoxication; (2) rut] always appears like Airâvaṇa. (1058) These are the bulls among the Dâśârhas (*i. e.* Yâdavas) Kritavarmâ, Aniruddha, Gada, Sâtyaki, Uddhava, Akrûra and Charudeshṇa. (1059) This is Virâta, king of the Matsyas. This is Sudakshiṇa, the king of the Kâmbojas. This is Somadatta of the Kuru race, the son of the

brother of Sántanu. (1060) These are the sons of Somadatta *viz.*, Bhûri, Bhûriśravas, and Śala. This is Śalya, the lord of the Madra hill, and this is king Bhagadatta (of Prâgjyotisha). (1061) These and other kings have, O lady of lovely eye-brows, assembled for you—all worthy in point of birth and fame. However, he will be your husband, who will pierce the *Râdhâ*." (1062) When the prince of the Panchalas had said this, the kings rose up to go towards the bow, regarding it contemptuously (*or* regarding other archers contemptuously). (1063) Charming was the excitement of the kings, looking graceful by the display of their pride, and casting their eyes on their pillar-like arms. (1064) Indescribable was the confusion among them-that confusion in which when their ear-rings were shaken, and all round there were cast collections of rays issuing from their jingling bracelets, armlets, and pearl-necklaces. (1065–66) At that time, Krishṇa said to Balarâma, "Look at the disguised Pâṇḍavas (sitting) among the Brâhmaṇas. Surely, they who have now attained youth and have escaped from the lac-house, appear to be inwardly regarding, in the pride of their arms, the whole assemblage of kings as pitiable." (1067) As the foe of Madhu (*i. e.* Krishṇa) was thus talking in an undertone, all the kings went forward to the bow, each wishing to go ahead of the others. (1068) When the sky was filled with gods attracted by the pleasure of seeing them, the kings, with their gaze fixed on Krishṇâ, looked as if drawn in a picture. (1069) They were not able to string the bow as heavy as a mountain, and all their expectations with regard to their most cherished object, the winning of Krishṇâ, were at once foiled. (1070) To them whose armlets and ear-rings were crushed to powder by its hard pressure, even the idea of lifting up the bow became unbearable. (1071–72) When the kings were thus deprived of courage and damped in energy, and when their garlands had withered by their hot sighs, the mighty-armed Arjuna rose from among the Brâhmaṇas, as it were, raising up, in that assembly, the honour of the archers that had fallen low. (1073) As he proceeded towards the bow, the Brâ-

hmaṇas, filled with shame, exclaimed, 'Oh! quite in keeping with the Brâhmaṇa character is the stupidity of this blundering fool! (1074) Oh! this stripling of a Brâhmaṇa is, through folly, trying to string that bow which even such mighty persons as Śalya and others could not lift up! (1075) We shall now be ridiculed and hated by the kings. By the disgrace of a single member, the whole company is ruined. (1076) Or perhaps, he may a capable person. He appears to be brave and godlike in form. For, who can know the excellence or the worthlessness of the prowess of those whose real personality is concealed?" (1077) As they all were thus talking, Arjuna as lovely as Râma, drew the bow, and at once piercing the mark, brought it down. (1078) The moment the arrow of Arjuna pierced the target, the shafts of Kâma entered the heart of Krishṇâ. (1079) Then Arjuna became white with the showers of flowers sent down by the gods, while the kings became dark with the swarms of bees which flew up from them. (1080) Thereupon, Krishṇâ taking (in her hand) a garland of flowers, beautified with blue lotuses in the form of the lustre (*lit.* rays) of her glances, approached Arjuna. (1081) Drupada too, with his eyes expanded in joy and accompanied by his sons greeted him, looking disdainfully at the kings. (1082–83) Then the kings, with drops of perspiration rising on account of the heat of the fire of disgrace, with their lower lips brightened by the light of their forced smile, and with their violent wrath indicated by their red-lotus-like eyes, looked for a moment at each others' faces and said, (1084) "Oh! this long-bearded king, Drupada, who merely pretended to be humble, has brought us, proud monarchs, into ridicule. (1085) Having placed the prowess of our arms in the trembling balance in the form of a precarious task, this rogue has played the game of ordeal-by-balance, at our cost. (1086) We ourselves, simple-minded as we are, have sullied our crystal-white fame with the mud in the form of the contact of a wicked person (like Drupada). (1087) We are not angry with the Brâhmaṇa who has acted so very rashly. It is Drupada, who is ready to bestow on him his daughter, that

deserves death (at our hands). (1088) How, indeed, can we tolerate this breach of an immemorial custom? Where has *Svayamvara*, which is proper only for the Kshatriyas, been laid down for the Brâhmaṇas?" (1089) Having thus addressed Drupada, all the kings clad in refulgent armours of gold and with their faces wry on account of knitted eyebrows, rushed forward to slay him. (1090) Seeing them inflamed with rage, Drupada sought the protection of the Brâhmaṇas, who thereupon rose on all sides, ready for fighting. (1091) At this, Vijaya laughed, and preventing the Brâhmaṇas from fighting, drew that very bow and rushed at them. (1092) Bhîmasena too, huge like a mountain, tore up a tree of large branches, and leapt forward and attacked that ocean of kings. (1093) Observing the figure of Arjuna to be in keeping with his prowess, Karna furiously advanced towards him and thickly covered him with arrows. (1094) However, Karṇa could not, in the fight, withstand the long, straight arrows discharged by Arjuna's arms, even as a wicked man cannot bear (to see) the virtues of the good. (1095) That hero, growing suspicious by Arjuna's supreme valour, said to him, "O Brâhmaṇa, are you the *Dhanurveda* (the military science) in a bodily form, or Râma or Indra?" (1096) Having heard these words of Karṇa, Arjuna said with a laugh, "Fight on. What have you to do with it? You shall not escape me alive. (1097) Away with Duśśasana and others, of arms delicate like lotus-stalks and of a very soft valour, in this fight of persons like us." (1098) Having said this, he quickly covered him (*i. e.* Karṇa) with arrows issuing out of the ring of his terrible bow, as if he were, the sun covering him with his rays. (1099) The mighty Bhîmasena too, exasperated as he was, vanquished Śalya and Duryodhana and carrying them on his arms made them, as it were, the armlets of his prowess. (1100) When Bhîma had defeated Salya as well as other princes in a duel, the kings retreated (from the battlefield), in dread of the Brahmanic lustre (*or* in dread of the valour of the Brâhmaṇas, *i. e.* Arjuna and Bhîma). (1101) The wise Yudhishthira having already gone away with the

twins (*i. e.* Nakula and Sahadeva), Bhîma and Arjuna followed him taking Krishṇâ with him to the house of the potter. (1102) Those heroes went to their mother who was seated in the workshop of the potter's house. (1103) Then Bhîma and Arjuna said to her, "We have brought the alms," and Kuntî, in the darkness of the night, said to them, "Share it equally (amongst you)." (1104) But then seeing Draupadî, decked in brilliant ornaments, in front of her, Pṛithâ repented, filled as she was with the fear that her words would not come true (*lit.* afraid at having uttered a falsehood). (1105) Seeing Kuntî thus saddened, they, respectful as they were (to their mother), made an agreement among themselves that Krishṇâ was to belong to them all. (1106) Then Krishṇâ, having recognised them, to his great joy, to be Pâṇḍavas from their valour, came with Balarâma, to see them. (1107) Secretly entering (the potter's house), he saw there the sons of his father's sister, and touching the feet of Yudhishṭhira, said, "I am Krishṇâ." (1108) Having embraced and greeted Krishṇâ in joy, they heard (from him) their own account, and for a while remained still, with tears in their eyes. (1109) After Krishṇa had departed with Balarâma, as (secretly as) he had come, Dhrishṭadyumna, filled with anxiety, wandered about to get the news about his sister. (1110) Remaining concealed near the potter's house, he heard, in the course of their conversation, some one being called Krishṇâ, and a talk such was peculiar to Kshatriyas. (1111) Thereupon, he returned in great joy to Drupada and said to him, "Father, that sister of mine was chosen (for his wife) by one who (I am sure) comes of a royal race. (1112) The piper-betel creeper has of itself climbed upon a betel-nut tree; the nectareous moonlight has been united with the moon-crystal." (1113) Having heard these words of his son, Drupada sent his family priest to the Pâṇḍavas and had them brought to his palace. (1114) They accepted presents such as were befitting kings, from the various articles which had been collected and arranged by clever royal servants. (1115) Then Kuntî taking Krishṇâ with her

entered the inner apartments, while the Pâṇḍvas received with honour, sat down on jewelled seats. (1116) When they were sitting after their meals, Drupada came to them and asked them about their lineage which had already been bespoken by their noble appearance. (1117) Thereupon Yudhisthṭhira replied in a voice deep like thunder, as it were teaching the art of dancing to the peacocks kept for pleasure, (1118) "O King, qualities such as are extraordinary, such as are marked with nobility and such as are keeping with one's valour, are never to be found among of low-born persons. (1119) Why should you, in your fatherly affection, give way to doubt, without even reflecting? What ordinary person, I would like to know, would be brave enough to pierce the *Râdhâ*? (1120) O King, I am Yudhishthira. This is Bhîma, and this is Arjuna. By him was that mark brought down on the ground in the presence of the kings.' (1121) Having heard these words of Yudhishthira, sprinkled (as it were) with nectar, Drupada, whose cherished object had been fulfilled, attained the glory of joy (*i. e.* was filled with joy). (1122) Remaining, for a moment, motionless with joy, the king of the Panchâlas listened to their account and then spoke thus, censuring the sons of Dritarâshthra, (1123) "Oh! How fortunate that you should have escaped from that exceedingly dangerous lac-house! Oh! how fortunate that I, blessed that I am, should have formed relationship with you! (1124) Now let Arjuna take that hand of my daughter according to due rites." Hearing this, the son of Kuntî (*i. e.* Yudhishthira) remembering the unfailing words (*i. e.* words that must come true) of his mother, said. (1125) "O King, we all shall take the hand of your daughter. Do not have any doubts. For the working of Dharma (*i. e.* morality *or* social law) is very subtle." (1126) Hearing this, Drupada said with his heart in trepidation, "Oh! that you, who are conversant with the *Dharma*, (rules of morality) should talk something that is censurable and opposed to virtue (*lit.* not followed by the good)! (1127) How could persons like us bring themselves to

do, in disregard of family traditions, this act that is repudiated by popular opinion? (1128) Women should have only one husband, while men may have many wives. This is the established law of morality. How can you bring yourself to break it? (1129) Having heard this, Arjuna said to him, "Do not be discomposed, O King. We have been commanded by our mother that this lady should be shared by us together. (1130) How can persons, whose wealth is truth, allow it to be falsified? For truth is the root of the thousand-branched tree of *Dharma*." (1131) As the king with his son stood dejected at these words of Arjuna, Kuntî herself being questioned came and said the same to the king.

XXVI. THE EPISODE OF THE FIVE INDRAS.

(1132–33) At that very time, the revered sage (Vyâsa), the son of Satyavatî, the promoter of the interests of beings, the remover of all doubts, came there, and after being worshipped by them with their crests touching the ground, heard from them severally their doubts regarding the *Dharma* (law) with respect to marriage. (1134) Thereupon, the illustrious sage having said that what Yudhishthira said was conformable to religion, entered the council-chamber taking Drupada by the hand. (1135) The best of sages said to him, "Do'nt entertain any doubts for nothing. Hear, in this very connection, what had been ordained by the creator himself. (1136) In days of yore, once, Yama being occupied with the rites of (performance) a sacrifice, the whole earth was oppressed with the burden of beings, filled as she was with them, exempted from death. (1137) Then Indra employed in protecting the earth, visited, accompanied by the Gods, Brahmâ, and then went to the sacrificial place of Yama. (1138) There he saw in the Ganges a row of golden lotuses carried along with the waves, set dancing, for a moment, by the eddies. (1139) The thousand-eyed god (Indra) then tracing, in curiosity, the place where they came from, came upon a deer-eyed celestical damsel, whose lotus-like face wore a sad

look. (1140) Seeing that the drops of her tears falling down into the water were transformed into that row of golden lotuses, he asked her in wonder the cause of her sorrow. (1141–42) She, too, said to him that he would know it (if he followed her) and walked onward with a gait majestic like that of an elephant. Following her, Indra saw on the top of the mountain a handsome man seated with his beloved on a throne and playing at dice. Seeing him, the Slayer of Vṛîtra (Indra) proudly said, (1143) "Oh! Even on beholding me, the lord of the worlds, you do not tremble! Verily, in the presence of women even a cripple behaves like (*i. e.*, shows himself to be as mighty and handsome as) Indra." (1144) Having heard these words of Indra, the Lord of Gîrijâ (*i. e.*, Śiva) laughed and by a mere glance made him, in a moment, as motionless as a post. (1145) Then, when the game of dice was over, he, as it were, making the world crystalline by the rays of his laughter, spoke in private to that damsel who was in tears, "Release this conceited person, at my command, from the bonds of my anger." (1146) Thus addressed by him, the presiding deity of Heaven touched the paralysed Indra, who, the moment he was touched, fell down deprived of all animation. (1147) The Lord of Umâ (Śiva) said to him, "Do not entertain pride any more. Get up and breaking open the top of the mountain, look into the cave." (1148) Having heard this, he did as he was bidden and saw in that cave four other Indras of the same appearance, age and dress as himself. (1149) Seeing them, Indra trembled and was distracted in mind, fearing lest he too should become like them (*i. e.* be reduced to their state). (1150) The revered Bharga (Śiva) said to him, "You five should be born in the world of mortals for relieving the earth of its burden so that you may do service to the creation." (1151) Having heard these words of the Great Lord, they, joining their hands, said, "Let the gods Dharma and others be our fathers (in the world of men)." (1152) Indra, too, said, "Let the fifth among them be my son. By your favour, may I myself not fall down on the earth." (1153) God Śankara, who was (now)

pleased, (with, him) said to him, "So be it." The anger of the magnanimous lasts only till humility is shown to them. It is never permanent. (1154) Viśvabhuk, Dhritadhâman, Śibi, Śânti, and Tejaswin—these (five) Indras (of old) have been born on the earth as the sons of Pâṇḍu. (1155) That very lovely *S'rî* of Heaven, who have been born on the earth for them is your daughter. Do not, O King, entertain any doubts in this matter. (1156) Behold with supernatural vision all this just as it happened". Saying this Vyâsa gave him supernatural vision for a short while. (1157) Thereupon, the King of the Pâñchâlas having, to his great joy, seen the truth, came out in all humility with the sage, saying "Oh, How blessed I am!"

XXVII. THE WEDDING OF KRISHṆÂ.

(1158-59) After the illustrious sage had departed, on the auspicious day on which the moon entered the constellation *Pushya*, when Dhaumya had poured libations into the fire with due rites and (proper) *Mantras*, the Pâṇḍavas took the hand of Krishṇâ in succession, after which they were honoured by all the people of the Panchâlas with presents of many jewels and clothes. (1160) When these grand festivities, which became known everywhere, were going on, Krishṇa sent to the Paṇḍavas wealth consisting of numerous horses and elephants.

XXVIII. YUDHISHTHIRA OBTAINS HALF OF THE KINGDOM.

(1161) Then the kings, learning that Krishṇâ had been won by the sons of Paṇḍu, were filled with wonder and anger, and fear. (1162) Duśśâsana and others hearing of the good fortune attending the Pâṇḍavas, exclaimed (in grief), 'Alas!', finding fault with the ordinance of fate. (1163) Then Vidura, filled with joy, came to Dhritarashtra and said, "Oh! how fortunate that your sons should, by their prowess, win Krishṇâ!" (1164) Happy at hearing these words of the wise Vidura, the king of the

Kurus thought that it was Duryodhana who had won Krishṇâ along with glory. (1165) The Kshattâ (*i. e.* Vidura), however, said to him, "O Lord, it is your nephews, the sons of Kuntî, who, having escaped from the lac-house, have triumphed (*i.e.* met with good luck)." (1166) Thereupon, Dhritarâshtra concealing his real feelings and putting on an appearance of joy, said, "Oh! how glad I am that they, who are to me dearer than my own sons, are living!" (1167) Just when Vidura had left, Suyodhana came there accompanied by ministers, and overwhelmed as he was with rage, said to his father, (1168) "Oh! you have indeed forgotten your enemies who have proved their enmity to you, that you are prepared to draw them to yourself either through infatuation or simple-mindedness. (1169) In a kingdom which is ruled with distrust (*i. e.* very cautiously), Royal Fortune laughs at fear by the playful movements of the moon-white (royal) umbrella and *chowries*. (1170) He who receives kindly a thief that has been once detected, a wife that has once left him, and an enemy that has been terrorised, and goes to sleep (*i. e.* does not remain on his guard), is awakened (*i. e.* made to realise the danger from them) by these very persons. (1171) Do not, simple-minded as you are, trust an enemy that is a source of danger. O King, sovereignty, which is full of deceit (*i. e.* which must be maintained by recourse to policy), cannot be enjoyed by (adopting) an honest and straightforward policy. (1172) I know that even by employing the (four) expedients of policy it is impossible to overcome these princes. But if we neglect to take notice of them, they will be invincible even in thought. (1173) It is heard that they all have made Draupadî their queen. It is she who will be our means of causing disunion among them. For women are the very life of discord. (1174) Or let them be slain on this very day, O King, by clever and sharp men. For, an object, if not achieved in time (*i. e.*, when an opportunity offers itself), gives rise to repentance." (1175) When Duryodhana had said this, the heroic son of the Sun (*i. e.*, Karṇa) said, (as it

were) forming by the rays from his teeth a collection of filaments on the lotus of his face. (1176) "Plans, carefully laid though they may be by clever persons, never succeed unless (the workings of) fate are taken into consideration. (1177) What self-respecting person, who has incurred the hostility of another but who has proved his ability by his brave deeds, would delay in despatching his foe, if he sees on whose side fate is? (1178) The energetic Pâṇḍavas, though struck at by you by employing various stratagems, are still prospering. What else than the working of fate can account for this? (1179) Expedients, devices, stratagems involve but waste of time. Striking the enemy without delay is the only way to success. (1180) On this very day kill the Pâṇḍavas in battle, O King. For after a time when they are surrounded (*i.e.* aided) by Krishṇa and others, it would be impossible to overthrow them. (1181) A fire whose flames can be measured with the fist can be easily extinguished with water; but when it blazes forth, those who have neglected to extinguish it see it (realise its presence) only when they are scorched by its heat." (1182) Having heard this, Dhritarâshtra, infatuated by fatherly affection, thinking that what was said was right, was tortured by a state of uncertainty. (1183) He then summoned into his presence the old statesmen, Bhîshma and others, and asked their decision as to the propriety or otherwise of his sons' design. (1184) Thereupon the noble-minded and impartial grandsire said, "O King, even as yet the Pâṇḍavas have not become hostile to you. (1185) You should, therefore, give them half of the kingdom before others come to know your inward feelings (*i. e.*, your attitude towards them), and thus enjoy a sovereignty that will be free from all reproach. (1186) For, to say the truth, great warriors appear to advantage by (their) mercy, distinguished members of a family by their love for kinsmen, and the persons in authority by their humility." (1187) When the Bhîshma (Son of Gangâ) had said this, Droṇa (*lit.* son of Bharadvâja) said, "O King, Bhîshma (*lit.* son of Śantanu) had said just what is calculated to bring about the well-being of his family.

(1188) He, who, through folly, does not listen to opportune and salutary advice, only in a short time, incurs censure (*lit.* here the word "Fie!") and loses his position and wealth. (1189) Manage to hush up this imminent hostility among kinsmen. For all glory departs when family dissensions are exposed." (1190) Having heard this, Karṇa said with a slight contraction of his mouth, "It is, indeed, by their merits that kings enjoy their position (*lit.* live). (1191) What can be more strange than that ministers, who have been firmly bound by (the bestowal of) extra-ordinary honours and gifts, should not recognise (*lit.* wish for) their king? (1192) Or vain is the regard kings for that have their servants. It is fortune alone that brings prosperity even to a cripple. (1193) There was a king called Ambuvîcha. He was destitute of limbs and one could know that he was alive only from his breathing (*lit.* whose being alive could be perceived only from his respiration). (1194) His minister, Mahâkarṇi, established his own authority over the kingdom and resolved to usurp the throne, infatuated as he was by cupidity. (1195) However, this minister was slain by invisible persons that had sprung up on account of the merits of the king. Thus does the prosperity of kings follow (*i.e.* is dependent on) their good fortune." (1196) Having heard this, Droṇa said, "O Karṇa, son of a charioteer, doomed indeed are the Kurus, blinded by pride, that you alone should be the all-knowing person here!" (1197–98) Then the wise Vidura said to Dhritrâshtra, "Oh! that you should have no medicine, O king, for this disease in the form of calamity! Who, indeed, would not like that nectar so easily obtained, *viz.* the advice, wholesome and conformable to virtue, given by Bhîshma and Droṇa? (1199) The Pâṇḍavas are to you, by religious law, just like your own sons. It is not proper for you to deprive them of their rightful heritage. (1200) Who, possibly, can live happy and free from anxiety, having incurred the hostility of the mighty Bhîma and that archer, Arjuna? (1201) Let the resentment caused by Purochana be removed from the heart of the simple-minded Yudhishthira by conciliatory

means. (1202) Let them be propitiated and brought here on this very day for the well-being of our family. Let the joy of the crowds of the towns-people rise at seeing them. (1203) The conceited Karṇa is infatuated by his new rise to the position of a king; Duryodhana is as yet but a boy; Śakuni is wicked. How then can they have any idea of their real interests?" (1204) Dhritarâshtra, brought to his senses by these words of Vidura, said, "Conducive to the glory of our family is what you have said. (1205) Go, then, O Vidura, with attendants, and soon bring the Paṇḍavas here. My mind is eager to taste the nectar of their meeting." (1206) At this command of the king, Vidura filled with joy and affection, went in a swift chariot to the Panchâla city. (1207) On reaching the palace of Drupada, he saw the Pâṇḍvas, who were then in the company of Keshava (Kṛshṇa) who had come of himself out of friendly affection. (1208) Having given to each of them presents together with jewels, he, honoured by them, praised again and again relationship with Yajnasena (*i. e.* Drupada). (1209) Filled with joy, he told all that Dhritarâshtra had said, and asked them to go with him to Hastinâpura. (1210) Then on the advice of Drupada and Kṛshṇa, the Páṇḍvas set out followed by attendants for Hastináṗura. (1211) Indescribable was the pleasure that the towns-people took in extolling their glory—the towns-people whose hearts overflowed with the nectar in the form of joy at seeing them. (1212) Wearing jewelled diadems and beautiful armlets and earrings, they shone as if they were so many *Rohaṇa* mountains in motion, which had come there. (1213) Then having entered the capital and saluted Bhîshma, they went and made obeisance to Dhritarâshtra as well as Kripa and Droṇa. (1214) They, entertained with great honour, lived there happily for some time and then went to Khâṇḍavaprastha at the command of Dhritaráshtra. (1215) Then having obtained half of the kingdom conferred by him (*i. e.* by Dhritarâshtra), they, industrious as they were, transformed it into a wealthy city embellished with beautiful city-gates and lofty mansions. (1216) In that city which resembled

heaven and which was as beautified with pleasant gardens (*which was as beautified with the Nandana garden*), those kings (*regents of the worlds*), famous in all the quarters, lived in joy.

XXIX. THE EPISODE OF SUNDA AND UPASUNDA.

(1217) Once while Yudhishthira was sitting in his audience-hall with his brothers, the sage Nárada himself came to see him. (1218) Him, the mass of whose lustre suffused the quarters with a red-brown hue, the Páṇḍavas respectfully saluted and worshipped by offering him water for washing his feet as well as a jewelled seat and other things. (1219) Having enquired after their health, the illustrious sage made Draupadí, who had come to salute him, happy by (pronouncing) blessings, (upon her). (1220) Having dismissed her, the sage said to the Páṇḍavas in private, "Fortunately you are now happy, restored as you are to your royal glory (*lit.* embraced as you are by Royal Fortune). (1221) Attached as you are to one wife, your care should be to remain united among yourselves. For women are the root of (*all*) disunion (*or* discord). (1222) There lived two Asuras, Sunda and Upsunda (by name), who had conquered the assemblage of gods, and had, by their austerities, become invincible, powerful as they had grown in virtue of a boon from Brahmá. (1223) They had no fear from any created being, unless they, always valorous on the battle-field, fell out with each other. (1224) Then Brahmá, having consulted with the gods about the means of causing discord between them, created a celestial damsel named Tilottamá. (1225) At the command of Brahmâ, Viśvakarmâ fashioned her, having taken a very minute portion of perfect beauty from every gem (*or* from every best thing in the world). (1226) Then the lady, of a gait majestic like that of an elephant, walked round the gods, to serve whose purpose she then set out for enticing the two Daityas. (1227) Seeing her (as she walked

round them) Śiva at once came to have four faces, Indra, a thousand eyes, and the sages, hundreds of faces. (1228) Finding those two Asuras who were seated in a garden on the Vindhya, the lady of a slender waist went to the very spot and began gathering flowers. (1229-30) Charming was her body by its symmetrical development due to the exuberance of passion—body which was lovely by its graceful movements, which was unsteady with its creeper-like skirt of her garment waving in the wind, which now moved gracefully making the *sîtkâra* sound at the descent of the bees (on her face), and now looked embarrassed at the removal of her silken garment blown away by the breeze. (1231) Seeing that deer-eyed damsel, these two, intoxicated with wine, fell out with each other, each saying, 'She is mine alone,' She is mine alone.' (1232) Then lifting up their maces, they fought fiercely with each other, and smashed with mutual blows, fell down dead.

XXX. THE MEETING OF ULÛPÎ.

(1233) "Thus are women, O King, the cause of disunion, calamity, and humiliation. One should, therefore, be very cautious in attaching oneself to them. (1234) You should, O King, very carefully guard against disunion among you brothers. This is a task as hopelessly difficult as standing on the edge of a sword, that you have one woman as your common wife." (1235-36) Having heard this advice of Nârada, the Pâṇḍavas, apprehensive of disunion among themselves, made an agreement with respect to their (common) wife, (*viz.*) that a brother, who would happen to see another brother when in the company of Krishṇâ, should go on a travel, becoming an ascetic visiting sacred places, for twelve years. (1237) Having made this agreement in the presence of the sage Nârada, the heroes protected the earth with their arms resembling (*i. e.* as huge as) the best of serpents. (1238) Some days after the departure of the divine sage (Nârada), Arjuna (*lit.* son of Indra) once heard a distant cry of a Brâhmaṇa screaming piteously. (1239) "Oh !

the wicked robbers, powerful as they are, are taking away my wealth in the form of kine–I, who am helpless. Let Yudhishthira, therefore, protect me!" (1240) Hearing this loud cry of the Brâhmaṇa, Arjuna at once said, "Fear not!" and prepared to take up his bow. (1241) As he was going to the armoury, he came to know that Yudhishthira was there with Draupadî, and for a moment he was at loss what to do. (1242) Though eager to have his weapon, he, remembering his vow, did not enter (the room), but at the same time, he could not bear the loss of the Brâhman's property. (1243) "On the one hand, I shall have to break the agreement, and on the other, to violate my duty": reflecting thus, he was distracted, unable to make up his mind as to whether he should remain true to his promise or perform his duty (*lit.* being in a dilemma as to truth and duty). (1244) "Better that I should have to go to forest, but I cannot bear to neglect the Brâhmaṇa:" thus resolved, he entered and took his weapon. (1245) Then having cut to pieces the band of robbers with his arrows, Arjuna, the repository of renown, restored to the Brâhmaṇa his wealth of kine. (1246) Then going to Yudhishthira, Arjuna said, joining his hands, "Adieu, O King, I am going to forest, as I have broken our agreement. (1247) You should give me leave, who am starting on a pilgrimage. O King Dharmarâja, I, who am younger brother (you, who are so well known for your truth), cannot put up with untruth". (1248) Hearing these unpleasant words, the King with tears (in his eyes) said to him, "O Arjuna, the agreement made by us had reference only to mutual offence (*i. e.*, it was to be carried out only if one brother offended another in that particular respect). (1249) I am not at all angry with you, dear brother, nor have you offended me. I absolve you from all guilt. Pray, leave us not therefore." (1250) At this, the righteous Arjuna said to the King, "How can persons like us practise virtue hypocritically?" (1251) Having said this, the Pâṇḍava (Arjuna) took leave of the King and started on his journey in the company of Brâhmaṇas, self-controlled

or observing vows), well-versed in history, and skilled in expounding the spiritual science. (1252) Visiting sacred places in the company of the Brâhmaṇas, he came to *Gangâdvâra* and alighted to bathe (in the river). (1253) There, seeing him of a handsome form like Kâma, the daughter of the King of the Nâgas, born in the race of Airâvata, was smitten with love, and dragged him down (into the water). (1254) After he had performed the usual rites before the fire there, that lovely girl named Ulûpî told him of her family and requested him to accept her. (1255) Having heard the impassioned words of that tremulous-eyed girl, Arjuna of large eyes reflecting for a moment, said, (1256) "O lady of lovely eyebrows, who would not prize you, offering yourself—you that are the river of nectar to the eye, flowing in waves of lustre? (1257) But I have taken the vow of *Brahmacharya* (celibacy) and am on a pilgrimage to the sacred places at the command of my eldest brother, according to an agreement (between ourselves)." (1258) At these words of Arjuna, the daughter of the Nâga King said, with her breast chequered by the rays (issuing) from her eyes bent low through bashfulness, (1259) "O lotus-eyed one, unbecoming a virgin is this conduct of mine, that even before you I am talking like a bold woman. (1260) O Lord, I know the whole story of your agreement. But if you repudiate (*lit.* abandon) me—or what is the use of speaking it out? (1261) Either keep to your agreement or let my life depart. Think out which is the lesser evil of the two—the killing of a woman or the observance of truth!" (1262) Hearing these words of that deer-eyed girl, Arjuna, ever tender to the suppliants, enjoyed the great festivity of her company, sweet on account of amorous sports. (1263) On the following day, Arjuna, blessed that he was, took leave of that girl who bent down in modesty, and emerging from the water, went on his pilgrimage.

XXXI.—THE MEETING OF CHITRÂGANDÂ.

(1264) Travelling to the side of the Himâlaya, Arjuna visited the *Agastyavata*, the Vasishtha's hill, and

the *Bhrigu-tunga* (Bhrigu's Peak). (1265) In the various sacred places, he of holy soul and of rigid vows bestowed upon Brâhmaṇas *lacs* of cows, lands, and gold as well as houses. (1266) Having bathed in the sacred waters of *Hiraṇyabindu*, he turned to the east, and having visited the river *Utpalinì*, he came to the *Naimisha* forest. (1267) Having crossed the (river) *Nandâ*, *Aparanadâ*, *Kaushikì*, he passed through Gaya, the countries of the Angas and the Vangas, and went to the shore of the Ocean. (1268) Having visited the *Mahendra* mountain, he went to the city of Maṇipûra, where he was received with great honour by King Chitrâvâhana. (1269) There Arjuna saw, with his eyes expanded in rapture, the lovely daughter of the King, Chitrângadâ by name. (1270) Having beheld that moon-faced, slender-bodied, and lovely-eyed girl, he, though he knew not what it was to beg, solicited Chitravâhana for her. (1271) He, too, thus solicited by him (Arjuna), was filled with joy and said, joining his hands, "Blessed am I, with whom you of yourself are desirous of forming a connection! (1272) However, in our family, only one child is born in each succeeding generation, according to a boon of Śambhu, by way of maintaining the continuity of the family. (1273) She is my only child, and though a daughter, I look upon her as my son. Her son will be the propagator of my race, succeeding me as king. (1274) Accept then this daughter of mine in exchange for the (bride's) price in the form of the gift of her son (to me)." On this condition alone he bestowed her on Arjuna. (1275) Sporting there with that girl of eyes as tremulous as those of a frightened deer, he passed three years, that were as delightful as spring, in uniform happiness.

XXXII.—THE BIRTH OF BABHRUVÂHANA.

(1276) Having taken leave of her, Arjuna, mindful of the agreement, proceeded on his journey and arrived at the five *Tìrthas* on the coast of the Southern Ocean. (1277) While taking his bath in one of them, the hero dragged

up with force a mighty crocodile as large as an elephant, that had seized him by the knee. (1278) No sooner was it dragged out than it became (was transformed into) a lovely damsel, resplendent with brilliant ornaments and magnified (as it were) by the (halo of) lustre (spreading around her). (1279) Being asked by Arjuna, she said, "We, five celestial damsels, have been condemned to become crocodiles by the curse of an ascetic whom we had disturbed (in his austerities). (1280) When we earnestly implored him, he himself thus declared how we were to be delivered from the curse (*lit.* deliverance from the curse): "A certain hero will effect your deliverance from the curse by dragging you out of water". (1281) O Lord, you, that hero of whom Nârada had spoken to us have, on account of the multitudes of our merits, come to-day to this land. (1282) I have been delivered by you from this terrible curse. Now, be kind enough, O ocean of compassion, to deliver the other four". (1283) Thus requested by that celestial damsel, Arjuna delivered them from the curse and returned to the city of Maṇipûra. (1284) There he, comparable to Kâma, lived happily (*lit.* sported) for a long time, enjoying amorous sports with Chitrângadâ in the bowers of young mango-trees. (1285) In due time, Arjuna begot on her a lotus-eyed son named Babhruvâhana, as Indra (begot) Jayanta.

XXXIII.—THE ABDUCTION OF SUBHADRÂ.

(1286) Having bestowed him on his grandfather, Arjuna travelled to the west, and coming to the holy place *Prabhâsa*, stayed there observing vows and dispensing gifts in charity. (1287) Finding that his dear friend had come to that sacred place, Krishna paid him a visit, filled with joy at thus meeting him unexpectedly. (1288) With their eyes expanded in joy, they embraced each other, and having asked about each other's news, remained still in the ecstasy of love. (1289) Then those heroes went in a chariot to *Mount Raivataka*, and having seen it, entered Dwârakâ, full of festivities. (1290) Respectfully received by the best of

the Vrishṇis, Balabhadra and others, Arjuna lived there happily with Pradyumna and others. (1291) After some time, all the Vrishṇis, bedecked with ornaments, went with their wives to *Raivataka*, beautified with a grand festival. (1292) Among them Arjuna wearing a garland and adorned with tremulous earrings, shone as if he were a second Kâma who had come there in search of Rati. (1293) In the bevy of damsels who had gone there for that great festival, Subhadra, of lovely form the younger sister of Krishna, shone pre-eminently above all. (1294) That *Priyangu* creeper in the form of a lovely damsel, having sprouts in the form of her hands, full of bees in the form of glances and charming with (*lit.* having) flowers in the form of smiles, was then blooming in the spring in the form of youth. (1295) That deer-eyed damsel, (adorned) with her moon-white pearl-necklace, appeared as it were to be a river of fresh youth, (beautified) with a circle of foam. (1296) Arjuna beheld her who had graceful movements which were (as it were) the abode of Kâma, and who was, as it were, decking her ear with a blue lotus by her side-long glance. (1297–98) Having seen the damsel, whose spreading mass of lustre caused to be confounded with it her brilliant ornaments, who was, as it were, the presiding deity of the Moon, sprung from the milk-ocean, who was (as it were) a cluster of blossoms, wet with (the honey of) graces, of the tree of beauty, Arjuna became a target for the volleys of the arrows of (*i. e.* shot by) Kâma. (1299–1300) With his neck shaking on account of admiration called forth at her sight, he exclaimed, "Oh! Perfect, infinite, uncommon, unsurpassed is the lovely form of the tremulous-eyed girl! Oh! this is some elixir of life that is to be licked up with one's eyes!" (1301) Thus thinking, he, filled with longing, became for a while, a ball, as it were, tossed by the tremors of the torment of love. (1302) Then, being permitted by Krishṇa, Arjuna carried her off in a chariot, when the whole concourse of people was absorbed in the festivities. (1303) Coming to know that she had

been carried off, all the Vrishṇis, who had assembled together, were filled with rage, and preparing for a battle, they appeared like so many fires ready to consume (everything). (1304-1309) When their preparations for the fight were going on—preparations in which golden armours were put on, horses were saddled, great bows were strung,—when Balarâma trembling with rage, was censuring Arjuna, the lustre of his shaking ear-rings giving rise to rainbow hues,—when Ugrasena was breathing hard (with rage) as if he were afflicted with the heat of a terrible summer,—when Sâmba was looking up at the sky, as if apprehensive of Śambará's (sudden) appearance,—when Chârudoshna had drawn his sword which brightened his arm,—when Sâraṇa had grown eager to slay, by his might, heroes in the fight,—when even Aniruddha had fully accoutred himself for battle, and even *Kritavarman* had become *vikrita* (enraged),—when *Akrûra* had become *krûra* (fierce), and *Gada* had lifted up his *gadâ* (mace),—Krishṇa, with unchanged countenance, for a while observed silence, and then said, "What excitement of anger is this into which you are thrown on an occasion of joy! (1310) A girl must necessarily be bestowed upon some one endowed with good qualities. Tell me who is superior to Arjuna in this world in point of excellences? (1311) Who would not like relationship with him, son of Indra, that amulet-jewel of the earth, for which even sovereignty would be but an inadequate price? (1312) Who that is hostile to Arjuna, the dexterous and mighty-armed archer, as to Arjuna (*i. e.* Sahasrârjuna), the dexterous archer possessed of many arms, can (ever) hope for victory (*lit.* to whom would hostility to Arjuna etc. .....bring victory)? (1313) Let wealth together female slaves, horses, chariots, and elephants be first sent to that husband of Subhadrâ. This appears to me to be the proper course". (1314) At this advice of Krishna, the Yâdavas, restored to their right mind, cast off their wrath, even as serpents (may) throw off their poison.

XXXIV.—THE SEQUEL TO THE ABDUCTION.

(1315) In the meanwhile, Arjuna, having completed his vow according to the agreement and married (Subhadrâ), returned with eager longing to Yudhishthira. (1316) Seeing Arjuna returned with Subhadrâ, Yudhishthira filled with joy, considered the (whole) world as meted out to him (*or* looked upon the world as limited). (1316) Having saluted the King and Bhîma, and himself saluted by the twins (*i.e.*, Nakula and Sahadeva), he propitiated Krishṇâ who was charged with the poison the form of (her) concealed jealousy. (1317) Being a matron, she, when besought by him, loved him all the more. For the love of high-minded ladies grows all the stronger for their feigned anger (*lit.* when the feigned anger disappears). (1318) Subhadrâ, too, came up and having saluted the feet of Kuntî, lovingly made an obeisance to Draupadî, who talked (then) sweetly to her. (1320) The loving Subhadrâ (*lit.* sister of Krishṇa), (standing) before Draupadî (*lit* the Pânchâla princess) with her eyes expanded through affection, appeared, as it were, to be Prîti in front of Rati. (1321) There the ladies feasted their eyes on (drank in) Subhadrâ, of a face like the full moon, (as it were) the fire-kindling stick of Madana, with an unwinking gaze for a long time. (1322) Then Krishṇa himself came there with Balarâma, and in great joy, bestowed on Arjuna a dowry consisting of jewels and pearls. (1323) Krishṇa also gave (him) thousands of horses as fleet as wind, elephants blinded with rut, and chariots plated with gold. (1324) Having bestowed (upon Arjuna) immense gold as well as cows comparable to Kâmdhenu, the enemy of Kansa (*i.e.* Krishṇa) was gratified (at heart), respectfully worshipped as he was by the sons of Kuntî. (St. 1325—31 being very easy are omitted.)

XXXVII.—THE EPISODE OF Ś'VETAKÎ.

(1332) While Yudhishthira, the foremost of kings, was protecting the earth, the people ceased to feel any admiration for righteous rule (*lit.* deeds) of Râma and others

(*i. e.* other distinguished Kings). (1333) The scent-elephants in the form of kings, who were tied to the post in the form of his suzerainty, were always heaving hot sighs, having been subdued by his prowess. (1334) Ministers won over by gifts and honours, the subjects by protection, and respectable people by his humility—all brought him glory. (1335) His prosperity always went on growing with (*i.e*, on account of) his virtues, his munificence with his prosperity, his fame with his munificence, and the devotion of his subjects with his fame. (1336) Once Arjuna, accompanied by Krishṇa went to the banks of Yamunâ, with the desire of sporting in the water. (1337–38) There on the bank, where birds were warbling in the thickets of the wet *Vanjula* creepers, and where the *Vâncera* creepers and the sprouts of trees were waving in the gentle breeze, the lotus-eyed Arjuna, the dear friend of Krishṇa, sported with his wives, Subhadrâ and others, who were garlanded (as it were) with showers of water. (1339) The water was beautified with rainbows formed of the rays issuing from the gems in his armlets, as if with real rainbows fallen down from the clouds of the rainy season. (1340) Having come out (of the water), he entered the pleasure-house in the garden, and sitting at ease, listened to the singing of the deer-eyed damsels. (1341) In his humorous jokes, he seemed, as it were, to refresh the lovely damsels, fatigued by sports, with *chowries* (in the form) of the rays of (*i.e.*, issuing from) his teeth. (1342) There came to them a certain Brâhmaṇa, clothed in (*lit.* full of) the mass of his own lustre, as it were, Brahmâ (himself) embrowned with the (yellow) pollen of the lotus, his abode. (1343) Seeing him approaching, as it were, Majesty (itself) in a bodily form, or Mount Meru (itself) in motion, the two Krishṇas (*i.e.*, Krishṇa and Arjuna) rose up from their jewelled seat, joining their hands (in salutation). (1344) Approaching them slowly and pronouncing blessings of them, he said, "I am a voracious Brahmâna, and am hungry, having had a scanty (insufficient) fare. (1345) Having heard Brâhmaṇas

speak that you (two) are liberal persons, I have come to you." Arjuna and Krishṇa then said to him, "Tell us what is your favourite food." (1346) Then the Brâhmaṇa, manifesting his real form (as Agni), said, "I am Fire and I desire to consume this Khâṇḍava forest. (1347) Takshaka, a dear friend of Indra, lives in it and therefore, I am not able to enterit, guarded as it is by Indra out of love for him. (1348) I (therefore) entreat you to free the forest from the showers of rain sent down by Indra, by keeping them off by the multitudes of arrows discharged by your arms." (1349) Thus requested by Agni, Krishṇa and Arjuna said, "All right", and made ready to accomplish his object. (1350) There lived a King named Śvetâkî, born of (*lit.* the delight of) the Ikshvâku race, in whose twelve years' sacrifice fire blazed forth constantly. (1351) (At last) the sacrificial priests, fatigued by (assisting him at) his numerous sacrifices full of many details of ritual, and deprived of their eye-sight by the thick smoke of clarified butter, left him. (1352) Thus abandoned by them, he propitiated Śankara by his austerities and secured a sacrificial priest like Śiva himself—the great sage Durvâsas. (1353) In his twelve years' sacrifice performed at the direction of Śiva, Agni became dull (apathetic) on account of the enormous quantities of clarified butter poured into him without intermission. (1354) Reduced in splendour, lean, and suffering from loss of appetite on account of dulness, he went, at the direction of Brahmâ, to consume the Khâṇḍava forest which abounded with all sorts of animals. (1355) Agni then blazed forth in the Khâṇḍava, in the hope that dulness brought on by *ghee* would be removed only by the flesh (of animals). (1356) But Indra more than once extinguished him immediately (as soon as he blazed forth) by (sending down) showers accompanied with hail. Agni, therefore, suffered from the malady for a long time. (1357) At last, at the direction of Brahmâ, he approached Nara and Nârâyaṇa who were born on this earth as Arjuna and Krishṇa, that the obstacle of rain might be removed.

XXXVIII.—THE CUTTING OF THE TAIL.

(1358) Arjuna said to him, "O Revered one, I command a number of celestial missiles, but I have not got an efficient bow that will be fit for the purpose of fighting. (1359) But possessed as I am of an ordinary chariot as well as exhaustible arrows, I am quite ready to render this service to you. (1360) Even Krishṇa has not got a strong and efficient weapon, suited to the prowess of the assemblage of his staff-like arms and fit for accomplishing your work." (1561) Having heard these words of Arjuna, Agni replied that he would get for them the weapons and thought of God Varuṇa, who immediately appeared before him (*lit.* came). (1362-63) Being directed by Agni, he then gave to Arjuna the Gâṇḍîva (bow), two inexhaustible quivers, and a chariot which was as big as a town and which was drawn by horses, plump, tall, as fleet as wind, and as white as the moon and thus looking like the autumnal clouds in the sky. (1364) Having bestowed the discus *Sudars'ana* and the (mace) *Kaumodakî* on Krishṇa, Varuṇa (*lit.* lord of aquatic animals) took leave of Agni and departed. (1365) Having obtained that bow with which, in the days of yore, King Soma had conquered the three worlds, Arjuna shone like the Enemy of Tripura (*i. e.* Śiva). (1366) Then mounting the chariot, which resounded with (the roars of) mighty spirits, which had a terrible monkey (seated) on its flag-staff, and which had blazing lustre with its gold and jewels, Arjuna said to Agni, "Now enter the Khâṇḍava at once." (1367) As Arjuna and Krishṇa said so in joy, the Seven-flamed God (*i. e.* Agni) entered the great forest with them only. (1368) Thereupon, the Smoke-bannered God blazed forth in the Khâṇḍava, as it were, terrifying the world by his rolling tongues in the form of flames. (1369) The sky darkened with smoke and filled with the flames of fire, became fit to bear comparison with Râkshasas having their beards and hair ablaze. (1370) The quarters with the flames spreading sideways all around, appeared to have, as it were, the ripples of (molten) gold of Meru just melted, flowing from

all their sides. (1371) As soon as Agni seized upon the forest, all the trees appeared like (*lit.* came to have a resemblance to) the *Kiṅśuka* and *Aś'oka* trees in blossom. (1372) There arose the crackling sound (of the fire) resounding through the sky, as if it were the terrible (sound of the) splitting of joints at the commencement of the dissolution of the universe. (1373) The curls of the flames of Agni were, in some places, formed into masses, in some, they were moving playfully like creepers, and in others, they looked like trees. (1374) By the masses of insects crackling when burnt down in the dry grass, Agni, as it were, obtained full oblations of sesamums (thrown into him). (1375) The upper portions of the flames of Agni, touching the surface of the sky, created in the minds of the aerial beings a delusion that they were the movements of golden aerial cars. (1376) Then, as the fire burned clearly being replenished with the fat of (various) animals, the whole world appeared, as it were, to be made of gold, by (reason of) the circles of flames free from smoke. (1377) Then arose the terrible howling sound of the (blazing) fire, as if it were the loud crying of the quarters scorched (*lit.* licked) with the flames. (1378) The multitudes of gleaming sparks of fire flew about, as if they were so many souls of the consumed animals rising up into the sky. (1379) Crowds of animals dwelling in the forest ran here and there with their bodies half-burnt, and cried aloud thinking that it was the fire of *Pralaya* (that had broken out in the forest). (1380) The manes of lions, encircled with (red) flames, appeared, as it were, to be bespattered with blood on the rending of the temples of elephants in rut. (1381) Lordly elephants (*lit.* heads of herds of elephants), of huge bodies, ran about (here and there) covered with flames (*lit.* burning), (thus) appearing for a while to be accoutred with the thick armours of gold. (1382) Maimed with the volleys of arrows discharged all around by Krishṇa, and thus prevented from running, all the dwellers of the forest fell into that fire. (1383) Learning from the gods that the forest was being burnt

down, Indra himself, accompanied by clouds, came and saw the Khâṇḍava (on fire). (1384) The sky filled with lightnings and clouds, and the forest enveloped in flame and smoke, were now fit to bear comparison with each other, frightful as they had become to all the creatures. (1385–86) Takshaka had already gone away to Kurukshetra, when the animals were being killed with the Gâṇḍîva by Arjuna. But the wife of the Nâga was running away in fright, having swallowed up his son Aśvasena, who was, however, detected on account of the portion of his tail (remaining outside). (1386) Arjuna, seeing him (thus escaping), and enraged at the deception (practised upon him), cut off that tail with a sharp-edged arrow. (1388) Then Arjuna as well as Krishṇa and Agni cursed him, who had thus escaped by his trickery, "Never shall you win a stable position! (or Never shall you have any offspring)."

XXXIX. THE DEFEAT OF INDRA.

(1389) Then Indra, filled the surface of the sky, as it were, with a multitude of pillars of crystal by (in the form of) showers of rains, as thick as arms. (1390) Intercepted, in a moment, with a thick mass of arrows by Arjuna, the shower of rain poured down by Indra was dried up by the heat of the fire. (1391) Thereupon, Indra got enraged, and along with gods with their weapons uplifted, covered Arjuna with a thick shower of celestial missiles. (1392) But Arjuna quickly warded off his missiles by means of counter-missiles, and encountered all the gods in fight, filling the sky with (his) arrows. (1393) Then Arjuna by his arrows shattered into minute particles (like sesamums) a peak of Mount Mandara, which was hurled down by Indra, and the stones of which gave forth flames (being struck by Arjuna's arrows). (1394) When Arjuna had thus vanquished the army of the gods, their Lord (Indra), riding on Airavaṇa, appeared, on account of amazement, as if he were drawn in a picture (*i. e.* so motionless in amazement that he looked as

if he were drawn in a picture). (1395) A voice from the sky addressed him thus: "O Indra, don't you become reckless. Your friend Takshaka is not here. Why then fight for nothing? (1396) You certainly know that Arjuna and Krishṇa are (none else than) the gods Nara and Nârâyaṇa. It is not possible even for a hundred Indras to overcome them in fight." (1397) Hearing this Indra, went away, hanging down his head (*lit.* with his neck bent) in shame, but happy (at heart) to have seen his son superior to him in prowess on the battle-field.

XL. MAYA SAVED.

(1398–99) Then Agni, having devoured the dwellers of the forest,—goblins, Yakshas, Daityas, Râkshasa, and serpents, whose bodies had been torn to pieces by the showers of arrows discharged by Arjuna, was restored to his former health, and as it were, expressed his joy by (means of) his bright, clear flames. (1400-01) A Daitya-chief, Maya (by name), issued out of the house of Takshaka, and was running away in fright, but Agni, stretching out his arms in the form of his flames, swiftly pursued him, making the (whole) universe, as it were, reverberate with his loud roars of anger; and as he moved forward, he, dark with lines of smoke, looked like Death himself. (1402) Maya, too, seeing Agni angrily pursuing him and Krishṇa ready to strike him with his discus, said to Arjuna, "Protect me!" (1403) That store of mercy, Arjuna, saved him who had thus sought his protection. For it is never in the nature of the magnanimous to be averse to saving the distressed. (1404) Thus did Maya and Aśvasena escape from that great peril, as also the four *Sârangakas* who were saved by Agni himself.

XLI. THE EPISODE OF MANDAPÂLA.

(1405) Formerly there lived a sage, a *Brahmachârî*, called Mandapâla. He was learned in the sacred knowledge, and all the lores had of themselves entered his mind. (1406) When he had, in course of time, given up his (human) body and gone to Heaven, he could not,

being sonless, get admittance into the worlds which he had (*i. e.* ought to have) won by his austerities. (1407) At the direction of the gods, he returned to the earth for begetting sons, and having copulated with a female bird, got four sons. (1408) Coming to know of the danger from fire which threatened his sons living in the Khâṇḍava, the great sage praised Agni. (1409) Pleased at his praises, the revered Agni did not burn them—they who had been abandoned by their mother and were living by themselves (*i. e.* unprotected).

(1410–11) Then, excepting the young *S'ârngakas*, the sons of Mandapâla.....(*here a line, in the original text, seems to have been lost. The line is not found in any of the Mss. consulted by us*). Indra, amazed at that exploit (of his son and Krishṇa), came to them and bestowed on them the boons: "O Pârtha, I will give you the (celestial) missiles, when, after some time, you will see Śiva. O Krishṇa, your friendship with Arjuna shall last for ever." Then, pleased at heart, Indra returned to Heaven. (1412) Then Agni, who had attained the beauty of Meru, took leave of Krishṇa and Arjuna who were now happy, and went to his favourite regions. (1413) And the two Krishṇas got down from their chariots on the bank of a river, and were refreshed by the gentle breezes of the tender leaves of plantain-trees. (1414–15) Having thus consumed the Khâṇḍava by (with the aid of) the prowess of Arjuna and the superhuman power of Krishṇa, Agni got rid of the dulness brought on by drinking without intermission clarified butter of (*i. e.* poured by) King Śvetaketu, who had engaged in sacrifices for many years, Agni regained his capacity for receiving sacrificial oblations (as before). (1416) Thus did Agni, displaying many playful movements on account of the powerful wind raised by the feathers of Arjuna's arrows and distressing the world by his impetuosity, burn down the Khâṇḍava (forest), having kept off the downpour of Indra by means of the multitudes (thick masses) of the arrows of Arjuna.

SABHA'-PARVA.

I.—ENTRY INTO THE ASSEMBLY-HALL.

(1) Saved from that great peril the Daitya chief Maya, joining his hands, said to Arjuna, "What service shall I render to you?" (2) Arjuna said to him, "You should only be friendly to me. How can a person like me touch anything as the price of saving (another's) life?" (3) Thus repulsed by Arjuna, the *Vishvakarmâ* (architect) of the Asuras set about, at the command of Krishnâ, building an assembly-hall for Yudhishthira. (4-5) Then Krishnâ who had lived (with them) happily, grew eager to see his father, and (therefore) having bowed down to Kuntî and having had a parting talk with Draupadî and his younger sister (Subhadrâ), he bade farewell to Ajâtas'atru, who with his brothers had come to escort him, and requesting him to return, departed in his chariot drawn by *S'aibya* and *Sugriva* (two of his horses). (6-7) Then on an auspicious day, Maya brought with him the jewels of the assembly-hall of Vrishaparvan from the *Bindu* lake lying to the north of *Kailâsa*, and having presented a mace to Bhîma and a conch (named) *Devadatta* to Arjuna, he built an assembly-hall of refulgent lustre on account of its pillars of jewels—(8) (the hall) where, in the pleasure-halls beautiful (*or* transparent) on account of the jewel-inlaid floors, the deer-eyed damsels lost all regard for (ceased to care for) mirrors in decking themselves with ornaments; (9) where, in the walls of rubies, shone the permanent and ever new pictures consisting of the reflections of all objects (round about); (10) Where ponds shone with bright lotuses which were lovely with their stalks (made) of *Vaidûrya* jewels, which had petals (made) of rubies, and which had pericarps (made) of gold; and (11) which, reddening all the quarters with the clusters of the rays of its refulgence, was looked after by servants called *Bhîmas* capable of moving anywhere at will. (12) Then at the commencement of the great festivity, King Yudhishthira accompanied by kings entered, in the midst of the loud recital of the Veda (*or* in the midst of the loud greeting

of the Brâhmaṇas), that (assembly-hall), which was furnished with seats set with large jewels, and which shone (was beautified) with flowers of all seasons. (13) Then great sages of dazzling lustre entered that hall which was suffused with pink by the jewels in the crowns of all kings bowing down (before them and Yudhishthira). (14) There Chitrasena, the King of the Gandharvâs, with his retinue, waited upon Yudhishthira, the ornament of the whole assemblage of Kings.

II.—THE *KACHCHIT* CHAPTER.

(15) Then the divine sage Nârada, the lustre of whose body had suffused the sky with a red-brown hue, entered the hall and was received with a salutation by the Pâṇḍavas. (16) Having taken his seat on a jewelled seat, he said, as it were, filling that hall with the (masses of) camphor in the form of the rays of his teeth, to Yudhishthira who stood before him with joined hands, (17) "I hope, O Pârtha, that the people are devoted to you, who are (must be) skilled in the art of acquiring wealth. For, a wealthy man is (regarded as) a person of greater consequence than even those who are learned in all the lores. (18) I hope, your wealth bears the fruit of (*i. e.*, is expended in) good works. For, acquisition of wealth by a person, like a tree (in the possession of) of a coal-dealer, never more bears any fruit. (19) I hope, lovely damsels, of eyes (tremulous) like blue lotuses waving in gentle breeze, gladden your heart–you however, always remaining self-possessed (*lit.* who has not forgotten yourself). (20) I hope you are not so fond of flattery as to be duped by persons clever in reading your mind, and that your judgment is well guarded by wise men, as you must have cast off all foolish persons. (21) I hope you keep your plans (*or* policy) secret and are ever vigilant in looking after the affairs of your subjects (*i. e.*, government), and that your mental vision is never obscured by temptations." (22) By these words (of advise) of the divine sage, the King,

filled with joy, was illumined (in mind) just as the moon-crystal is lighted up by the rays of the moon.

III. THE DESCRIPTION OF THE ASSEMBLY-HALLS OF THE *LOKAPALAS*.

(23) Being asked by the King whether he had seen an assembly-hall like that before, the sage Nârada said; (24) "O Pârtha, the sacred hall of Indra looks very charming, where Indra with Śâchî is waited upon by the gods. (25) In that hall, O Indra among kings, shines Hariśchandra, as well as the assemblage of clouds and all the groups of the Maruts. (26) The luminous and lovely assembly-hall of Yama, built by Viśvakarman, is graced by the kings, Dilipa, Râma, Śaryâti, Bharata and others. (27) The assembly-hall of Varuṇa is white (in colour), has the Nâgas as the members of the assembly and is attended by Râvaṇa, Sugrîva, Vâli and others. (28) The hall of Kubera, built by himself, has in it (is beautified with) tanks with full-blown golden lotuses, and Śiva himself with his Gaṇas sits in it. (29) Of yore, did I see the assembly-hall of Brahmâ, having been taken there by Sûrya,—that hall which is filled with refulgence by the great assemblages of sages who live in perpetual celibacy. (30) (But) O Partha, I have not seen before, in the world of men, an assembly-hall like this of yours, built as it is on a celestial design (of architecture)". (31–33) Having heard this, Yudhishthira again asked Nârada, "All kings are the members of Yama's assembly. How then is it that Hariśchandra alone sits in the assembly of Indra? What did King Pâṇḍu among the kings (in the assembly of Yama) say to you?" Thus asked by the son of Pâṇḍu, the sage of the gods (Nârada) replied, (34–35) "That king shines in heaven more brightly than all (other) kings. That moon among illustrious kings, Hariśchandra, the conquerer of the world, obtained universal sovereignty by performing (*lit.* in) the Râjasûya sacrifice, and therefore attained the world of Indra. Your father has asked you to perform (*lit.* become a sacrificer in) the *Râjasûya* sacrifices. And you

are well-qualified for performing that sacrifice." Having said this, the sage departed. (36) When he, accompanied by great sages, had left for Dwârakâ, the King, heaving sighs, thought of nothing else than the Râjasûya.

IV. CONSULTATION ABOUT THE RÂJASUYA.

(37) Having consulted with the sage Krishṇa (*i. e.* Vyâsa) and Dhaumya, the King immediately sent Indrasena and had Krishṇa brought (to Indraprastha). (38) Krishṇa (*lit.* the enemy of Kaitabha) came in a chariot as swift as wind and drawn by *S'aibya* and *Sugrîva*, and saluted Yudhishthira. (39) Knowing that he (*i. e.* Yudhishthira) had set his heart on the *Râjasûya*, Krishṇa (*lit.* slayer of Kansa), who knew (*i. e.* anticipated) the difficulties (arising in an undertaking) and the expedients (to meet them), reflected (for a while) and proceeded to speak thus: (40) "O elder brother of Bhîma and Arjuna, quite worthy of you, who are born in the race of Nahusha, is this resolution of yours of performing the Râjasûya. (41) But as long as the formidable Jarâsandha lives, it is not possible even for the gods with Indra (at their head) to perform the sacrifice successfully. (42) On him alone attend all kings like Śiśupâla and Dantavaktra as well as (demons like) Mura, Naraka and Hayagrîva. (43) It was through dread of him, that foe of kings, that destructive lightning-fire to the Vrishṇis, marching irresistibly (against us), that we quitted Mathurâ. (44) Having learnt that his son-in-law Kansa was slain in battle by me, he stands today with the sole vow of exterminating all the Dâśârhas (*i. e.* Yâdavas). (45) Strengthened as he was by (the friendship of) Hansa and Hidika, two valiant warriors, this unconquered conqueror had become all the more arrogant. (46) But (some time ago) Hidika, hearing that Hansa was killed—Hansa who was other than his friend—, committed suicide (*lit.* went away), and Hansa, too, hearing of this, died, lamenting for him. (47) Now that they are drowned in the water of the Yamunâ, on account (by the power) of the merits of the earth, Jarâsandha, I think, is at present somewhat reduced in strength. (48)

Desirous of offering a sacrifice of assemblages of lotuses in the form of (human) heads, he has kept imprisoned eighty-six kings in Girivraja. (49) The rest fourteen he is most probably going to conquer in battle. For, he wishes to make the number of kings full hundred, as if they were beasts. (50) He, who will overcome that foe of the world and liberate the kings, will attain a position of all glory and rule here (on this earth) as a universal monarch." (51) Having heard this, Ajâtaśatru hesitated to launch on the undertaking (*lit.* became somewhat slack in his undertaking), considering a fight between him (Jarâsandha) and his brothers as fraught with danger.

V. THE BIRTH OF JARÂSANDHA.

(52) Having heard the words of (*lit.* from) Bhîma and Arjuna, "Now is the right time to display our valour in overthrowing Jarâsandha," the King said to Krishṇa, (53) "O Revered one, Destroyer of Kansa and Slayer of Châṇura and Mura, what is the prowess of this King of Magadha that even you have not been able to conquer him?" (54) Thus asked by the King, Hari (Krishṇa) said, "Formerly, there was a king of Magadha named Brihadratha. (55) The great sage Chaṇḍakausika, being pleased with him, gave him, who desired for a son, a fruit fallen down from a mango-tree, consecrating it with *mantras*. (56) His two wives, having eaten it, brought forth two lustrous halves of a child, (each half) having one eye, one arm, and one leg. (57) Those two halves of a body, which were cast by them at the crossing of (four) roads, were seen by a female demon named Jarâ who happened to come there. (58) The halves of the body being put together by her, a boy was formed of them in a moment. When the earth reverberated with his roars, the King of Magadha (Brihadratha) came out (in alarm to see what was the matter). (59) (Thereupon) Jarâ delivered to him that terrible son, Jarasandha, whom, a lion in battle, the elephants in the form of kings can never withstand. (60) In course

of time, Hansa and Hidika, his hands, as it were, were cut off by the Creator. Kill him, therefore, O King, deprived as he is of them. For this is the right time (for overthrowing him).

VI.—THE DEATH OF JARÂSANDHA.

(61) Having heard this, Yudhishthira, guided by Krishṇa's counsel, commanded Bhîma and Arjuna to slay Jarâsandha. (62) Those two heroes, eager for fight accompanied by Krishṇa started, after propitiatory ceremonies with benedictions had been performed for them (*i. e.*, for their safe journey and success in the mission), for Mâgadha, with their hands for their weapons. (63) Having crossed mountains and rivers in their journey, Krishṇa, Arjuna, and Vrikodara came near Girivraja (*or* the fortress-like hills guarding the city). (64) Then having broken down the peak of the hill (called Chaityaka), those (heroes), possessed of great might, beheld the capital of Mâgadha (which was), as it were, Heaven (itself) come down on the earth. (65) Having snatched (from the florists) garlands and costly cosmetics (on their way), they decked themselves with them and entered the city. (66) Great (*lit.*, indescribable) was the admiration and wonder (excited in the hearts) of the damsels of city, seeing them lotus-eyed and clad in the mixed dress of Brâhmaṇas and Kshatriyas. (67–69) Then having entered the palace, they, disguised as *Snâtakas*, passed, covering up (*i. e.*, fascinating), as it were, both the minds and speech of the King's servants with their lustre, through three courts, and beheld Jarâsandha, who, munificent as he was, went forward to receive them out of his regard for supplicants, who was, as it were, the embodiment of lustre and who wore on his bosom a neck-lace, that was, as it were his own energy (*or* prowess) in a corporeal form. (70) Seeing him, that lightning-fire to kings, these heroes, worthy of being propitiated, gave rise, by their eyes reddened in anger, as it were, to beds of lotuses in front of them. (71) Jarâsandha (*lit.* King of Mâgadha), too, having greeted them, said, displaying, as it were, by the rays of his teeth,

the glory of all the kings that had been drunk up by him, (72) "As supplicants come to my house, you really make me happy; but this dress of yours rather perplexes me. (73) You wear garlands and are besmeared with unguents, and yet you profess to be observing the vow of *Snâtakas*. You carry no weapens, still your superior valour is indicated by your pillar-like arms. (74) Who then are you, clad in the mixed dress (*lit.*, mixing up the dress) of Brâhmaṇas and Kshatriyas, that have entered, by a side-gate, my capital, the gate of which is (always) guarded by an army. (75) Brâhmaṇas are never refused admittance into my palace, the gates of which are (always) well-guarded. Even at midnight, my treasury is always open to supplicants." (76) Having heard this, Krishṇa immediately, said, as it were, having his broad lovely checks clothed in blosooms by (in the form of) the lustre of his angry smile, (77) "Decked with flowers and thus favoured by fortune, we are *Snâtakas*. Quite in keeping with our real character is this dress of ours—dress, the outward mark of which is valour (*i. e.*, which bespeaks our valour). (78) It is by a side-gate (*lit.* improper gate) the intelligent enter the house of an enemy. For, how can fight ensue unless insult has first been offered. (79) Dressing and living as we like, we are donors and not supplicants." Surprised at these words of Krishṇa, Jarâsandha said, (80) "Oh! I do not remember to have ever borne any enmity towards you, whom I do not know; for, Jarâsandha has no enemies who life and character are unknown (*i. e.*, who are obscure persons). (81) It is not proper for you to look upon me as your enemy, when I have done you no injury; for the good are never hostile to those who bear them no enmity." (82) Having heard this, Krishṇa (*lit.* younger brother of the Plough-bearer, Balarâma) said with a smile, "Oh! you, an enemy of the world, should call yourself peaceable! (83) Is this pride of power, or infatuation or (deliberate) dissembling that, even after committing a great sin, you talk like an innocent person? (84) You desire to offer sacrifices to the Lord of Chandî

(*i. e.*, Śiva) by multitudes of the heads of kings. How do you, if you are not brutal, wish to kill others? (85) How would a person, who flies into rage even at a slight offence, threaten another man's life without any hesitation? (86) How would a king think of immolating men (at a sacrifice), without trangressing the rules of right conduct or violating the sacred precepts? (87) Indeed, we cannot tolerate the overthrow of the order established by religion (*or* violation of the established rules of religion). This is Arjuna, this, Bhîma, and I am Krishṇa. Do now what you think proper. (88) Do not, in the haughtiness of your pride of arms, despise others; (for) the best of elephants have lions (as their formidable enemies), and the lions, again, have *S'arabhas*. (89-90) Either liberate all the kings and save your fame along with your life,—for King Yudhishthira himself has bestirred himself for their sake,—or fight with one of us. There is no third course open to you, other than fight or liberation of the kings." (91) Having heard this, the Jarâsandha, self-possessed, grave, and not losing his composure (*lit.* without confusion) even in (his) anger, said, casting his eyes on his arm, (92) "Extra-ordinary (*lit.* not seen been before), indeed, do I find your audacity to be, O Hari! I am that very Jarâsandha. Are you that very Krishṇa or some other person? (93) When Kansa was killed by you, slayer of your own kinsmen, it was I who engaged you in fight. To this (even) the Vrishṇis will bear testimony. (94) How can I, you yourself tell me, liberate the kings, as long as I am unvanquished? Indeed, I do not see in all the world any one who will conquer me. (95) You, O Krishṇa, have been defeated many times (before). Arjuna has a delicate frame. I, therefore, wish to fight first with the mighty-armed Bhîma." (96) Having said this, he tied up his hair with a piece of cloth that had its colour chequered by the lustre of his jewelled crown, and stood up ready for fight. (97) Immediately began the fight between Bhîma and the King (Jarâsandha),—fight in which no weapons were used and which was frightful on account of the ter-

rible noise of the striking of their arms. (98) Then, by the squeezing together of their machine-like arms on account of tight pressure, and by the close twining together of their knees, they became hardly distinguishable from each other. (99) As the earth shook repeatedly by the strokes of their feet, the townspeople were filled with fear that the dissolution of the universe had begun before its time. (100) The dreadful sound, arising from the strokes of their clenched fists making a cracking sound on account of the rending of their vitals, was like that of bamboos on fire. (101) Their fight went on continuously (uniformly) for ten nights, till at last Jarâsandha became somewhat unsteady (*i. e.* abated in vigour) on account of fatigue. (102) Seeing the King of Magadha exhausted, Krishṇa said to Bhîma, "Do not press him tightly, for (if pressed) he would recover his strength. Only break asunder his joints; for he will die, if he is disjointed." (103) At this advice of Krishṇa, Bhîma (lifted up and) rapidly whirled his foe of terrible strength a hundred times, like a tree. (104) Then violently pressing his knee against his back, he, huge like *Mandara*, roaring loudly, dashed him, vomitting blood, on the ground. (105) On account of the loud sound of his fall (*lit.* being dashed) and the roar of the son of Wind (*i. e.* Bhîma), even mighty creatures were, for a while, struck with terror. (106) Then Bhîma left that best of kings dead, broken asunder with his bracelets shattered, like a mountain with its ridges riven by thunderbolt. (107) Then Krishṇa, accompanied by Bhîma and Arjuna mounted his (Jarâsandha's chariot), which looked splendid with its stately horses and which destroyed the hopes of enemies. (108) Garuda, dazzling like the fire at the end of a Yuga, (*i. e.* at the time of universal dissolution), came and sat on the flag-staff of that chariot and was thus present near Krishṇa who had destroyed his foes. (109) Then Hari released the kings from Girivraja, installed the son of Jarâsandha as king, and having asked the kings to assist the Monarch (*i. e.* Yudhishthira) at the Râjasuya by paying him tribute, departed in their company.

(*St. 111–142, being very easy, are omitted.*)

VIII. THE COMMENCEMENT OF THE RÂJASÛYA.

(143) Then came Krishṇa himself with (the Yâdavas) Sâtyati and others and presented in joy a great deal of wealth to Yudhishthira. (144) Seeing that immense pile of gold, as huge as the Hemakûta, the King, at the command of Krishṇa, made preparations for the sacrifice. (145) The body of the King, emaciated by the observance of the vow of initiation, looked as slender, lovely, and worthy of adoration as the digit of the moon in the eastern sky (*i. e.* the crescent moon). (146) That omniscient, illustrious sage Vyâsa came of himself, leading an assemblage of sages, and officiated as his *Brahmâ*. (147) Yâjnavalkya became the *Adhvaryu*, Susâman, the *Udgâtri* (*lit.* singer of *Sâmans*), Dhaumya, the *Hotri*, as also Paila, and other sages became the *Hotragas*. (148–49) When the Râjasûya sacrifice was commenced on an auspicious day, celebrated with auspicious ceremonies, when jewels were showered on the earth, there arrived Duryodhana with his retinue, the hoofs of his horses having, as it were, pawed the whole horizon—invited as he was by the son of Mâdri, (*i. e.* Nakula, who had gone to Hastinapura to invite the Kurus). (150) On reaching the sacrificial yard of Yudhishthira, which was so crowded with kings, that he, though accompanied by an army of numerous elephants, could not be distinguished (in the vast concourse). (151) Other kings also, possessed of great wealth, entered with presents of jewels in their hands, blocking up (obscuring), as it were, the whole horizon. (153) Then sat all the kings in the sacrificial assembly, as it were, making the whole world filled only with kings, by (thus) assembling together. (154) The clusters of the rays of the jewels in their ear-rings, armlets, and crowns appeared, as it were, to be Agni's hair standing erect through gratification at the sacrifice. (155) On their bosoms,—they, whose turbans were (*i. e.* seemed to be) set dancing by the ends of the *chowries*,—shone (pearl–) necklaces, (which were) as it were, loud laughter(s) of Royal

Fortune. (160) Taking with them all the requisites of the inauguration, for the glory of the King, all headed by Nârada then entered the inner enclosure of the sacrificial ground. (161) That assembly resembled the *Brahmaloka*, on account of the various discussions held by the Brâhmaṇas, learned in Vedas and Shâstras, during the intervals of the sacred rites. (162) Seeing that boundless assemblage of the kings, Nârada perceived by his divine vision that Krishṇa was to be their extirpator (*lit.* who had taken the vow of destroying them).

IX.—THE DEATH OF ŚIŚŪPÂLA.

(163) When a year had passed, and time had come for offering worship to those who were worthy of the *Argha*, Bhîshma, who looked after what was done and was not done, said to the King, (164) "O King, it is now time for respectfully presenting *Arghya* (to the kings). Let the assemblage of kings be worshipped; for that sacrifice is the best in which the worthy are honoured. (165) The sacrificial priest, the friend, the king, the preceptor, the relative, and the *Snâtaka*—these six, say those learned in the sacred lore, are worthy of the *Arghya*." (166) Having heard these words of the grandsire, Yudhishthira said, "To what worthy personage, do you think, should the *Arghya* be first presented?" (167) Thereupon, Bhîsma, reflecting (a little), said immediately to the King, "When Krishṇa himself is there, who else deserves the (first offering of) worship? (168) Indeed, the planets and other heavenly bodies do not shine when the Thousand-rayed One (the Sun), skilled in lighting up the globe of the world, has risen!" (169) When Bhîshma had said this, Sahadeva, commanded by Dharmarâja, presented with due formality the *Arghya* to Vâsudeva (Krishṇa). (170–173) Seeing this, Śiśûpâla, with his face wry on account of knitted eye-brows, with his eyes reddened, as it were, by the smoke of the fire (in the form) of his rising anger,—as it were fanning himself, heated by anger, with the rays of his white teeth which were visible on

account of his slight, forced smile, and reproaching, merely with his look, the kings who observed silence, after having stopped the songs of the groups of bards by (raising) his hand jingling with bracelets and having the beauty of the tying-post of a victory-giving elephant, addressed in a voice as deep and resounding as the roar of clouds, (173) "Oh! that men should be guided by (*lit.* abide by the words of) those whose thoughts always run wild (*lit.* whose minds are unfettered)! What blessed person, indeed, has cut a tongue that talks wildly? (174) This thoughtlessness, which you, who are no better than children, have shown (*lit.*, which has arisen in you) on account of infatuation, pains our heart, though (as a matter of fact) it is calculated to excite nothing but laughter. (176-177) If Bhîshma himself says first that the sacrificial priest, the friend, the king, the preceptor, the relative, and the *Snâtaka* are worthy of worship, and afterwards that Krishṇa alone is worthy (of worship), then, there is the *Ritvij* Vyâsa, there is the preceptor Droṇa, and there are the friends, *viz.*, the worthy kings. There are also others who are the sages and the Snâtakas. What is Janârdana (Krishṇa) among (*i.e.*, as compared to) them? (178) These worthy kings, who have foiled the aims of their enemies by their pillar-like arms, are silent because they are labouring under a delusion as to the real character of the Pâṇḍavas (*lit.*, with respect to the Pâṇḍavas). (179) If it is either ignorance or pride that leads one to mistake the improper for the proper, then such a mistake is not looked upon as imbecility in the parlance of heroes. (180) Let the venerable like Bhâradvâja (Droṇa) and the old like Drupada say who will wipe off this disgrace common (to us) all. (181) Oh! it is a shame that this sacrificer's fame, as white as the moon and as white and delicate as the *Kunda* flower, has been crushed (as it were) by a thunderbolt. (*Or* Oh! it is a shame that the moon-white *Kunda* flower, *viz.* the fame of this sacrificer, has been crushed by a thunderbolt). (182) These worthy kings, proud as they are, will not put up with (this) insult. It is because of our kindliness that we have come here, and not at the

command of Yudhishthira. (183) I have seen (what sort of men) the Pâṇḍavas or the sons of gods (as they style themselves) are. Bhîshma, too, have I found out. I have also seen (what sort of man) this audacious cowherd, who accepts the *Arghya* as if he were worthy of it, is." (184) Having said this, he got up in rage from his large golden seat, and with his turban loosened on account of excitement, went out accompanied by the kings. (185) Yudhishthira ran after him, and joining his hands, said, "O King, pray, do not be carried away by anger. (186) Forsooth, I know that you know Madhusûdana (Krishṇa) in his real nature (*i. e.*, who Krishṇa really is). It is, however, through the influence of *Karma* that you are labouring under this delusion (*or* this frenzy has seized you). (187) O King, this malice does not at all become you—you, who are high-minded, are born in a great family, and are brave and possessed of excellences." (188) As Ajâtaśatru was thus speaking excitedly in the assembly, Bhîshma said (to him), "O King, do not bend down before this king for nothing. (189) This exceedingly base King does not deserve to be bowed to in supplication. Never is the funeral fire fit for receiving oblations consecrated with *Mantras*. (190) If the King of the Chedis considers Krishṇa (*lit.* He of eyes like white lotuses) unworthy, then let him himself tell us who is superior to Govinda (Krishṇa). (191) Who else than he, clever in bringing pallor to the cheeks of the wives of (the demon) Madhu, took away the collyrium (from the eyes) of the wives of Asuras—the collyrium which had (as it were) stolen his own (dark) complexion? (192) Who took away by his disc the jealousy felt by the deer-eyed wives of the thousand-armed Bâṇa at his giving the same kind of embrace to all?" (193-94) As Bhîshma was speaking thus, Sahadeva said, "O Kings, listen ye all to what I say now. Here I place this foot of mine, mark ye well, on the head of every-one, who, through depravity, does not bear worship being offered by me to Keshava." (195) When Sahadeva, having said this, showed his foot before (them), great was the excitement of the

kings preparing for battle. (196) Then said the King of Chedis, turning round his head (*lit.*, neck) a little and as it were, casting, for a moment, a circle (of light) about him by the refulgence of his tremulous ear-rings, (197–98) " How possibly can this Sahadeva, a mere boy, be taken notice of by heroes as these kings are? However, you, O old man, I awaken (to a sense of right). O foolish Bhîshma, why do you delude us like the Pâṇḍavas for nothing—we, who know (full well what) the valour of Krishṇa (is)—by false praises of Krishṇa. (200) Oh ! it is by such rogues as you are that Govinda has been made (*or* set up) as a virtuous person ; for generally people are carried away (influenced) by mere strikingness of speech (in forming their opinion about others). (201) A clever flatterer as you are, concealing your sins, you are creating enmity between the Pâṇḍavas and the Kings, though you yourself are incapable (of anything). (202) Of yore, there lived a swan, a cheat, always talking of morality but hypocritical (*lit.*, false) in his conduct. The birds trusting him used to commit their eggs to his care and go away. (203) However, he, feigning to be indifferent to everything, used always to eat them up. Similarly are you, O Bhîshma, a foe having the mouth of a friend (*i. e.* talking as sweetly as a friend), to your kinsmen. (204) You have fallen off from the path of the virtuous. Vain is this celibacy. I think it is but a hypocritical vow, most sinful involving as it does the extinction of the family. (205) You speak of everything only in words, but do not know it in its real essence. This is just like a carrier of a load of sugarcanes, who only bears it on his back, but is not able to chew them (and taste their juice). (206) The bird *Bhâlinga* always cries out, '*Mâ Sâhasâm* (*i. e.* Be not reckless'), but himself eats flesh (snatching it) from the tusks of the lion. (207) You, crooked in your ways, are spoken of as one upholding morality in assemblies, but do you not see that, when you praise others, you are only damning them ? (208) Is not the fact that Jarâsandha was treacherously killed by three persons disguised as Brâhmaṇas sufficient to silence your praises

of Krishṇa?" (209) Hearing this speech of Śiśupâla, Bhîmasena was filled with a terrible wrath which was as unbearable as the dreadful fire at the end of a *Kalpa* (*i. e.* at the universal dissolution). (210) Three perpendicular lines of wrinkles were seen on his forehead which were, as it were, the three lines of smoke of the fire of valour risen beforehand (*i. e.* before the fire has actually blazed up). (213) Seeing him, the King of Chedis said, laughing loudly, "O Bhîshma, release him, let him be a moth to the fire of my wrath. (214) I shall not attack violently and kill this boy together with you, for never does the lion of Kâtyâyanî (Durgâ) rush upon a jackal." (215) To Bhîma, the fire of whose anger grew all the more at this, Bhîshma said, as it were, bathing him in the streams of the lustre of his smile, (216) "O Bhîma, O Bhîma, be not angry with this person who has disgraced the (royal family of the) Chedis, and who is blinded by pride. The slayer of Mura (*i. e.*, Krishṇa) is (destined to be) his Death, dreadful with his tusks in the form of the points of the discus. (217) There was a king of Chedis, known as Damaghosha. Sâtvatî, the sister of Vasudeva, was his wife. (218) That queen of the Chedî King gave birth to this Śiśupâla, having three eyes and four hands, and (soon) heard these words of the aerial being: (219) 'He, on whose lap his extra members will drop down (or disappear), will be his slayer.' Having heard this, she placed the boy on the laps of (several) kings. (220) When, after a time her relatives had come, Śiśûpâla placed by his mother on the lap of Krishṇa, lost his extra eye and hands. (221) Thereupon, Sâtvatî, alarmed to see it, implored Krishṇa out of motherly affection to give her a promise of safety (for her son). (222) Keshava gave her the boon that he would forgive a hundred offences of his. It is on account of this that this king is free from any fear." (223) As Bhîshma was telling this, Śiśupâla with the silken cloth in his turban loosened on account of great excitement, said to Krishṇa, (224) What unworthy person other than you, O Hari, shameless as you are, would accept worship offered by

fools, when all the kings are there? (225) Or rather you have been thus mocked by the Pâṇḍavas (purposely) in order to make you an object of ridicule. This worship offered to you is like a garland put round the neck of a crow merely for fun. (226) O Krishṇa, you deserve to be killed by these kings, but particularly by me. How can the proud put up with a low person who disrespects all?" (227) Having heard this, Krishṇa without getting excited (*i. e.* calmly) said to him, as it were, putting in his mouth the *Pâñchajanya* (conch) by (in the form of) the lustre of his smile, (228) "Fortunately the number of his offences has become full in the presence of all kings. For, who is able to convince the people severally? (229) When I had gone away to Prâgjyotishapura, he burnt down Dwârakâ, white with its pillars of crystal, as if it were his own fame, white like pillars of crystal. (230) Again, he stole away the horse let loose at the Aśvamedha sacrifice performed by my father. Where is the use of mentioning the other insults (offered to me) by this wicked wretch?" (231) Having said this, he at once cut off with his discus his (Śiśupala's) head decked with a pearl necklace, like that of Rahu with nectar trickling down immediately on its being drunk. (232–33) When that king, with his head cut off, fell down from his golden seat on the ground like a high peak of Meru, his lustre surpassing the effulgence of the sun and fire and embrowning the atmosphere, entered the mouth of Krishṇa, as the kings were looking on. (234) Thereupon, the earth shook, her girdle of oceans became unsteady (*i. e.* the seas growing rough), and it rained in showers, accompanied with the crash of thunder, though the sky was cloudless. (235) Seeing this, a dead silence fell over the assembly of kings, which thus bore resemblance to the milk-ocean, silent at the close of the churning.

X.—THE ANGUISH OF DURYODHANA.

(236) Having immediately crowned the son of Śisupâla as king, Yudhishthira along with his wife, performed *Avabhritha* ablution, at the command of

the sages. (237) Then, when the sacrifice in which ample Dakshiṇâs were given (to the Brâhmaṇas) was brought to a close according to the due rites, the Lord (*i. e.* Yudhishṭhira) shone with his head wearing the crown (which was the emblem) of the conquest of universal sovereignty. (239) After they (*i. e.* the kings) had gone, Krishṇa too took leave of the king and his brothers and departed, being with great difficulty (most unwillingly) dismissed by them, unsatisfied as they were with the nectar of his company (*i. e.* his sweet company). (241) Only Duryodhana and his maternal uncle, Śakunî remained there. For, verily, one's prosperity appears to advantage when it is enjoyed by one's kinsmen. (242) Beholding the glory of Yudhishṭhira, full of wonders, he, inflated with the poison of hatred, was intensely tormented (with mental anguish) as if he were boiled like a drug in a closed vessel. (244–45) Once as he was seeing that assembly-hall built by Maya, beautiful on account of the celestial design (on which it was built), lovely with its pillars of Vaidûrya, having lattice-windows of heated (*i. e.* pure) gold, and bathed in the moonlight of its moon-stone rampart, he came to a pavement of crystal, but turned back, mistaking it for water. (246) As he was going away, with his garments drawn up, he saw a clear tank, but mistaking it for crystal, fell into it, with all his clothes on. (247–48) And he thought, on account of the perfect transparency of the crystal palace, a (closed) door to be open. Seeing him thus deceived, the servants there laughed at him, and the royal ladies in the palace as well as Vrikodara (Bhîma) with his brothers, put on, as it were, *dantapatras* on their cheeks by the lustre of their smiles. (49) Consumed by that fire of (*i. e.*, born of) the insult, he, in shame, concealed his feelings by pretending to look aside (as if nothing had happened). (250–253 omitted, being very easy). (254) "Who, proud and jealous like myself, would live, if he has seen himself lowered and his enemies risen to full glory? (254) To me who have seen the kings being refused admittance to the palace of the Pâṇḍavas by the

door-keepers, death (itself) would be a great festival, now that I have lost my position of dignity (*lit.*, whose honour has faded). (255) That sacrifice, that assembly, that pomp, those articles of enjoyment, that paraphernalia—Oh! it is not possible to measure the great festivity even by my desire (*i. e.*, such festivities as I behold at Indraprastha would not be conceived of by me in my wildest dreams). (256) When the King of Chedis was killed by Murâri, Oh! none in that assemblage of kings seemed to have life in them, on account of the dread of the Pâṇḍavas. (258) So unbearable was that ridicule to which I was exposed in the assembly-hall and that glory of my enemies that I have resolved to put an end to my life (*lit.*, to die). Oh! What shall I do?" (259–260) "They have not deprived you of your power, nor have the provinces lying adjacent to your kingdom been closed up by them (to you). Wide is the revered earth. Be you too a conqueror of the quarters. (261) If you do not look upon yourself as triumphant unless you have conquered the Pâṇḍavas, then, indeed, (I say) those possessed of heroic lustre never shine before others who are possessed of the same heroic lustre. (262) Listen to what I say even with respect to this. Even Indra is too weak to vanquish Krishṇa, Arjuna, and Vrikodara, allied with the Pânchâla King (*i. e.*, Drupada). (263) Now, there is one sure and safe means in this (difficulty—by which they may be conquered). Expert as I am in the game of dice, I can defeat Yudhishthira who does not know the game. (264) I shall win all his wealth in the game and give it to you. If he is challenged he will not decline to play, as he is now observing the vow of the Râjasûya. (265–70, omitted, being very easy). (271) "Your fame has put forth sprouts in all the quarters; your prosperity has blossomed forth in the houses of your friends; and your valour has borne fruit on the heads of your enemies. (272) You hear the singing of deer-eyed damsels, blended with the notes of the flute, you wear rich gaudy (*lit.*, of great splendour) clothes as well as bracelets. (273) You always ride on elephants resembling moving

mountains and on horses as fleet as wind. Why then, my child, have you grown lean and miserable?" (275) Who ever holds in respect a man who does not resort to forest when he has seen the prosperity of his enemies growing (*lit.*, superior) and his own declining (*lit.* inferior; defective)? (276) Fie on the disgraceful life of the man who bows down to his enemies, though he is being inwardly consumed on account of his powerlessness (to overthrow them)! (279) Was it not a death to me that I, miserable as I was, put on an appearance of joy, as if I were happy, like an actor? (280) Fie on that ass in the form of a man, who humbly bears that unbearable load of the insincere respect shown to him by his former foe! (281) Vain is this royal umbrella over my head—a very symbol of my misery—I, who, proud as I am, am seeing the Pâṇḍavas rising, while I myself am slowly declining! (282) Such was the glory of the Pâṇḍava King that I beheld at the Râjasûya sacrifice, that the kings could not conceive of it even in their desires. (283) Wherever Yudhishthira cast his eyes, there shone, as it were, beds of lotuses by (*i.e.*, in the form of) the clusters of the joined hands of the kings. (284) In that pressing crowd of the kings, the horizon seemed to be completely filled with *chowries*, the earth with horses and elephants, and the sky with royal umbrellas. (285) There, ordinary kings, not getting admittance into the palace, remained waiting at the door for a long time, like rustic tax-payers. (286) On account of the heap of wealth brought from various countries, the quarters seemed to have been piled together with all the great mountains (in them) formed into one mass. (287) When each *lac* of Brâhmaṇas had partaken of all sorts of food, the fact was notified by the blowing of conches, day and night, at that sacrifice. (288) By the constant blowing of the conches, capable of filling all the quarters, the ears of the kings were continually deafened. (289) At the time of the coronation of Yudhishthira, all the kings were standing with umbrellas and *chowries* (or fans) in their hands, vying with one another (to serve the Monarch). (292) That grief alone, that Vrikodara should have laughed

at me, winking in ridicule, has, like an iron dart, been fixed in my heart. (293) Therefore, by your permission I will, with the aid of Śakuni, win that glory of Yudhishthira by means of glambling alone."

XI.—THE GAMBLING MATCH.

(294) Hearing these words of his son, Dhritarâshtra, apprehensive of the extinction of his family, said, "Oh! what a dire calamity is threatening (to befall) you! (295) Why are you tormented at seeing the prosperity of your brother? You, too, are possessed of glories that are envied by kings. (296) Conquer you, too, the kings, relying on the prowess of your arms and having the Pâṇḍavas as your allies, and then celebrate many sacrifices. (297) If the efforts, which are made by the covetous to appropriate the wealth of others, were directed to the preservation of their own (riches), who would then be in misery?" (298) Though Duryodhana was thus repeatedly exhorted by his father, he, completely under the influence of greed through ill-luck, would not abandon his obstinate resolve of gambling. (299–302 omitted, being very easy.) (303) In that hall, let the Pâṇḍavas enjoy the company of my sons as well as the game of dice,—company happy on account of friendly enjoyment of pleasures," (304–310 omitted, being very easy). (311) I know those gamesters headed by Śakuni, who play a mean game; but being challenged, I cannot decline on account of the vow of the sacrifice. (312) Who can trangress (the decrees of) Fate which does whatever it wills?" Having said this, Yudihshsthira started with his brothers for the Kuru country. (313) On his way, the son of Pâṇḍu (as it were) gave rise to an untimely night by the clouds of dust raised by the arrays of elephants and troops of horses. (314–19 omitted, being very easy). (320) Then Yudhishthira, accompanied by his brothers, entered the assembly-hall of the chief of the Kurûs, refulgent with jewels, furnished with golden seats, and filled with rogues such as Karṇa, Śakuni, Suyodhana, Jayadratha, Duśśâsana, &c.

(321) Then, Śakuni said, "Let the game of dice, that stage-manager of the drama of friendly love, be commenced." At this the son of Pâṇḍu (Yudhishthira), as it were, laughing at (*i. e.*, surpassing) the glory of the peaks of *Kailâsa* by the effulgence of his teeth, said, (322) "O Prince of Gândhâra, what delusion is this, into which you, O rogue, have thrown the heart of the son of the Kuru King—the delusion which, in the guise of deception in gambling, is (as it were) a fresh rain-cloud to (*i. e.*, obscuring) the digit of the crescent (*lit.*, young), moon in the form of Royal Fortune! (323) Why do you so recklessly throw this lord of the Kurus into the abyss, in the form of dice, of the boundless ocean of calamities,—into the mouth of conflagration burning mango-trees in the form enjoyments, *viz.*, gambling which is the (as it were) consumption of the Royal Fortune, which is (as it were) Rahu to the moon in form of renown? (324) Let the reckless actions, in the form of the playful rolling of dice, of the Creator, who is wholly given to (*lit.*, who is the sole repository of) capricious acts, grow apace. Let the flocks of swans in the form of tames fly away in dread of the advent of the rainy season in the form of popular censure. (325) Throw the dice; ruin the righteous king; initiate him into miseries; display your dexterity (skill in throwing dice). For, the son of Pâṇḍu, who has performed the Râjasûya sacrifice, will not now, challenged as he is (to play), turn away (*i. e.*, decline to play)." (326) Having heard these words of Yudhishthira, Śakunî, concealing his real designs by a cunning display (of good intentions), thus said, casting a (significant) look, which made the lotus of Duryodhana's face bloom, and clinking the dice in his hand, (322) "Gambling is the best stimulant to (*i. e.*, adding the greatest zest to) the enjoyment of the new nectar in the form of familiar conversation. It is the golden setting of the jewel in the form of friendship. It is the means of clearing up one's intellect and an ornament to (*i. e.*, lending charm to) amorous sports. Verily, it is the skilful instruction in (*i. e.* introducing one into) the fine arts." (330) "O Prince of Gândhâra, this chief (*i. e.*,

central) jewel of my necklace which is the best of refulgent objects, which is (as it were) wearing a fillet of lustre, which is (as it were) the smile of the Goddess of Splendour, which is the moon to the buds of white lotuses in the form of (my) eyes, and which is the loud laughter in the form of the foam of the ocean of universal sovereignty, is (now) my stake." (332) "O King, my chariot is (now) my stake—that chariot of mine, which (as it were) laughes loudly by its (white) banner-cloth kissing the clouds, which, by the loud clangour of its rows of bells, bursts open (as it were) the quarters, which is drawn by eight horses who (are so fleet that they) never touch the surface of the earth, and which destroys the hopes of my enemies." (334) "Now my stake is that troop of my elephants, the loud clangour (*lit.*, by the strength of the clangour) of whose neck-bells (as it were) deafens the cavities of the firmament, and in whose march, the quarters are (as it were) now opened and now closed, on account of the irregular flapping of their ears." (336) "My slave-girls are now my stake—these pleasure-tanks of Kâma, having blue lotuses in the form of (their) eyes, red lotuses in the form of (their) round faces, bees in the form of (their) waving ringlets of hair, rows of swans in the form of (their) smiles, series of ripples in the form of the playful movements of (their) eye-brows, and *Chakravâka* birds (the ruddy goose) in the form of (their) breasts." (335) "All my wealth consisting of jewels, pearls, and gold uncoined, pure and beaten out (into sheets), lying securely in the treasury consisting of (*lit.*, being placed in) a thousand *droṇîs*, and the whole earth too, excepting the wealth of gods and Brâhmaṇas, is now my stake." (339) Hearing this, Vidura said to Dhritarâshtra seated in the assembly, "O King, surely, this vice (of gambling) has arisen to destroy your family. (340) Do not set your heart on this (vice) which gives you joy for the time being, but which will end in sorrow. O King, appropriation of another's property is like frost (falling) in summer. (341) Or rather, you have lost (*lit.* forgotten) your good sense on account

of your paternal fondness. Know that it is proper for you to abandon your son rather than cast off the Pâṇḍavas. (342) If Duryodhana, who, through enmity, started the game of dice which is the root of all miseries, be abandoned, the Kurus will live in peace. (343) Cast off Duryodhana and take Pâṇḍavas under your protection along with your other sons. Do not care for a jackal, giving up a troop of elephants." (346) "You are not an astrologer of the Kurus, that you are foretelling what is to happen in future. Or rather, people become audacious in order that they may anyhow win celebrity. (347) O Vidura, go and advise him who will listen to you with respect. This assembly is not devoid of old venerable men, that you here pose as a wise man." (348–53 omitted, being very easy). (354) "Whose arrows, marked with his name and planted in the temples of Indras elephant (Airâvata). proclaim in Amarâvati his mighty valour displayed in the Khâṇḍava." (355–61 omitted, being very easy.) (362) Thereupon said Vidura, trembling with indignation, "Oh! You are doomed, indeed, that even when a calamity is imminent, you are far from being afraid! (363) This lotus-eyed Lakshmî, sprung from the milk ocean (*lit.* that which contains the nectar), never remains with those who are as sharp as the saw and who speak so harshly as to cut the very vitals (*or* whose words cut the very vitals like the saw). (364) You have created enmity with the Pâṇḍavas for your own destruction. You are (as it were) ready, through folly, to cut the branch of a tree after having got upon it. (365) Surely, you, blinded by the pride of wealth, have fallen into the abyss of vice. Ruined is the family of the Kauravas, which unfortunately has you for its head!" (366–373 omitted, being very easy). (374) "Let Pânchâlî (Draupadî) come here and herself demand justice of us. For, complainants (or plaintiffs) do not succeed in their suit, unless it has been investigated and decided by the assessors." (376) Krishṇâ replied, "Let either the members of the assembly who are there or Yudhishthira say whether I was won by the enemies before (Yudhish-

thira had lost himself) or afterwards." (377) Seeing the charioteer come back immediately at these words of hers, the Kaurava (*i. e.* Duryodhana) commanded Duśśâsana to call her (to the assembly). (378) Panting like an elephant in rut, he went there in great excitement and resolved to carry her away like a plantain-tree. (379) Krishṇâ too, seeing him with his face wry on account of knitted eyebrows, trembled, her eyes looking as charming as those of a female deer terrified by a tiger. (380) By the tremulous glances of her whose eyes had grown unsteady, it seemed as if rainbows had sprung up for her protection. (385–92) Disregarding her words, he swiftly dragged her to the assembly, saying repeatedly, "O Krishṇâ, now cry out to Govinda (Krishṇa) or to Pârtha (Arjuna)". Seeing her dragged by the hair wet with the water of the Râjasûya and placed before them by him, the old men were as it were pierced with darts. While Droṇa was motionless with his fore-head resting on his palm, being lost in thought,—while Bhîshma was inwardly censuring his longevity—while Vidura, motionless with grief, looked as if he were lifeless,—while Bâlhika was heaving hot sighs, his beautiful lower lip being faded (by them),—while Dhritrâshtra, who had (as it were) eyes sprung up in his ears at hearing of the triumph of his sons, sat with his mouth agape, and his raised eye-brows motionless (on account of joy and wonder),—while Karṇa sat with his broad cheeks moving in a playful smile on account of joy,—while Śakuni, with his bracelets jingling, was, now and then, throwing up the dice,—and while Suyodhana was gazing at Draupadî in amorous languor, none of those members of the assembly spoke on the doubtful point of morality, put forward (*lit.*, asked) by Krishṇâ. Then Bhîshma, after reflecting, said to the daughter of Yajnasena (*i. e.*, Draupadî), (393) "O daughter, the principles of morality (*or* social law) are subtle (in their working). Who can therefore unfold them? The king, who has lost himself, is no longer master of others; however, on the other hand, the

husband is a god to his wife. (394) In this dilemma as to duty (*i. e.*, the right course), who is competent to decide what is right? Only this much I know that Yudhishthira has been duped." (395–404) When Bhîshma had said this, Duśśâsana, in anger, reviled Draupadî who was asking for justice, in harsh words. Thereupon Bhîma, burnt up (as it were) by the (reproachful) glance of Draupadî, leaping from his golden seat, said to his brother, "Oh! that wise man should call want of self-respect forbearance! Who would keep patient even when his wife is insulted? Why have you, O Yudhishthira, who are devoid of any feeling of enmity, been made the eldest (amongest us) by the Creator? What you deserve cannot be spoken out. What else than respect for you as my elder brother (that keeps me from laying violent hands on you)?" Then Arjuna appeased the son of Wind, who was speaking thus, and who had (as it were) the (blazing) refulgence of fire ready to destroy the three worlds. Then Vikarṇa, seeing Draupadî crying loudly in the assembly, said to all the kings, "Pray, decide the matter referred by her to us." But seeing that the whole assemblage of kings continued to observe silence (*lit.*, dumb), the righteous Vikarṇa, a son of Dhritarâshtra, again said, "Women, dice, hunting, and drinking—these are the vices of kings (*i.e.* to which kings may be addicted). Kings, who are addicted to vice, do not know what is right and what is wrong. It was under the influence of the vice (of gambling) that Yudhishthira staked, after he had lost himself, this daughter of Yâjnasena, who belongs to (all) five (brothers and not to him alone). Moreover, Śakuni himself asked for her (as a stake), and the stake was, therefore, improper (*lit.*, forgotten). (405–11) Therefore, Krishṇâ has not been won. Or let the kings speak out (if they think otherwise)." When Vikarṇa had spoken thus, there arose a great uproar, "Well spoken! Well spoken!" from the kings, filling the interior of the hall. Thereupon, Karṇa, trembling in anger, and setting his ear-rings dancing, said, "It is a serious breach of the rules of

propriety as also an ill-omen that a boy should talk like an old man, even when old men are there. Oh! who else than you, O foolish Vikarṇa, would say such ridiculous words as that the husband is not the master of his wife? Besides, listen, O you who are void of learning, to this. Wanton women, who have seen five men (who have five husbands) are lost to all shame. If this slave, who has been brought to (this) assembly, is a wanton woman, then why all this ado of raising doubts and this discussion on morality? O Duśśâsana, take off her garment. Let the Kauravas see this shameless woman as naked as a cow. Why show her respect due to a chaste and virtuous woman?"...(417) When Bhîma who had formed the resolution of slaying Duśśâsana, had said this, Vidura, throwing up his arms in grief, said, (418) "Alas! this assembly has been disgraced by its members on account of their silence. The good either speak the truth (when in the assembly) or do not enter the assembly at all. (419) He, who draws a distinction between friend and foe when justice (in the case) is clear (*lit.*, is before him), is doomed to perish in hell, after being bound with terrible nooses. (420) Great men, who are stern in their judgment, speak what is unpleasant even when their own son is in the case, and say what is agreeable even with respect to a foe. They are never influenced (in their judgment) by love. (421) Once there arose between the son of Pralhâda and the son of the sage (Angiras), Sudhanvan, a dispute as regards (superiority in point of) good qualities, birth, and character, on account of their being suitors for a girl. (422) They, daring on account of emulation, set their bodies as stakes and going to Prahlâda himself, asked him the difference (between them as to birth, character, etc.). Thereupon, Prahlâda, said to his son, Virochana, 'Sudhanvan is superior to you, inasmuch as he is exalted by both his (maternal and paternal) families.' (424) When the King of Daityas had said this, Sudhanvan, son of Angiras, said, 'Veracious as you are, you have spoken what is stern in its justice. (425) I release your son from the peril which

threatened his life on account of the wager (we had laid).' Thus was Prahlâda impartial even when his son was in the case. (426) Let, therefore, all give to Krishṇâ their decision as to what is right in the matter before us The wise are never loose like the cow's ear, when truth is in question (*i. e.*, they do not lack the firmness to give boldly their opinion as to what is right)." (428–29) Then said Duryodhana with his lower lip dilated by a playful smile, "Let the (rest of the) Pâṇḍavas declare that their eldest brother is not their master, and let Yudhishthira himself declare that he has no authority (over his brothers). Then, O daughter of Drupada, shall I free you from the bondage." (430) When the King of the Kurus had said this, all the kings sitting in the assembly were filled with curiosity as to what the Pâṇḍavas would say. (431) As all the kings were at that moment sitting motionless, with their necks uplifted (in eagerness), as if they were drawn in a picture, Bhîmasena said, (432) "This lord of the earth, son of Dharma, is our master. It is because we are restrained by his authority (over us) that we put up with the indignity (to which we are subjected). If this King, whose wealth is forgiveness, were not an authority to us, what Kaurava would then escape safe (*i. e.*, alive) from the machine (*i. e.*, the powerful grip) of my arms?" (433) As he was speaking thus, trembling, and biting his lips Bhîshma and others, themselves unruffled, pacified him for a while. (435) Then Duryodhan, languid with (*i. e.* under the influnce of) pride and amorous feeling, showed to Pâñchâlî his thigh having the shape of the trunk of an elephant. (436) At this, Bhîmasena, with his eyes reddened on account of fierce wrath, said excitedly, "Verily, I will smash your thighs as delicate as the (stem of the) plantain tree." (437) As he spoke thus, there arose, from the openings of sense-organs of him (then) resembling death himself, flames of fire accompanied with smoke. (438) About this time, jackals howled and asses brayed in front of the fire-sanctuary of Dhritarashtra's palace. (439) Thereupon, Vidura, accompanied by Gândharî,

went up to Dhritarâshtra, infatuated by Fate, and said, 'Doomed is this whole family (of ours)!" (440) At this, Dhritarâshtra, terror-struck as he was, propitiated Draupadî and by bestowing boons upon her, released (restored to the Pâṇḍavas) all that that had been won in the gambling match. Then the car-warrior, Yudhishṭhira, propitiated by the old, venerable Kurus (like Bhîshma), took leave of Dhritarâshtra, and attended by a retinue, departed in splendid chariots.

XII.—THE SECOND GAMBLING MATCH.

(442) Then Śakuni, Karṇa, Duśśâsana, and Duryodhana, tormented with grief, came to Dhritarâshtra and said, (443) "Conversant with politics, aged, and wise as you are, you yourself, O King, have thrown us bound with large serpents into the ocean. (444) You have made our implacable foes stronger. This (step of yours) is called the cutting of the rope of those who are hanging (by it) over a chasm. (445) You have cast off Lakshmi that had come into your power (*lit.* hands), and put a large serpent round your neck. Oh! versed in politics as you are, you have, indeed, taken a wise step after due thought! (446) Who, unless he is impelled by Fate, would first pluck out the mane of a lion confined in an adamantine cage and then set him free? (447) The liberated Pâṇḍavas who went in the chariots with frowning faces, will, it is evident, never get sleep, bent on wreaking vengeance as they must be." (451–53) "Either we or you, if defeated in the game of dice, shall live, clothed in hides, in forest for twelve years, and then remain incognito even in an inhabited country during the thirteenth year. However, if discovered (in the thirteenth year) we or you will again become subject to the same condition of forest life. Now, let this only be our great stake." Hearing this, Yudhishṭhira said with a sad heart, "So be it." (454) "Then Śakuni cast the dice, and said to the king, "Lo! You have lost." For, indeed the dice always do (*i.e.* fall according to) his

heart's desire! (460) "I will make the breasts of the wives of Kauravas a writing tablet for recording the insults offered to Krishṇâ in (ink in the form of) tears mixed up with collyrium (in their eyes). (461) I will roll with my foot Duryodhana's head with hair dishevelled, after smashing his thighs with my mace in battle." (464) When the Pâṇḍavas had left (*lit.* gone out of the city), Dhritarâshtra filled with fear, asked Vidura as to what they did at their departure. (465) The sorrow-stricken Vidura said to him, "O king, now that you have placed (*i. e.* made known) your sin in (all) the quarters, hear from me what the Pâṇḍavas did (at the time of their departure). (466) The son of Dharma was walking with his lotus-like face covered with cloth, lest his eye should burn up the world with his (overflowing) fierce anger (*i. e.* his fierce angry look). (467) Arjuna went along, scattering sands with his hands, thinking that (there would come a time when) they (*i. e.* enemies) would see arrows thus (*i. e.* so profusely) discharged by him. (468) While going, Bhîma displayed his arms resembling iron bars (for fastening gates), thus indicating that they (*i. e.* the arms) would be his helpers in slaying the Kauravas. (469) Nakula walked with his body besmeared with ashes, while the other (*i. e.* Sahadeva) went with his face besmeared, thus concealing their beauty which was calculated to fascinate women. (470) Draupadî walked with her face covered with her dishevelled hair, saying that the wives of the enemies would be reduced to that plight (in which she was at that time). (471) Thus did the sons of Pâṇḍu, whose wealth is truth, went to forest, being placed under protection (*or* preservative influence) by Dhaumya with the charms of the Atharva-veda." (472) Hearing this as told by Vidura, the king of Kurus was at once filled with remorse, growing apprehensive of their valour. (473) To him filled with (possessed by) grief and motionless in brooding, Sanjaya said, "Never is poison, that has once been drunk, stopped in its action by repentance. (475) What for do you grieve (for nothing) in repentance, now that you have made implacable (*lit.* boundless) enmity with

the exceedingly powerful Pâṇḍavas? (476) The revered Nârada himself came and said in the assembly, 'In the fourteenth year from hence, the Kauravas will cease to exist (*i. e.*, will be destroyed)'. (477) O King, so dreadful are the omens that are seen now that even the destruction of the three worlds would be but a very small (insignificant) consequence following them." (478) Having heard these words of Saṅjaya, King Dhritarâshra said, hanging down his head, "Now Fate is all-powerful (*lit.* an authority)!" (479) Then the Pâṇḍavas, followed by crowds of townspeople drawn (to them) by their great virtues, and Brâhmaṇas devoted to austerities, went out of their residence in the city, along with the sighs of the townswomen, which were (as it were) caressed by the streams (*lit.* lines) of the drops of their tears.

APPENDICES.

Appendix A.

I. चतुर्दशविधः सर्गः—According to the *Vishṇu Purâṇa*, only nine specific creations (सर्गs) were brought into being by Brahmá, at the beginning of Kalpas. "(1) The first creation was that of महत् (Intellect) which is also called the creation of Brahmá-महत्सर्ग or ब्रह्मसर्ग. (2) The second was that of the rudimental principles (तन्मात्रs), thence termed the भूतसर्ग (*elemental creation*). (3) The third was the modified form of Egotism (वैकारिक), termed the *organic* creation, or creation of the senses—ऐन्द्रियक-सर्ग. These three were the प्राकृत creations, *i. e.* the developments of indiscrete nature (प्रकृति). (4) The fourth or *fundamental creation* (मुख्यसर्गः) was that of *inanimate* bodies (स्थावराः) (5) The fifth was the तैर्यग्योन्य creation or that of lower animals. (6) The उर्ध्वस्रोतस् creation or that of man. (8) The अनुग्रह creation, which possessess both qualifies of goodness and darkness. These five creations are secondary (वैकृत) as distinguished from the first three which are primary (प्राकृत). (9) The कौमार creation, which is both primary (प्राकृत) and secondary (वैकृत). These are the *nine* creations of the great progenitor of all, and are the radical causes of the world"–*Vish. P. I. 5.* The *Bhágavata Puráṇa* mentions and describes only *ten* specific creations. They are as follows: (1) The महत्सर्ग or creation of the Great Principle (or Intellect). (2) अहंकारसर्ग or creation of the principle of Egotism. (3) भूतसर्ग or creation of the five subtle and five gross elements (पञ्चसूक्ष्मभूतानि and पञ्चमहाभूतानि). (4) ऐन्द्रियक सर्ग or creation of the five organs of perception (ज्ञानेन्द्रियाणि) and five organs of action (कर्मेंद्रियाणि). (5) दैवतसर्ग or creation of the deities presiding over the senses, as well as of मनस्, mind. (6) अविद्यासर्ग or inanimate creation. (7) स्थावरसर्ग, creation of the plant world. (8) तिर्यक्सर्ग, creation of lower animals. (9) मनुष्यसर्ग. (10) कौमारसर्ग, creation of Devas, Pitris, Daityas, Gandharvas and Apsarasas, Yakshas, Râkshasas, Bhûtas and Pis'âchas, Siddhas, Chárańas, Vidyâdharas, Kinnaras and Kimpurushas. See *Bhág.* III. 10. It thus seems that the number of सर्गs was originally 9 or 10 and that it must have been subsequently increased to fourteen. What the four specific creations other than those described above are we have not been

able to ascertain. Perhaps the fourteen-fold creation here referred may refer to the fourteen worlds making up the whole universe. They are the 7 apper worlds *viz.* (1) भूलोक, (2) भुवर्लोक, (3) स्वर्लोक, (4) महर्लोक, (5) जनलोक, (6) तपोलोक, and सत्यलोक; and the 7 nether worlds, *viz.* (1) अतल, (2) वितल, (3) सुतल, (4) महातल. (5) तलातल, (6) रसातल, and (7) पाताल.

II. The principal conventions of Sanskrit poetry are given in the following stanzas from the *Sâhityadarpaṇa*.

कावसमयख्यातानि—

मालिन्यं व्योम्नि पापे, यशसि धवलता वर्ण्यते हासकीर्त्यो
रक्तौ च क्रोधरागौ सरिदुदधिगतं पंकजेन्दीवरादि ।
तोयाधारेऽखिलेऽपि प्रसरति च मरालादिकः पक्षिसंघो
ज्योत्स्ना पेया चकोरैर्जलधरसमये मानसं यान्ति हंसाः ॥
पादाघातादशोकं विकसति बकुलं योषितामास्यमद्यै-
र्नूनामंगेषु हाराः स्फुटति च हृदयं विप्रयोगस्य तापैः ।
मौर्वी रोलम्बमाला धनुरथ विशिखाः कौसुमाः पुष्पकेतो-
र्भिन्नं स्यादस्य बाणैर्युवजनहृदयं स्त्रीकटाक्षेण तद्वत् ॥
अह्नधम्भोजं निशायां विकसति कुमुदं चन्द्रिका शुक्लपक्षे
मेघध्वानेषु नृत्यं भवति च शिखिनां नान्यशोके फलं स्यात् ।
न स्याज्जाती वसन्ते, न च कुसुमफले गन्धसारद्रुमाणा-
मित्याद्युन्नेयमन्यत्कविसमयगतं सत्कवीनां प्रबन्धे ॥

—*Sáh. D.* 7. 23–25.

Appendix B.

The Bhâratamanjari being an epitome of the Mahâbhârata, a महाकाव्य, contains all the principal characteristics of a महाकाव्य as laid down in the works of Sanskrit rhetoricians. The Mahâbhárata is called an आर्ष महाकाव्य *i. e.* an epic of the old type, as distinguished from the classical महाकाव्यs such as the *Raghuvans'a, the S'is'upalavadha, the Kirátárjuniya*, etc. The main characteristics of a महाकाव्य as set forth by Sanskrit rhetoricians may be thus briefly given. (1) The subject of a महाकाव्य must be vast and complex. (2) The principal characters in a महाकाव्य must belong to royal or noble families and must be elevated in their conduct and bearing. (3) The style and metre of a महाकाव्य must be simple, yet dignified. (4) A महाकाव्य should be embellished with descriptions of natural

scenes, battles, processions, weddings,—with interesting episodes and spirited dialogues and conversations. All these characteristics are present in an eminent degree in the Mahabhârata, and on a smaller scale, in its epitome, the Bhârâtamanjarî.

The subject of the epic is the great Bhâratî war, perhaps the most important war that took place in times when Aryan civilization in India had reached its zenith—a war in which almost all the princes in India took part. This war furnished the poet with a very vast and complex subject for his epic. The Mahâbhârata not only describes the war but also gives us the chequered history of the Pâṇḍavas and Kauravas, thus tracing the causes that led to the terrible catastrophe, which well nigh swept off the whole Kshatriya race.

The principal characters in the epic are all noble and dignified, though, of course, not entirely free from some weaknesses incidental to human nature. Yudhishthira, the ideal king, Bhîshma, the ideal son and the ideal statesman, Bhîma, Arjuna, and Karna, the ideal heroes, and Drona, the ideal sage and teacher, and Duryodhana wicked yet proud, ambitious and firm-willed,—these are the principal male characters in the epic. The characters of Draupadî and Gândharî, the ideal wives, as well as of Kuntî, the high-minded and noble mother of heroes, are also drawn with a master hand.

One of the important features of both the Mahâbhârata and the Bhâratamanjarî (of course, on a smaller scale) is that the characters of the principal personages in them are mostly revealed through conversations or dialogues, *e. g.* the conversation between Kripa, Duryodhana and Bhîma in the Tournament Scene (*Bh. M. Âdi.* 678–697.), the conversation between Yudhishthira and Drupada (*Bh. M. Âdi.* 1116–1130), the conversation between Dhritarâshtra, Duryodhana, Karṇa and Vidura (*Bh. M. Âdi.* 1167–1205), the dialogue between Krishṇa and Jarâsandha (*Bh. M. Sabhâ.* 72–95), the altercation between S'is'upâla and Bhîshma (*Bh. M. Sabhâ.* 174–214), and the dialogue between S'akuni and Duryodhana and that between Dhritarâshtra and Duryodhana (*Bh. M. Sabhâ.* 253–298).

The style of the Mbh. is simple, elegant, and dignified. The metre employed is the अनुष्टुभ् which is generally the

metre used for serious subjects. Other metres such as वंशस्थ and उपजाति are only occassionally employed.

Descriptions of men and women, of natural scenery, of battles and single combats, of assemblies of kings, and *svayamvaras*, and of many other situations abound in the epic and are all chaste, life-like, and picturesque.

All the feature of a महाकाव्य described above are found in the Bháratamanjari. though, of course, they are mostly copied from the original epic. But in addition to these there are in the Bhârata-manjarí some characteristics which are more in conformity with the conventions of the later classical महाकाव्यs which were regulated by elaborate poetical laws, than with the simple technique of आर्ष महाकाव्य. Thus the style of the Bhâratmanjari, though simple, vigorous, and dignified, is sometimes vitiated by the eagerness of the poet for a display of the tricks of alliterations, far-fetched conceits, fantastic imagery, fanciful similes,—which mark the style of the later महाकाव्यs. Some of the desriptions, too, are more conventional than realistic. The imagery in these is borrowed from the older poets and has not the freshness of original invention, *e. g.* the description of Spring in the पाण्डुविपत्तिपर्व, the descriptions of water-sports in the आङ्गारपर्ण-पर्व, the description of द्रौपदी when she appeared in the hall of स्वयंवर, and that of the Yádavas incensed at the abduction of Subhadrâ.

For a detailed description of the characteristics of a classical महाकाव्य, see *Sáh. D.* VI. 315–25.

Appendix C.

The Subhashitas in the Poem.

I ÂDI-PARVA.

	श्लोकाङ्कः
१ तीक्ष्णवाचो ब्राह्मणाः पेशलाशयाः; अतोऽन्यथा क्षत्रियाश्च ।	५९
२ क्षत्रिया राजभिर्वीरा न पदं श्रियः ।	७२
३ क्षत्रियस्य व्रतं वैरं द्विजानां भूषणं कृपा ।	८९
४ कों वा लक्ष्म्या न माद्यति ।	१४१
५ महतामपि यत्सत्यं दुर्निवारो मनोभवः ।	२४६
६ असत्यरजसः संगाद्राजा राजन्न राजते ।	२७२
७ सत्यमुन्नतसत्त्वानां दाक्षिण्यं कीर्तिशालिनाम् । अद्रोहः साधुवृत्तानां विलाससदनं श्रियः ॥	२७३

श्लोकाङ्कः

८ स्नेहस्यायतनं पूर्वं पश्चाद्दाक्षिण्यभाजनम्।
नैवार्हन्ति परित्यागं माननीया हि योषितः॥ २७५
९ सुहृद्बंधुभिषङ्मंत्री गुरुर्मन्त्री समाश्रयः।
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नरकेषु क्षयस्तस्य पाशैर्बद्धस्य दारुणैः ॥	४१९
२७ स्वसुतेऽप्यप्रियं ब्रूते वक्ति शत्रावपि प्रियम् ।	
विचारकर्कशः प्रीतेर्न हि वश्यो महाजनः ॥	४२०
२८ गोकर्णशिथिलाः सत्त्वे न भवन्ति विपश्चितः ।	४२६
२९ न हि पीतं विषं पूर्वं पश्चात्तापेन शाम्यति ।	४७३
३० अमन्त्रज्ञः फणिद्वेष्टा दुर्बलाग्निर्महाशनः ।	
ससंशयः प्रमादी च राजन्मन्दिरमापदाम् ॥	४७४

Appendix D.

A NOTE ON METRE.

1. A stanza (पद्य) in Sanskrit poetry consists of four quarters called पाद्s. A पाद् is a combination of a certain number of syllables (अक्षरs) or of syllabic instants (मात्राs). पद्यs are accordingly divided into two classes, *viz*: वृत्त and जाति. A वृत्त is a stanza, the metre of which is regulated by the *number* and *position* of syllables (अक्षरs) in each quarter (पाद्). A जाति is a stanza the metre of which is regulated by the number of syllabic instants (मात्राs) in each quarter (पाद्). Sanskrit poems are for the most part written in the वृत्त metres, and only occasionally in the जाति, of which only the आर्या variety is most commonly used.

2. A *syllable* (अक्षर) is so much of a word as can be pronounced at once, *i. e.* a vowel with or without one or more consonants. A *syllable instant* (मात्रा) is the measure of time required to pronounce a short vowel. For the purpose of prosody, syllables are divided into two classes, *viz.* लघु (short) and गुरु (long). A syllable ending in a short vowel is called लघु; while one ending a long vowel, or one, though ending in a short vowel, yet followed by a conjunct consonant, or an *Anusvâra*, or a *Visarga*, is called गुरु,—*e. g.* the vowel अ in छत्र is prosodially long (गुरु). Similarly is इ in विष्णु or in निःशेष, and उ in कुंद.—("दीर्घे संयोगपूर्वे च गुरुसंज्ञा प्रकीर्तिता। असंयोगग्रहं ह्रस्वं लघुसंज्ञं प्रकीर्तितम्॥"—*Suvrittatilaka.* "सानुस्वारश्च दीर्घश्च विसर्गी च गुरुर्भवेत्। वर्णःसंयोगपूर्वश्च तथा पादान्तगोऽपि वा॥—*Chhandomanjarî.*) The last syllable of a quarter (पाद्) may be short (लघु) or long (गुरु), according as the metre requires it.

3. In the case of metres regulated by the number and position of syllables (*i. e.* in वृत्तs), each quarter (पाद्) is divided, for the purpose of scanning, into groups of three letters each. Each group forms a *syllabic foot* and is called a गण. There are in all eight गणs, each distinguished from by the position of the particular syllables, short or long, that in contains. The names of these गणs are—म, भ, ज, स, न, य, र, and त. The names and schemes of these are given in the following stanzas :—

त्रिगुरुः प्राग्गुरुर्मध्यगुरुरन्तगुरुस्तथा।
त्रिलघुः प्राग्लघुमध्यलघुरन्तलघुस्तथा॥

मभजाः सनया रेफतकारौ चेति संज्ञिताः।
ज्ञेयो लघुर्लकारोऽत्र गकारश्च गुरुर्मतः॥—*Suvrittatilaka.*

i. e. म has all its syllables long (गुरु); भ has its first syllable long; ज has its middle syllable long; स has its last syllable long. न has all its syllables short; य has its first syllable short; र has its middle syllable short; and त has its last syllable short. The letter ल is used to denote a short syllable, and ग, a long one, occurring at the end of a quarter. The symbol ⏑ denotes a short syllable, and —, a long one. The different गणs may be thus represented in symbols:

म — — —	न ⏑ ⏑ ⏑	ल ⏑
भ — ⏑ ⏑	य ⏑ — —	ग —
ज ⏑ — ⏑	र — ⏑ —	
स ⏑ ⏑ —	त — — ⏑	

4. The Bhâratamanjarî is written for the most part in the पथ्यावक्त्र metre, the other metres, only occasionally employed, being the वसन्ततिलका, मालिनी, वंशस्थ, उपजाति and शार्दूलविक्रीडित (in the order of their frequency). The metres occurring in the Âdi and Sabhâ Parvas are: पथ्यावक्त्र, वसन्ततिलका, and मालिनी.

5. The पथ्यावक्त्रis a variety of the अनुष्टुभ्. The अनुष्टुभ् or श्लोक (the chief metre employed in the Puraṇas and the Epics) has eight syllables in each *Pâda* of which the fifth syllable is always short (लघु), the sixth, always long (गुरु), the seventh in the 2nd and 4th *pâdas* is short, and long in the 1st and 3rd. The other syllables may be short or long. (पञ्चमं लघु सर्वेषु सप्तमं द्विचतुर्थयोः। गुरु षष्ठं च सर्वेषमितच्छ्लोकस्य लक्षणम्॥ असंख्यो भेदसंसर्गादनुष्टुप्छन्दसां गणः। तत्र लक्ष्यानुसारेण श्रव्यतायाः प्रधानता॥ —*Suvr. T.*) The पथ्यावक्त्र, besides conforming to the rules of the अनुष्टुभ्, has two distinctive features which are thus given :—

सर्वपादेषु न स्यातां नसावाद्याक्षरात्परम्।
युजोरब्धेर्जकारश्चेत्पथ्यावक्त्रमुदाहृतम्॥—*Mandâramaranda.*

i. e. That is पथ्यावक्त्र metre in which the न and स *gaṇas* never occur after the first syllable in any of the quarters, and in which ज *gaṇa* comes after the fourth syllable in the even (*i. e.* in the 2nd and 4th quarters). *e. g.*—

⏑ — ⏑	⏑ ⏑ —	— —	— ⏑ —	— ⏑ —	⏑ —
स म स्त	व द् नो	द्वी त	ब्र ह्म णे	ब्र ह्म णे	न मः।
⏑ — ⏑	— ⏑ —	— ⏑	— — —	— ⏑ —	⏑ ⏑
न मः प्र-	जा प ति	म्य श्व	कृष्ण द्वै	पा य ना	य च॥

वसन्ततिलका—अभिज्ञातं तभजजैरन्तासक्तगुरुद्वयम्।
चतुर्दशाक्षरं वृत्तं वसन्ततिलकं विदुः ॥—*Suvr. T.*

Vide Notes, p. 107. Stanzas 576–584 of the Âdi-parva, and st. 320–327, 330, 332, 334, 336, and 338 are in this metre.

मालिनी—अष्टाक्षरविरामेण युक्ता ननमयैः सयैः।
वदन्ति मालिनी नाम वृत्तं पञ्चदशाक्षरम् ॥—*Suvr. T.*

i. e. **मालिनी** is a metre in which a पाद् consists of fifteen syllables, arranged in the गणs, न, न, म, य, य, there being a pause at the eighth syllable. The concluding stanza of both the Âdi and Sabhâ Parvas is in the मालिनी metre.

(1) इ ति हु- | त भु ग- | काण्डे, प्रौ- | ढ पा र्थे- | प्रपक्षा-।
(2) अथ पु- | थु गु ण- | कृष्टैः, पा- | ण्डवाः पौ- | रवृन्दैः।

ERRATA.

As the first part of this edition had to be hurried through the press, some errors both in the Text and the Notes remained uncorrected. These will be found corrected below.

Text.

P.	33	*st.*	459	*For*	°पाङ्क्तिभिः	*Read*	°पङ्क्तिभिः
P.	57	,,	808	,,	हरिश्चन्दन°	,,	हरिचन्दन°
P.	68	,,	962	,,	सर्व	,,	सर्वं
P.	74	,,	1049	,,	°धौतं	,,	°धौतां
	,,	,,	1051	,,	कुलराजस्य	,,	कुरुराजस्य
P.	75	,,	1071	,,	तप्तनिश्वासै	,,	तप्तनिःश्वासै
P.	80	,,	1134	,,	गृहीता	,,	गृहीत्वा
P.	82	,,	1162	,,	°भाषन्तः	,,	°भाषन्त
	,,	,,	1163	,,	धृतराष्ट्रं	,,	धृतराष्ट्रं
P	83	,,	1174	,,	हन्यतां	,,	हन्यन्तां
	,,	,,	1178	,,	विवर्तन्ते	,,	विवर्धन्ते
P.	84	,,	1188	,,	शुणोति	,,	शृणोति
P.	,,	,,	1196	,,	कर्णदर्पान्धाः	,,	कर्ण दर्पान्धाः
P.	90	,,	1267	,,	अतीत्याङ्गांश्च	,,	अतीत्याङ्गाश्च
P.	91	,,	1288	,,	°निभरौ	,,	°निर्भरौ
P.	92	,,	1292	,,	रतिऽमन्वेष्टुं	,,	रतिमन्वेष्टुं
P.	94	,,	1314	,,	स्मरवति	,,	स्मरवती
P.	105	,,	43	,,	वृष्टिकालाशने	,,	वृष्णिकालाशने
P.	106	,,	53	,,	किं प्रभावो	,,	किंप्रभावो
P.	109	,,	99	,,	तच्चरणघात°	,,	तच्चरणाघात°
P.	117	,,	117	,,	°मात्स्नयं	,,	°मात्स्वयं
P.	119	,,	242	,,	°विषोभ्भातः	,,	विषोद्भ्भातः
	,,	,,	244	,,	°जालिकां	,,	°जालकां
	,,	,,	245	,,	वीक्ष्यमाणः	,,	वीक्षमाणः
P.	122	,,	287	,,	मुक्त°	,,	भुक्त°
P.	128	,,	352	,,	कान्तेये	,,	कौन्तेये
P.	129	,,	373	,,	न्यवेदन्वि°	,,	न्यवेदयद्वि°
	,,	l.	32	,,	चव स्व°	,,	चैव स्व°
P.	133	st.	434	,,	क्षमयामासु	,,	शमयामासु

Notes.

P.	2	l.	5	*For*	नामोतिहासोऽर्थं	*Read*	नामेतिहासोऽर्थं
P.	7	l.	30	,,	कुरोः वंश	,,	कुरोः वंशः

P.	12	l.	38	,,	निर्धूताः	,,	निर्धूतानि
	,,	l.	39	,,	कल्मषाः	,,	कल्मषाणि
P.	13	l.	17	,,	had yet	,,	had not yet
P.	14	l.	17	,,	others	,,	other
	,,	l.	31	,,	agained	,,	again
P.	27	l.	13	,,	सर्व नागानां	,,	सर्वनागानां
P.	35	l.	22	,,	स्पृष्ठैव	,,	स्पृष्टैव
P.	36	l.	24	,,	panegyries	,,	panegyrics
P.	45	l.	13	,,	एव	,,	इव
	,,	l.	14	,,	in the form of	,,	appearing like
P.	56	l.	10	,,	°केनकशिखा संदिग्ध°	,,	°केतकशिखा-संदिग्ध°
P.	60	l.	14	,,	plain-	,,	plan-
	,,	l.	19	,,	महातिथि	,,	महाभिष
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P.	72	l.	36	,,	anothar	,,	another
P.	85	l.	24	,,	day	,,	night
P.	89	l.	16	,,	go sleep	,,	go to sleep
P.	92	l.	26	,,	king	,,	consumption
P.	110	l.	28	,,	exciters	,,	excitants
P.	113	l.	18	,,	तथाभूतः	,,	तथाभूताः
P.	114	l.	11	,,	bursting open	,,	bursting through
P.	130	l.	36	,,	स्वांश्रि यं	,,	स्वां श्रियं
P.	131	l.	18	,,	अद्यात्राह्नाय पृह्वी		अद्यात्राह्नयथ पूर्वेऽह्नी°
P.	132	l.	27	,,	suffix	,,	suffix अ
P.	136	l.	11	,,	दग्धुमभ्युतं	,,	दग्धुमभ्युद्यतं
P.	137	l.	32	,,	यासांः	,,	यासां
P.	141	l.	30	,,	स्मारणं करोमि-स्मारयिष्यामि.	,,	स्मारणं करोमि=स्मारयिष्यामि.
P.	142	l.	8	,,	व्यटच...	,,	व्रुटच...
P.	145	l.	24	,,	यासां ताः	,,	यस्याः सा
	,,		,,	,,	are	,,	is
	,,	l.	25	,,	they conceive	,,	she conceives.
P.	156	l.	5	,,	विहङ्गः	,,	विहङ्गाः
P.	164	l.	31	,,	might	,,	night
P.	166	l.	3	,,	°शतोऽज्वला	,,	°शतोऽज्वलाः
P.	167	l.	33	,,	he	,,	who
P.	169	l.	38	,,	her reddened	,,	her eyes reddened
P.	171	l.	30	,,	walking	,,	waking
P.	174	l.	31	,,	°घ्रणितः	,,	°घ्राणतः
P.	175	l.	10	,,	परासोराशासतमव°	,,	°परासोराशासनमव°

P. 179	l.	6	,	above. It thus	,,	above it. Th
P. 191	l.	35	,,	not be	,,	not to be
P. 192	l.	30	,,	चूडया चुम्बिताः	,,	चूडाभिः चुम्बितं
P. 207	l.	25	,,	चकितहरिणि°	,,	चकितहरिणी°
P. 217	l.	21	,,	him	,,	them
P. 222	l.	21	,,	भानु	,,	भानुः
,,	l.	40	,,	etyeonological	,,	etymological
P. 223	l.	2	,,	आशुशुक्षतिः	,,	आशुशुक्षति
,,	l.	3	,,	arround	,,	around
,,	l.	36	,,	तडिद्धना°	,,	तडिद्घना°
P. 231	l.	9	,,	are so fond	,,	are not so fon
P. 233	l.	20	,,	सम्राज	,,	सम्राज्
P. 236	l.	13	,,	is this	,,	this is
P. 238	l.	8	,,	कटकद्वारे	,,	कटकद्वारं
P. 240	l.	1	,,	pride	,,	pride of arms
P. 250	l.	34	,,	विजह्नु	,,	विजह्नु
P. 253	l.	24	*Omit* the word, 'been'.			
,,	l.	25	,, ,, ,,	'from'.		
P. 261	l.	6	*Insert* 'by' before 'pretending.'			

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